

Contents

Introduction	2
Definitions of Collective Worship	3
Brief definitions of spiritual, social, moral and cultural education	4
The Law on Collective Worship	5
Collective Worship policy	6
Planning Collective Worship	7 – 9
Use of a planning sheet	
Collective Worship in the class or form room	
Use of themes	
Variety of content and presentation	
Reflection and Prayer	10
Using visitors in Collective Worship	11
Evaluating Collective Worship	12
Useful resources	13
Appendices:	
A) Festivals through the school year	14 – 16
B) Themes for Collective Worship	17
C) Collective Worship planning sheet	18

Introduction

This is a guidance booklet about collective worship in schools and not about ‘assembly’. Throughout the country children and staff still refer to ‘going to assembly’ when in fact assembly and collective worship are two different and distinct activities. An assembly is a gathering together for the purpose of giving information, notices, reiterating school rules etc. Collective worship is the part of that gathering together where an act of worship takes place.

Between the two activities, which are usually held together for logistic reasons, it is a good idea to have a pause or to introduce something like a picture or candle for children to use as a focus, so that it is clear when assembly finishes and collective worship begins.

As you will see in the legal section, it is still the law that children shall take part in a daily act of worship although this can take place at any time of the day. In the busy school timetable this gathering together is an important community activity and should not be squeezed out or used as a reason for extra free time.

This guidance gives information on the law, policy and planning. There have been numerous books of ideas published and many of these can be borrowed from the Croydon Religious Education Resource Centre. Occasionally there are also courses available to give you ideas for content so although this is not a book of ideas for collective worship you may find that the table of “Festivals Through the School Year” (appendix A) and the lists of possible themes (appendix B) give you inspiration. The Working party on World Religions in Education, SHAP Calendar of Religious Festivals can be purchased from CRERC and has information about the festivals of 12 major religions.

Particular thanks go to Ann Lovelace, Reverend Tom Hurcombe, the London Borough of Redbridge and Geoff Stevens for their help in compiling this booklet.

Finally, two quotes which might help to put this document into perspective.

‘The challenge consists in creating an experience which neither compromises belief but rather recognises the integrity and dignity of all members of the school community; which is essentially educational and stimulates the possibility of reflecting inwardly, sharing outwardly and living upwardly’.

Angela Wood

‘Our fragmented society needs a whole series of reflective pools, places where the very deepest issues of life and death may be explored and understood away from the market place’.

Terry Waite

Penny Smith-Orr

Definitions of Collective 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. Giving pupils a purpose and meaning to life, awe and wonder of the natural world, reverence and respect and a sense of belonging to the community.

Your aim is to create an atmosphere in which genuine worship may take place and where pupils' own beliefs are valued and each one has the opportunity to respond in their own way.

Children should be encouraged to reflect on the ways in which worship affects the values, attitudes and spiritual dimensions of themselves, the learning community and society. It should be a celebration and a time for reflecting on things that have worth and meaning to the community.

The 'collective' part can take on different meanings depending on the setting. Ideally the whole school, all pupils and staff would be involved. However it is often not possible to gather all at once and so there are variations in numbers, from small tutor groups to a class to a year group up to the whole learning community. The 1988 Education Act defines a school group as any group or combination of groups in which pupils are taught or take part in other school activities: this is not a group reflecting particular religious beliefs. The main point being that all members should be involved in some way in a daily act of worship, unless withdrawn by parents for reasons of conscience. **(See the law section)**

To give pupils the message that this is an important time of the school day, adults should also be involved rather than using the time as a 'free period'. No pupil should be kept out of the worship time for extra reading or tidying up, as this is a shared time when the community affirms its worth and togetherness by exploring its shared humanity.

Within your collective worship policy, it is a good idea to have a definition of collective worship that is true to your own school ethos and to make that definition as open as possible to include all members of the learning community whether they have a faith or not. **(See policy writing)**

Taking part in the collective worship is more than passively attending; the content of the worship should elicit some response from the pupils. Ofsted assesses the contribution of collective worship to the spiritual, moral, social and cultural development in the school. The celebration of success and worth is important and should be an integral part of school life.

Brief definitions of Spiritual, Moral, Social and Cultural Education

Ofsted reports on collective worship within the context of spiritual, moral, social and cultural development. Inspectors assess the extent of the support and enhancement of the corporate life of the school and the importance of celebrating that which is worthy and good within the school.

The following accounts of what is involved in promoting pupils' spiritual, moral, social and cultural development are offered as suggestions for schools to adapt as they wish.

To promote pupils' spiritual development is actively to encourage:

- the growth of pupils' inner life, their capacity to relate to others and their non-material well-being; for example, their self-respect, their creativity, their will to achieve their full potential and their ability to ask, and try to find answers to, life's major questions, including questions about the existence and nature of God;
- pupils' acquisition of the knowledge, understanding, skills, attitudes and qualities they need to foster their own inner lives and non-material well-being throughout life.

To promote pupils' moral development is actively to encourage:

- pupils' understanding of the difference between right and wrong, the will to do what is right and their willingness to consider others with concern and compassion;
- pupils' acquisition of the knowledge, understanding, skills, qualities and attitudes they need to do what is right and to cope with moral conflict.

To promote pupils' social development is actively to encourage:

- pupils' understanding of the responsibilities and rights of being a member of families and various communities, local, national and global;
- pupils' acquisition of the knowledge, understanding, skills, qualities and attitudes they need to live up to these responsibilities and exercise these rights.

To promote pupils' cultural development is actively to encourage:

- pupils' understanding of the cultural influences that affect them and others, a sense of belonging to local, regional, national, global cultures, and their appreciation and response to a range of aesthetic experiences;
- pupils' acquisition of the knowledge, understanding, skills, qualities and attitudes they need to understand, appreciate and contribute to their own and different cultures.

The Law on Collective Worship

The Education Reform Act of 1988 sets out the law regarding collective worship and Circular 1/94 provides further guidance.

The law states that collective worship in schools should aim to:

- provide the opportunity for pupils to worship God
- consider spiritual and moral issues and to explore their own beliefs
- encourage participation and response, whether through active involvement in the presentation of the worship or through listening to and joining in the worship offered
- develop a community spirit, promote a common ethos and shared values, and reinforce positive attitudes.

Collective worship is intended to be appropriate for, and to include, all pupils attending a school, regardless of their own personal faith. Collective worship in schools differs from the corporate worship of believers of a particular faith.

Parents have a right to withdraw their child from collective worship on the grounds of religious conscience. The child should attend the 'assembly' part of the proceedings, ie the general school notices and information, but can then withdraw from the worship. Parents might wish to provide some material from their own faith for the child to study. Teachers also have the right of withdrawal on grounds of religious conscience, but not on grounds of needing some free time!

It is not always possible for the whole school to gather in one place, although it is desirable to try to do this at least once a week. Collective worship can take place within the classroom or tutor group, it can be a single class, a year group, a key stage or the whole school community. Collective worship should be appropriate to the family backgrounds, ages and aptitudes of the pupils in each school. The head teacher must determine this **after consultation with the governing body**. If a school is found to be failing to meet statutory requirements, governors must draw up a suitable action plan.

- The responsibility for arranging collective worship at any other maintained state school rests with the head teacher **after consultation with the governing body**.
- The responsibility for arranging collective worship at a voluntary or foundation school rests with the governing body **after consultation with the head teacher**.
- The majority of acts of worship over a term must be wholly or mainly of a broadly Christian character (character not content) ie which reflects the broad traditions of Christian belief and not distinctive of any particular Christian denomination. It is not necessary for every act of worship to be wholly or broadly Christian. During a term a school may have acts of worship which include elements which are wholly Christian, those that are broadly in the tradition of another faith, for instance when celebrating a festival such as Divali or Eid, and some where elements are drawn from a number of different faiths. You can take Christian characteristics that are shared by other faiths and use these as your base. In most of our schools, with their multi-faith population, it is appropriate to bring ideas and festivals of other faiths to the children's attention through collective worship.
- During collective worship there must be a time of quiet reflection or prayer, which is an opportunity for children to reflect inwardly in their own way.

All acts of worship should take place on the school premises. Community and controlled schools that wish to hold an act of worship off the premises, ie a church carol service at Christmas, may do so **in addition** to the statutory daily act of worship on school premises. The governing bodies of foundation, aided and special agreement schools may organise worship elsewhere on special occasions.

Collective Worship Policy

As with any other school policy the collective worship policy should be devised to suit your school and its needs while also adhering to the legal requirements that are specific to collective worship.

Collective worship should have its own policy and be treated as a separate issue to the religious education carried out in school.

The policy needs to be a working document that is practical, relates to and has a similar format to other school policies.

It should not be too long a document and should consist of:

- A philosophical statement
- The legal requirements, including the right of withdrawal by parents and teachers
- Time: at what time each day will collective worship take place and for how long?*
- Content of each day and approach i.e. praise through song, visitor, teacher led, praise, class presentation etc.
- Planning: who plans the worship, is there a specific co-ordinator, what are the themes used and what resources and books will be used?
- How staff, pupils and visitors contribute to collective worship
- Music: planning and what type? Live music, selection of CDs classical, modern, jazz, religious etc
- How a record of the themes and content will be kept
- Information for parents on the right to withdraw their child from collective worship, what provision the school is able to make and what the parent might provide for the withdrawn child
- Information on the staff right of withdrawal
- Future plans and date of review
- Not essential, but helpful as an appendix, is a planning pro-forma for members of staff so that planning and delivery are consistent.

*** There is no nationally agreed length of time for collective worship but 15 minutes is usually a suitable length. Collective Worship can be held at any time during the school day.**

Planning Collective Worship

Within the school, there should be a named co-ordinator for collective worship. Often this will be the headteacher or the religious education co-ordinator. It should be noted that religious education and collective worship are not synonymous and although there will be links between the content of the agreed syllabus and collective worship themes, it should not automatically fall to the RE co-ordinator to deal with collective worship.

While having a member of staff in overall charge of collective worship, ideally it should be planned jointly and led by different members of staff throughout the term to show that it is a meaningful act undertaken by your school community. The best collective worship sessions are those that are planned thoroughly with shared ideas and responsibility.

Use of a planning sheet

A planning sheet, pinned up in the staff room, gives everyone a chance to contribute (appendix C).

- Collective worship should be a specifically planned activity
- Clear forward plans should be available, for at least a term in advance
- Planning sheets should be kept in a file to show what has already been covered
- Major festivals should be approached from a different angle each year
- There should be an opportunity to monitor and evaluate the school's provision for collective worship.

As collective worship consists of a group of people coming together at an appropriate time, in an appropriate place intentionally to focus upon things of worth and value for the group, you should find the general features of:

- A sense of special time
- A sense of special place
- The intention of focusing on matters of worth 'beyond the everyday'
- A sense of occasion.

It should also be educational and planned as an explicit and implicit learning experience. It should contribute to the education of the pupils and facilitate spiritual growth and respect of each other's religious beliefs and practices. This may be done by evoking the sense of beauty, awe, wonder or feelings of pride, pity, sharing or by exploring the spirituality of life and experience.

Collective Worship in the class or form room

Although the ideal practice would be to conduct collective worship with the whole school present this is not always possible, particularly in secondary schools. Collective worship can be carried out in the classroom or during form time and can be an equally enriching time for the participants as long as it is a carefully planned activity.

It is important to make sure that the general features of good collective worship, as above, are adhered to, particularly the sense of occasion. It does not need to be as long as a whole school worship, between 5 and 10 minutes of 'special' time set aside should be enough. Some schools have a bell or gong that is rung to mark the beginning and end. Putting up a picture or an overhead transparency for the pupils to focus on, or lighting a candle, are also ways of indicating that this is a special time within the classroom setting.

Collective worship in the classroom or with a form group can be more intimate than with a larger group of pupils and the pupils can be encouraged to ask and answer questions or lead the worship themselves. It is advisable that the same theme is kept throughout the school and some guidance on this from the co-ordinator would be useful for teachers. For instance a pack with the current theme, some ideas on how to expand on it and some ideas for the prayer or reflection to be used. The important part of collective worship is the prayer or reflection and the short time given for pupils to think quietly. Some schools have a thought for the day or a school prayer which can be used during this sort of worship. If the planning sheet is put up in advance in the staff room, teachers can all contribute ideas towards the content of the worship time.

The use of themes

A theme can be a word or phrase or picture which acts as a trigger. Your choice of theme could last for one day, a week, a half term or the length of a festival eg Lent. However, one theme used for too long can become boring.

A good choice of theme would:

- Invite reflection, opening up matters of spiritual worth and value
- Be multi dimensional and able to be developed in different ways
- Be attractively worded, for instance using alliteration ie 'Festivals of Food and Fasting'
- Be relevant to the audience, connected to something they have heard of
- Be appropriate.

Variety of content and of presentation

This can include:

- Different presenters
- Visitors from different faiths
- Outside groups
- Artefacts
- Stories
- Music
- Overhead projection
- Video clips
- Focal points e.g. a picture or candle.

The pupils should also be involved in a meaningful way:

- Being encouraged to ask and answer questions
- Acting a story
- Miming to a story
- Reading
- Pupils' artwork can be turned into an OHT for reflection time
- Poems or prayers written by pupils can be read out
- Sometimes the pupils themselves can be the presenters.

It is a good idea to have a different type of collective worship for each day of the week:

- Led by a visitor
- Led by the headteacher
- Led by a member of staff
- Led by a pupil or small group of pupils
- Led by a whole class
- Praise of achievements
- Praise through song (hymn practice can be turned into collective worship by using the words of a hymn as a prayer or reflection).

Of the above the one to be very careful with is the whole-class led collective worship. It must be remembered that this is the time for the community to come together in an act of worship and should not degenerate into a 'show and tell' session of all that the class has learnt this term. If it is your practice to invite parents to this event, it must be made clear that this is your collective worship time and not a show or exhibition of work. This is an opportunity for the RE syllabus work to link to collective worship. Pupils could act out a story they have heard, 'hot seat' a character from a book of inspirational writing or discuss the artefacts associated with a religion or a festival. Pupils could read from their own sacred book, compose their own prayers or make up a 'Thought for the Day' or 'Week', for the school to reflect on.

Reflection and prayer

As mentioned previously, there must be a time of silent prayer/reflection during the collective worship time for it to comply with legal requirements. Pupils must be allowed to respond in ways that are appropriate to them. In Croydon there are children from a huge number of faiths, and relatively few withdrawals. The leader of the collective worship must respect the variety of faiths and therefore mainly Christian based prayer is not always suitable. We cannot pressurise children into praying, therefore you need to think of different strategies to introduce this part of the collective worship. The leader should make it clear when the time to be silent has come. This can be done in a number of ways:

- The leader can say ‘I am going to say a prayer from the..... faith now and I want you to listen and think about what I am saying’
- ‘I am going to say some words found in the inspirational writings of the..... community which I want you to think about quietly’
- ‘Now, while we are quiet, I would like you to listen to the words of a well known prayer’
- ‘I would like you to either say a quiet prayer now or think quietly about what we have heard this morning’
- Pupils could be trained that a gong, chime or Indian bells are an indication of the beginning and end of a time of silent reflection
- Lighting a candle could also be a sign that this is a time of silent reflection
- Using an overhead projector with a suitable image for pupils to focus on.

Different faith communities pray in different ways and in different positions, telling pupils to close their eyes and put their hands together may therefore not be suitable. It may be better to tell children to sit quietly and comfortably and to suggest that it may help to either close their eyes or focus on a visual aid you have chosen.

It should be remembered that it is the private response of each participant that constitutes the worship and not the repetition of prayers or the use of a particular deity’s name. If each person has the opportunity to make their own response then no one is excluded by their religious or non-religious attitudes.

Using visitors in Collective Worship

Inviting a visitor from a faith community to lead your collective worship can be a valuable exercise.

A visitor can affirm pupils, particularly if they are of a minority faith in the school or community. They can demonstrate the idea of faith to those who have none and can explain a celebration or festival from a personal point of view.

If your visitor is a leader from a faith then they may bring vestments or artefacts and explain their use and meaning.

A visitor may also be a councillor, a school governor, a parent or one of the youth groups that bring prepared collective worship to your school. Having a visitor involves some preparation on the part of the collective worship co-ordinator but is worth the effort for the added interest a new perspective brings to the pupils.

Information for a visitor:

- the nature of collective worship
- the theme of the proposed worship
- particular subject matter
- approach
- age of the pupils
- length of the worship
- whether they will be expected to lead prayers
- resources you will provide
- an understanding that they are not there to proselytise.

Visitors should be greeted on arrival and shown the arrangements, afterwards it is nice to offer refreshments and to give some feedback on their contribution. It is good practice to arrange for a letter of thanks to be sent, maybe from some of the pupils, particularly if you want the visitor to come back on another occasion.

Evaluating Collective Worship

Self-evaluation helps you to focus on an aspect of school life and as a community to set shared goals. Internal self evaluation should be a built-in and on-going process which staff and pupils are happy to use, and which they believe will bring benefits and enhanced performance leading to school improvement. Evaluation can take place at any time.

Things to consider when evaluating collective worship:

Time

- Is the programme carefully planned with themes, music and a time for prayer or reflection?
- No set time limit but generally 15 minutes is an acceptable time allocation.

Aims

Does your collective worship:

- Contribute to personal development?
- Foster a corporate identity?
- Enrich emotional responses by giving a sense of a 'special' occasion and focusing on matters of worth which are beyond the 'everyday'?
- Enhance spiritual growth?

Balance

- Is the content of collective worship a balance of Christian teachings from the Bible, celebration and festival, teachings from other faiths and issues relating to spiritual, moral, social and cultural education, matching the ethos of the school?
- Is it educational, inclusive and enjoyable?
- Are you giving the children a message that this is *a very important time of the school day* when all members of the community attend?
- Is there a time when *success and achievement* is celebrated?
- Is there a *variety of leadership* of collective worship? eg headteacher, staff, visitors or children?
- Is there a focus for worship with a clearly defined break between *worship* and an *assembly*?

Resources

- *Planning sheet (see appendix C)*
- *Suitable music* CDs and live music
- *Pictures*
- *Candles/artefacts* for children to focus on

Links

- With other events or celebrations in the school
- Back to the school religious education programme. Although religious education should be treated separately from the collective worship programme, it is good practice to link some of the learning from the religious education syllabus into collective worship.
- Are children of all faiths esteemed by mention of their festivals?

Useful resources

There are numerous books with ideas for collective worship for both primary and secondary schools. Many of these follow a format of hymn, story, reflection, hymn. However, throughout this guidance the advice has been to make collective worship special and something that the pupils will remember and, hopefully, put into practice in their lives. The following publications are recommended as useful for giving you ideas that you can expand on, or ready made sessions that the pupils can take part in. These and many others can be borrowed from CRERC.

Assembly Solutions by Ann Lovelace ISBN 043530237-x

More Practical Assemblies by Ann Lovelace ISBN 043530241 8

Something to Think About BBC publications ISBN 0563350148

The School Assembly File

Both primary and Secondary have some good starting point ideas.

Shared Values by Chris Wright ISBN 1898737193

Reflections edited by Rosemary Rivett RE Today publications ISBN 1904024-07-6

Special Times, Primary School Assemblies by Michael Dew ISBN 0-86347222

There are also several good web sites that have ideas for collective worship. These are often arranged by theme and usually have ideas for specific festivals from all the faiths.

The National Society

Culham

RE Today

Scripcon

Re-xs.ucsm.ac.uk/assemblies

Appendix A

Festivals through the school year

Term	Major Christian festivals	Major saints days	Festival days of other faiths	Other anniversaries
Winter	September 29 Michaelmass Michael and All Angels Late Sept/Early Oct <i>Harvest</i>	September 8 The Birth of the Blessed Virgin Mary 14 Holy Cross Day 21 Matthew, Apostle and Evangelist	September Hindu-Janamashtami, Ganesh Chaturthi Jewish-Rosh Hashanah, Yom Kippur, Sukkot Islam-The prophets journey to Jerusalem and ascension	September
Winter	October Week of prayer for world peace	October 4 Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226 18 Luke the Evangelist	October Buddhist-Kathina Day Islam-Ramadan starts Hindu-Navaratri, Durga Puja Jewish- Simchat Torah	October 6 William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536 12 Elizabeth Fry, Prison Reformer, 1845 12 Edith Cavell, Nurse, 1915 24 United Nations Day 31 Martin Luther, Reformer, 1546 Black History Month
Winter	November 1 All Saints' Day Remembrance Day	November 2 Commemoration of the Faithful Departed (All Souls' Day) 29 Day of Intercession and Thanksgiving for the Missionary Work of the Church 30 Andrew the Apostle	November Hindu- Divali Skih- Divali, Birthday of Guru Nanak Martyrdom of Guru Tegh- Bahadur	November 5 Guy Fawkes 6 William Temple, Archbishop of Canterbury, Teacher of the Faith, 1944 25 Isaac Watts, Hymn writer, 1748
Winter	December 1 Advent starts 24 Christmas Eve 25 Christmas Day	December 6 St Nicholas 13 Lucy, Martyr at Syracuse, 304 26 Stephen, Deacon, First Martyr 27 John, Apostle and Evangelist 28 The Holy Innocents 29 Thomas Becket, Archbishop of Canterbury, Martyr, 1170 31 John Wyclif, Reformer, 1384	December Buddhist-Bohdi day Jewish- Hannukah	December 31 Hogmanay

Festivals through the school year

Term	Major Christian festivals	Major saints days	Festival days of other faiths	Other anniversaries
Spring	January 6 The Epiphany Christmas for Eastern Orthodox, Armenian, Rastafarian 18-25 Week of Prayer for Christian Unity	January 1 The Naming and Circumcision of Jesus 25 The Conversion of Paul 26 Timothy and Titus, Companions of Paul 28 Thomas Aquinas, Priest, Philosopher, Teacher of the Faith, 1274	January 26 Hindu-Saraswati puja 5 Sikh-Birthday of Guru Gobind Singh Chinese New year	January 13 George Fox, Founder of the Society of Friends (the Quakers), 1691 15 Martin Luther King Day 27 National Holocaust Day 30 Charles, King and Martyr, 1649
Spring	February 2 The Presentation of Christ in the Temple (Candlemas) Ash Wednesday/Lent	February	February Islam-Eid-ul-Adha Al-Hijra Jewish-Tu B'Shevat	February 14 Valentine, Martyr at Rome, c.269 17 Janani Luwum, Archbishop of Uganda, Martyr, 1977
Spring	March Lent Mothering Sunday- middle Sunday of Lent (The date of Easter is not fixed, and can take place in March or April according to the year)	March 1 David, Bishop of Menevia, Patron of Wales, c.601 17 Patrick, Bishop, Missionary, Patron of Ireland, c.460 19 Joseph of Nazareth 25 The Annunciation of Our Lord to the Blessed Virgin Mary	March Baha'I-Naw-Ruz Jewish-Purim Hindu-Birthday of Ramakrishna Holi Sikh-Holla Mahalla	March 8 Geoffrey Studdert Kennedy, Priest, Poet, 1929 21 First day of Spring 24 Oscar Romero, Archbishop of San Salvador, Martyr, 1980
Spring	April Palm Sunday Maundy Thursday Good Friday Easter Day	April 23 George, Martyr, Patron of England, c.304 25 Mark the Evangelist	April Jewish- Pesach, Sikh-Baisakhi Hindu-Hanuman Jayanti Ch'ing Ming, Chinese Festival of Pure Brightness	April 1 All Fools Day 9 Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945 25 Shakespeares birthday 27 Christina Rossetti, Poet, 1894

Festivals through the school year

Term	Major Christian festivals	Major saints days	Festival days of other faiths	Other anniversaries
Summer	May Christian Aid week Ascension Day Pentecost	May 1 Philip and James, Apostles 14 Matthias the Apostle 31 The Visit of the Blessed Virgin Mary to Elizabeth	May Baha'i-declaration of the Bab Islam-Prophet Muhammad's birthday Jewish-Shavuot	May 1 May day 24 John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788 30 Josephine Butler, Social Reformer, 1906 30 Joan of Arc, Visionary, 1431
Summer	June Corpus Christi	June 11 Barnabas the Apostle 24 The Birth of John the Baptist 29 Peter and Paul, Apostles	June Buddhist-Wesak Sikh-Martyrdom of Guru Arjan	June 5 Boniface (Wynfrith) of Crediton, Bishop, Apostle of Germany, Martyr, 754 12 Anne Frank day 21 Midsummer solstice
Summer	July	July 3 Thomas the Apostle 22 Mary Magdalene 25 James the Apostle 26 Anne and Joachim, Parents of the Blessed Virgin Mary	July Baha'I-martyrdom of the Bab Rastafarian-birthday of Haile Selassie	July 6 Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535 14 John Keble, Priest, Tractarian, Poet, 1866 15 Swithun, Bishop of Winchester, c.862 30 William Wilberforce, Social Reformer, 1833
Holidays	August	August 6 The Transfiguration of our Lord 15 The Blessed Virgin Mary 24 Bartholomew the Apostle 29 The Beheading of John the Baptist	August Hindu-29 Raksha Bandhan Sikh- anniversary of the Guru Granth Sahib	August 7 John Mason Neale, Priest, Hymn Writer, 1866 11 Clare of Assisi, Founder of the Minoreesses (Poor Clares), 1253 13 Florence Nightingale, Nurse, Social Reformer, 1910 14 Maximilian Kolbe, Friar, Martyr, 1941 20 William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890 30 John Bunyan, Spiritual Writer, 1688

Muslim Festivals fall on different days each year following the cycle of the moon

For further information about festivals and their different dates I suggest you use the Shap calendar, which can be purchased from CRERC

Appendix B

Themes

Achievement	Conflict	Good News	Memories	Remembrance	Ultimate Questions
Advent	Courage	Greed	Miracles	Respect	Understanding
Age	Creation	Green Living	Mistakes	Rewards	United Nations
Aims	Customs	Handicap	Music	Risks	Us and Them
Ambition	Darkness	Happiness	Natural World	Roots	Values
Anger	Day and Night	Harvest	Naughtiness	Rules	Victims
Animals	Death	Hearing	Neighbourhood	School	Victories
Art	Diaries	Heroes and Heroines	New life	Seasons	Virtues
Authority	Disasters	Hobbies	New Year	Secrets	War
Autumn/Harvest	Disciples	Holidays	Old and New	Selflessness	Water
Awareness	Discovery	Holocaust	One World	Sharing	Ways of Seeing
Awe and Wonder	Divali	Homelessness	Opportunities	Sins	Wealth
Barriers	Easter	Honesty	Ourselves	Slavery	Why are we here?
Beginnings	Education	Hope	Outsiders	Sorry	Wisdom
Beliefs	Endings	Humility	Parables	Spirituality	Wonder
Birth	Environment	Ideals	Parents	Strength and Weakness	Words
Blindness and Sight	Expectations	Imagination	Patience	Sukkot	Work
Books	Explorers	Influences	Patriarchs	Surprises	Worship
Bridges	Failure	Injustices	Patterns	Symbols	Xenophobia
Bullying	Faith	Inspiration	Peace	Team work	You and Me
Candlemass	Families	Inspirational Writings	People	Temptations	Youth and Old Age
Candles	Famous People	Jealousy	Pilgrimages	Ten Commandments	Zero Tolerance
Caring	Fantasy	Jesus	Poetry	Thanks	
Celebration	Fear	Journeys	Possessions	The Gurus	
Challenges	Feelings	Justice	Poverty	The Mool Mantra	
Change	Festivals	Key People	Praise	The Past	
Charity	Followers	Kindness	Prayer	The Unknown	Faith Festivals
Children	Food and Fasting	Language	Prejudice	The Word	from all faiths
Choices	Forgiveness	Laws	Promises	The X Factor	(see appendix A).
Christmas	Freedom	Leaders	Prophets	Thoughtfulness	
Co operation	Friendship	Lent	Proverbs	Time	
Commitment	Future	Light	Quiet	Tolerance	
Communication	Gifts and Talents	Listening	Ramadan	Trials	
Community	Giving and Receiving	Loneliness	Reflection	Trust	
	God	Loving	Refugees	Truth	
	Good and Evil	Loyalty	Relationships	Turning Points	

Appendix C

Collective Worship planning sheet

A grid designed to trigger ideas when planning a single collective worship or a series on a particular theme.

Issues to raise

People to involve

Activities to include

Experiences to share

Values to reflect on

Stories to use

Music to play

Ideas to explore

Words to use

Opportunities to reflect

Things to tell

Focus

Sayings to repeat

Any other ideas: