



# Collective Acts of Worship Policy

“I have come that you may have life and have it to the full”

John 10<sup>10</sup>

Taken from the BEBCMAT business plan:

“Further strengthening the distinctive Catholic ethos of the academies within the Blessed Edward Bamber Catholic Multi Academy Trust is a priority for the Board and will be achieved through focussing on the four dimensions of the pastoral mission of the church...

b. ... Leitourgia (Liturgy – Grace builds on nature but must acknowledge the sphere beyond the natural world. The work of the Christian assembly to adore God in prayer, thanksgiving and penitence. The Worshipping School).

Kerygma and Leitourgia give the essential “roots” to the community and help define our distinctiveness. They provide the opportunities to gather and centre ourselves around a core of beliefs. The Trust will be respectful of parents as the first and foremost educators of their children and seek to engage them in their child’s education. “

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## COLLECTIVE ACTS OF WORSHIP POLICY

### *Introduction*

The Academies within the trust aim to provide an outstanding whole person education through which all are challenged to grow in wisdom, understanding, self-esteem and closeness to God. We achieve this through collective worship by ensuring that our academies are places where prayer and reflection are woven into the school's life. Worship, prayer and liturgy are integral parts of the Catholic tradition and therefore they are central to each academy and its character. This is expressed through opportunities for prayer and reflection (both privately and as a community), through assemblies, and through liturgies (sacramental and non-sacramental). Our worship as a Catholic school is seen as more than just a legal requirement.

Each Academy seeks to actively encourage the whole school community (pupils and staff) to share in the liturgical life of the Church and in so doing:

*"promote and develop an appreciation of, and a more active involvement in prayer, worship and liturgy".* (Evaluating the Distinctive Nature of a Catholic School)

All pupils will experience prayer in a variety of forms throughout their school life. Many of the occasions will be voluntary, although pupils will be encouraged to participate through word and action. Each pupil will be placed in situations where an experience of prayer takes place e.g. collective worship in class or form bases, whole school and Learning House / year group assemblies. The whole school community is invited to reflect on personal, social and global issues and consider its responses to them.

We believe:

- Our daily Collective Worship is an entitlement for all members of our community. This is a non-negotiable.
- Our worship as a Catholic school is seen as more than just a legal requirement. It is central to our Catholic education and forms an essential part of our school's overall provision for prayer and worship.
- As a Catholic school, whilst respecting the diversity of belief and commitment, our worship must be Catholic in character, reflecting the liturgical tradition of the Church and having Christ at its heart.
- A variety of experiences must be provided to all members of our community, influenced by students, teachers and visitors, such as: quiet reflection, silence, prayers, responses, music, songs, dance, drama, slides, video excerpts, Bible readings, short addresses.
- An appropriate, respectful atmosphere with a sense of order and occasion must be present during worship, including on entry and exit to liturgy.
- We should respond to the needs of the day and people within our community as well as to the liturgical calendar.

Academies within the trust will endeavour:

To take into account the religious and educational needs of all who share in Collective Acts of Worship:

- those who form part of the worshipping community in church.
- those for whom school may be their first and only experience of church.
- those from other faith or no traditions.
- to provide a focus for Collective Worship using artefacts, candles, symbols and lighting.
- to Ensure that the theme, focus, delivery, length and resources are appropriate to the interests, age range, backgrounds and abilities of students.

## MAIN PRINCIPLES - (Taken from 'Fit For Mission – Schools')

### Worship/Liturgy

- Sacraments and liturgy *'physically and spiritually incorporate us into the drama of God's plan of creation and salvation.'*
  - We are asked to avoid a *'secular emphasis on the horizontal, pupil-centered dimension of personal and social reflection, to the exclusion of the vertical dimension of offering true and fitting worship that respects the dignity of God and the dignity of humanity'*.
  - Worship is the action of Christ in which we participate
  - Liturgy is a basic human need – we need 'signs and symbols to express and perceive spiritual realities'
  - *'Liturgy is the action of the Church that uses rituals, symbols, music, drama, art and language to communicate the action of Christ, the word of God made flesh.'*
  - Liturgy is about experiencing the *'presence of God'*
- Liturgy is *'always the celebration of the Church, united with Christ'* – it should follow the liturgical seasons

### Monitoring and Evaluation

Evaluation Criteria	Evaluation Strategy
<ul style="list-style-type: none"><li>• High quality, engaging and consistent collective worship provision</li><li>• Worship in tune with the Church's seasons and significant dates whilst responsive to changing situations within the school and the wider community</li><li>• Opportunities are provided for staff to develop high quality Collective Acts of Worship through allotted time in CPD</li></ul>	<ul style="list-style-type: none"><li>• Termly observation by Head teacher/RE coordinator of each year class or Senior Line Manager and Head of Learning House of each form</li><li>• Documentary evidence of provision including evaluation sample across classes/forms</li><li>• Annual Staff Evaluation</li></ul>

### Monitoring responsibilities

- The Head teacher/RE coordinator (primary) or Head of Learning House, supported by their Senior Line Manager, (secondary) will be responsible for ensuring monitoring of each class/form in the learning house on a termly basis
- The Head teacher or Chaplaincy Team Leader will be responsible for leading the annual staff evaluation of Collective Acts of Worship
- The Head teacher will be responsible for leading the annual student questionnaire

## Appendix A: General guidance for staff on Collective Worship.

### **Acknowledging the reality we face with collective worship**

- An increasing majority of students have minimal or no relationship with the Church
- Students are heavily influenced by a culture that views all religion negatively or suspiciously
- Young people's experience of silence is extremely limited
- Staff have varying degrees of knowledge, understanding, skills and comfortableness with prayer
- Form time is short, there is often a lot of information to be delivered, and teachers are conscious that this also time to develop relationships and get to know their students.
- The risk of prayer being side-lined or treated in a tokenistic way is high

### **Responding to the reality**

- Students in our Primary Academies, depending upon family traditions may lack an experience of prayer and reflection. The role of the primary academies is, in part, to allow students to become familiar with the norms of prayer and liturgy.
- When the majority of students arrive in the secondary phase, they are still familiar with the norms of prayer and liturgy that they experienced at primary school. These are the foundations on which the secondary academy must build. If we don't nurture these in year 7, it will become increasingly difficult as they grow.
- It is essential that prayer is viewed as a natural part of the rhythm of the day in our Academies, therefore, it is advisable that there is a pattern in what teachers do, in terms of timing, length and structure.
- As students are familiar with 'circle time' from primary school, it is suggested that they use it as a model for form prayer at least once a week across both phases.
- All prayer and worship in the form should have four key elements:
  1. *A 'reverential milieu' or prayerful atmosphere*
  2. *Reference to the Scriptures (in tune with the Church's year)*
  3. *Opportunity to experience God's presence through silent reflection (including through sign and symbol)*
  4. *Participation (through word, action, listening, sharing)*
- In addition to this each collective act of worship should include a focus, such as a candle or icon or items on a worship table.

### **Prayer: some general principles**

- The Our Father is the model of prayer for all. It centres around a relationship with God as our Father, consideration of God's will and a desire to reflect on our sins and to seek forgiveness.
- Prayer is the *'raising of the mind and heart to God'*
- Prayer is fundamentally about relationship
- Prayer should always involve some experience of quiet/silence

### **Prayer methods**

- Meditation on the Word of God
- *'Practising presence'*
- Popular piety – such as The Rosary and Stations of the Cross
- Memorisation of basic prayers
- Memorisation of Scripture passages
- Lectio Divina
- Adoration
- Devotion to the Saints and martyrs

### **Good liturgy/worship should include the following**

- Creation of a *'reverential milieu'*
- Active participation
- Full awareness of what we are doing
- The Word of God
- Beautiful music for praise, thanksgiving, contrition, adoration, intercession
- Religious art

### **How to...**

#### **Creating the 'space' for prayer, some suggestions:**

- The Sign of the Cross
- Religious artefacts such as candles, icons, images, crosses or items on a prayer table
- Projected visual images reflecting the theme or stimulating interest
- An invitation, during quiet time, to shut their eyes or put their heads on the desk
- Some kind of marking of the moment into a different time such as a key word or phrase, a piece of music, the ringing of a bell

#### **A basic structure**

- The sign of the Cross
- A scripture reading (preferably from the reading of the week)
- A quiet moment in which to think about this, with the aid of some questions
- Sharing of thoughts/ideas if students feel able
- Closing prayer/reflection
- The sign of the Cross

#### **How the structure might be varied and developed**

- The sign of the Cross – prayer might also be introduced with some words or suggestions such as: 'Let us pray', 'Let us take a moment to recognise God's presence', 'Let's bow our heads'
- The teacher might use the written reflection from the weekly resources or a connected reading that develops the theme. S/he might on occasions use a sacred text from another tradition. When appropriate, the teacher could give an input on the Saint of the Day.
- This could be the point at which to focus quietly on an image or a piece of music or even a 'Youtube' clip connected to the general theme.
- If students are reluctant to share, it might just be necessary for the teacher to draw out some ideas for them and even on occasions to give them something to take away such as a prayer card.
- This could be quiet time, spontaneous shared prayer, prayers expressed through actions such as writing on paper leaves and putting them on a prayer tree, or just the joint praying of a familiar prayer such as The Our Father, Hail Mary, or Glory Be
- The sign of the Cross or another formal closing of prayer such as The Grace or something written by members of the form.
- Prayer intentions box in the class or form room. Students can then be encouraged to choose an intention to pray for.

#### **Circle time as prayer**

- Preparing the space and time Teacher should try to mark out this time as different from other circle times through the use of some kind of focus such as an icon, a cross, a lighted candle, settling music.

### **Structure and process**

- Pupils move into the circle
- Teacher may start with a low-key mixing game
- Brief reminder of the circle time rules
- Sign of the cross
- A period of silence – we become aware of God’s presence
- A round (possibly, though not necessarily, based on the theme of the week)
- Pupils are offered the opportunity to mention something/someone that they would like the form to pray for Closing prayer (read by teacher or a member of the form)

### **Some suggested ways of encouraging prayer**

- Pupils pass the speaking object round and say something/someone that they’d like to thank God for
- Pupils share the name of someone they would like to pray for (and possibly why)
- Pupils might share something that they have seen on the news that they would like to pray about
- Pupils give answers to a reflection question (eg ‘Whom do we admire?’ Or ‘Why do you think people bully others?’) – the question may be adapted from the prayer sheet and linked to the theme of the week
- The teacher (or a member of the class who has been warned in advance) would then draw the time to a close with a prayer to bring together everyone’s intentions.

### **Ways of creating silent reflective time**

- Teachers invite pupils to ‘rest in God’s presence’ or ‘know that God is with us’.
- Teachers could even get into the habit of beginning with the words of Jesus, “where two or three are gathered in my name, I will be among them.”

### **Positive outcomes related to our Catholic ethos**

- Development of understanding of faith and how it is lived out
- Development of positive attitudes such as gratitude
- Nurture of the ability to listen to others
- Encouragement to reflect on life and specific events to see God’s hand in them , Enabling young people see all people as creations of God,
- Creating a willingness to help/serve others,
- Recognising the need for forgiveness and reconciliation.

Appendix B: Evaluation documentation:

COLLECTIVE ACTS OF WORSHIP MONITORING FORM

OBSERVING, RECORDING AND EVALUATING

Teacher:

Date:

Form/Class:

Theme/Event:

Objective:

Description:

- Student Prayer
- Staff Prayer
- Words/Readings
- Image
- Group Work
- Music
- Refection
- Scripture
- Symbolic Action
- Power Point

General questions to consider:

- Is it clear when the CAoW is taking place?
- Is there a clear theme or connection with the Gospel of the week?
- Is there an opportunity for students to reflect? Signs of engagement with collective worship
- Students settle quickly and behave respectfully
- Students listen and are not easily distracted – their eyes are on the leader
- The quality of silent times is good and comfortable
- Students share honestly and sensibly
- Students ask genuine, interested questions, not ones that are trying to catch the teacher out
- Students speak the prayers and don't mumble
- Students ask for the form to pray for friends, family, or areas of need
- Students approach the teacher with things to include in the prayer.

Resources used:

EVALUATION:

- What was good?
  
  
  
  
  
  
  
  
  
  
- Is this a C.A.O.W. that could be shared with other forms?
  
  
  
  
  
  
  
  
  
  
- Reflections from pupils/students talked to?

Signed: \_\_\_\_\_

# THE 5 MINUTE ASSEMBLY PLAN

### GOSPEL/THEME FOR THE WEEK

What is the main message? How can you make it relevant? (Personal stories/Scripture/examples of saints)

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### RESOURCES/EQUIPMENT

Are you using a PowerPoint presentation or a video? Will you need sound equipment or a mic?

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### SHARING

(If in form groups)  
Is there to be sharing?  
If so, What? How?

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### PRAYER/REFLECTION

Will there be a prayer? If so will it be led or communal? Will you spend time in quiet reflection?

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### AIMS/TARGETS

What are your main hopes for the assembly? Will it be informative/reflective/fun (or a combination!)? What message do you want them to take away?

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### TIME PLANNER



### READERS

Will you need students to read at any point? How many? Will they need to practice?

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