

Church Schools Serving Diverse Communities

Preface

As the Archbishop of Canterbury reminded us at the Church of England Birmingham “Faith and Education Conference” on 7th November 2014:

“You need to know who your neighbour is if you’re going to love them as Jesus said Christians must, and generally speaking as they do. You need to know what shapes their lives if you’re going to see how you can walk together. We also need to know and live out of the truth of our own tradition, our own faith, if we want others to trust us and work with us to build mutual flourishing and a shared peace...

Being passionate about our own faith is something that shapes church and faith-based schools across religious traditions in this country today. We share our experience of trust and commitment with those who lead schools in other Christian denominations and in other faiths. If we are to step forward together as leaders in reconciliation, we need to give thanks for that passion and to set alongside it – this is where it really cuts in – an equally passionate hospitality.

We need to welcome those who live by another faith – or no faith – as partners with whom we will build our communities. Hospitality isn’t about making someone welcome once and knowing that makes it their turn next time. True hospitality is generosity that is resourced in God’s own generosity and it makes welcome and relationship possible across boundaries of faith or race or background, or even boundaries of ingratitude and hostility. That generous welcome is the authentically Christian way of life and we see it in our schools every single day as a point of complete routine in the hospitality that is shown to children and their families, to staff and to the wider community.”

“The Church of England and other Christian churches provide education within a Christian framework to millions of children and young people in the maintained sector neighbourhood schools across the country...Christian ministry in schools respects the religious belonging of all pupils but offers a context within which Christian faith is lived and taught empathetically and openly.” S111 *Sharing the Gospel of Salvation*

Synopsis

Many parents who follow a faith that is not the Christian faith choose Church of England schools for their children because they are attracted by the Christian character; the acknowledgement of the spiritual dimension to life, and the promotion of many values which are shared across religions. It is also true that some parents select a Church of England school simply because it is the most convenient school to their household. Whatever the reason, a growing number of schools within the diocese now welcomes children of all faiths and none into the school community.

In response to the rich diversity of faiths within the diocese, Birmingham DBE is joining the conversation about that diversity and seeks to clarify its guidance about appropriate expressions of faith in Church of England schools. This is of particular importance as school leaders are frequently dealing with matters of faith and practice with regard to pupils, and requests from parents. This document starts from the position that Christian distinctiveness is paramount, that diversity is a very positive resource and strength and that, with appropriate guidance, schools can forge their own creative solutions appropriate to the communities they serve. It will take into account current examples of **helpful** practice and suggest how schools may act with regard to theological principles, rather than just making pragmatic responses. This guidance contains choices and suggestions about responses to situations rather than dictating one practice for all. It also recognises that there can be different opinions and ways of living within religious traditions. It is therefore very important that we respond to people as individuals and listen to them and not just expect them to conform to stereotypes.

“When judging the impact of the school’s Christian character inspectors **must** evaluate:

- How effectively the Christian character supports the spiritual, moral, social and cultural development of all learners whether they are Christian, of other faiths or of none
- How well the Christian character promotes an understanding of and respect for diverse communities” p5

The National Society *The evaluation Schedule for the Statutory Inspection of Anglican and Methodist Schools 2012*

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Theological underpinning

Schools' values should affirm and promote that "all humankind is made in the image of God", (Genesis 1:26-27), therefore all pupils have the right:

- to experience success and worth;
- to make good progress with school making a positive difference to their lives and life-chances;
- to feel valued and affirmed and to learn how to value and affirm others.

According to the Gospel of John, Jesus said, "I have come that they may have life, and have it to the full", (John 10:10) therefore all pupils have the right:

- to enjoy their learning and to make a positive contribution to the school and wider community;
- to experience self-fulfilment and learn how to act for others, not just themselves.

Theological principles which can be explored within the school's rationale for engaging with diversity

- **Worth:** a belief that God's creation is intrinsically good, that every child matters to God and that wonder, reverence and respect are the appropriate response;
- **Incarnation:** a belief that God was made flesh in the person of Jesus Christ and that he met people where they were, with a concern also for the marginalised and powerless, with an invitation to begin to love God and others;
- **Grace:** that God can work in people and situations in ways that we cannot understand, and that God makes God's-self known to humanity in many ways, through the activity of the Holy Spirit;
- **Hope:** Life does not need to be as it is currently, it can be changed;
- **Service:** Following the example of Jesus, we are called to serve others –bringing the Kingdom of God.
- **Redemption:** Through the cross of Jesus Christ all things including ourselves can be brought back into relationship with God as God intends. Nothing and no one is irredeemable.

The implications of a theology of hospitality, and of welcome for all as a result of a belief in Incarnation and that all are made in the image of God are "that hospitality implies welcome for all; that it implies we seek out those who need help; that it is not coercive; and that it assumes a transformative encounter between guest and host" p23

Tom Wilson 2014 *A Theology of Hospitality for Anglican Schools* Grove Books Ltd

Being open and honest about the Christian character

To be true to its Christian character, a church school *in any context* needs to proclaim its allegiance to the Christian faith which informs the life of the school and what it stands for. This may happen in many ways and usually includes signage, displays, use of the Bible and Christian artefacts which demonstrate this foundation, in addition to strong connections with the local parish church. References to the Christian faith around school are ways of showing people inside, and from outside, the school community what the school stands for. Similarly, all church schools need to demonstrate that they recognise and value other religious traditions, particularly recognising the Anglican commitment to dialogue, and in their role of helping to prepare pupils for life in twenty-first century, multi-faith Britain. It is when we consider the expressions of faith of pupils who come with a commitment to another tradition that further reflection is necessary.

The tone of the way that the church school deals with matters of faith is set by the leadership team, and other members of staff take their lead from those at the top. The vision and values of the school leaders affect how others in the school perceive the importance of the needs of all pupils. The strong Christian ethos provides the safe space where children from families of faith, and those of none, can feel secure and valued and comfortable to share their beliefs with one another and with adults. Families served by the school need to be able to trust the messages they receive about care for their children and to feel the welcome they are offered: it must not be seen as lip service. It is also important that the school displays its commitment to valuing other faiths, as well as talking about it. The importance of developing relationships of trust with the parents cannot be over-emphasised.

Recruitment and Admissions

In any material promoting the school: on websites; in the prospectus; on school signage, and on all open days and events for new parents, it is vital that leaders are very explicit about the Christian character of the school and about the daily act of collective worship, so that parents and their children are aware of the expectations of the school and the nature of life within it, whilst still stressing the welcome for children of other faith traditions.

COLLECTIVE WORSHIP

In Church of England schools it is important the collective worship is recognisably Anglican (see appendix A), and that importance is shown to the person of Jesus Christ. The new Section 48 (SIAMS) evaluation schedule for inspection also adds an expectation that worship will be Trinitarian. Whatever is included, there should be attention paid to social impact, social inclusion and spiritual depth.

Collective worship should reflect the traditions of the Church of England and reflecting on what this means can lead to suggesting that the following principles should inform decisions about collective worship in inner city Anglican schools. These principles are: inclusion, respect for conscience, Trinitarian belief and use of liturgy and calendar.*

Inclusion. The parish system means that all who live in it have the right to the ministry of their parish church whatever their denomination or tradition. To be true to its foundation, the school serves its parish (rather than its church members). In parishes where the school serves an area of significant diversity, the families should be able to feel a sense of belonging in the school, **and** in collective worship. Inclusiveness not easy to achieve but it should always be a destination. It is not only found in a search for consensus. There needs to be recognition of differences too.

Respect for conscience. There is an Anglican tradition of respect for the individual mind and conscience, with no prescriptions about what people believe. This leads to an obligation to respect the faith and inner life of others and to encourage all to respond with integrity.

Trinitarian belief. The outworking of this belief can happen in a variety of ways. It can occur by invoking the names of Father, Son and Holy Spirit at certain points in the act of worship; by singing songs which name the persons of the Trinity; by using collects and prayers that conclude with the Trinity; by having symbols to represent the holy community. Alternately, one can proceed with the guiding belief that 'God makes and that God changes (redeems) and that God is here, sustaining life with promise, justice and purpose' which includes the life of the school and its members. This is essentially Christian belief, that God is revealed in Jesus as one who changes lives through his birth, death and resurrection, and now transforms the church and the world through the working of the Holy Spirit. A generous approach to the faith of others can reflect God's own bold, generous, loving and infinitely diverse commitment to the world, which Christians declare in their belief that God is Holy Trinity – the Unity that creates, redeems and sustains such rich diversity.

Liturgy and calendar. The pattern of worship in the Church of England is ordered. There are ways of creating an order within collective worship (see Appendix A). Another form of order is created by the following of the church calendar. Each festival gives its own shape and rhythm to the year.

*Ideas and phrases in this section have been taken from Morris, Rob (2001) "Seeking to be a sign of the Kingdom of God" in Lee, David, Ministry and Mission in a Multi-Faith Society and used with kind permission.

Recognising the presence of pupils from other traditions

When pupils from other traditions are present in acts of collective worship, this is a particular reminder that not all present will be committed Christians and that language used should be invitational and not presumptive. That is to say that the leader should not make presumptions about the allegiances of pupils. It is especially important that the spirituality of the pupils should be recognised and that there are aspects of the collective worship that will include all. Pupils should be offered the chance to express their thoughts and feelings during collective worship.

With an emphasis upon inclusion, in an act of collective worship to celebrate the beginning of Advent, pupils in school **A** with origins in different countries shared information about preparation for Christmas in those countries.

One year, when Lent and Ramadan overlapped, Muslim pupils in school **B** were invited to tell the rest of the school about why they were fasting and what they were choosing to fast from. This gave a new perspective on the keeping of Lent for Christians.

Religious material from other traditions

As long as the framework of the collective worship is obviously Christian, the atmosphere and spiritual content can be enhanced by referring to material from other world faiths. It is very important to emphasise the value and beauty of diversity, identify the faith being acknowledged and make explicit references to it, for example, "This is a story that is important to Sikhs". Or it is possible to use a Biblical story that has expression in the Qur'an, for example that of Noah, and explain that this is how Muslims tell this story, using 'Prophet Isa' to refer to Jesus. (See appendix B for examples of other biblical prophets who are revered in Islam). In a context of plurality it is extremely important to introduce beliefs with a phrase that clearly connects them to the tradition: "This is what Christians believe about Jesus..."

When using material from any tradition, with which pupils are not so familiar, it is helpful to think that they can be "eavesdropping" on a different way of talking about things. Pupils may, at different times, be eavesdropping on use of the Qur'an or Hadith in worship, or words from the Guru Granth or the Jewish *siddur*.

Use of songs

Depending on the relationships developed with families and religious communities served by the school, there may be perfect ease about the pupils singing songs and hymns with overtly Christian lyrics. This may have the introduction: "This is a song that Christians like to sing about God/to God".

At school **C**, pupils from many different faiths join in readily with songs with deeply devotional lyrics.

At school **D**, songs recognising the person of Jesus are only used at Christmas and Easter. At other times of the year, it is more common for collective worship leaders to choose songs which are addressed to God and which name him as Lord, as these are seen to be more inclusive.

Prayer

Leaders should use prayer (or a quiet moment for reflection) in a way that does not compromise the integrity of pupils or staff but encourages everyone to take part. Some ways of introducing prayer are as follows: *Let's be still and quiet now / Time to pray or think / Please listen carefully while I say / read a prayer ...* Thought should also be given to how to end this time as well. It is possible to say at the start.... "If you agree with the prayer you might want to say, 'Amen'." Some schools have pupil prayer leaders who sometimes lead a prayer in home language from their own faith tradition.

At school **E**, where there are small numbers of pupils from other faith traditions, collective worship is overtly Christian, and these pupils join in with the rest of the pupils for some of the times, participate as observers for part of the time, but take opportunities to pray in their own way at prayer times. Pupils are taught the words and meanings of key Christian prayers in religious education and Collective Worship, but they are not recited by the school body.

At school **F**, where there are pupils from many faiths and none, collective worship is overtly Christian and Christian prayers are recited while pupils from different faiths are present. Similarly, prayers from different traditions are led by pupils from each faith whilst the other pupils are present. Each pupil, therefore, has the chance to participate in the tradition which is most familiar whilst witnessing the spirituality of other traditions.

At school **G**, with the intention of being inclusive, prayers are concluded with the words, "Loving God, hear our prayers." Pupils are reminded that they can join in with the prayer but, if they feel that the words are not right for them, they can be quiet and considerate so that others can use the time for worship.

Celebration of religious festivals

Within a Christian framework, there is place for recognising the religious festivals of people within the school community. If relationships of trust are built up between the parents and the school, then there can be a sharing of festival celebrations in the sense of a 'transformative encounter between guest and host'.

At school **H**, recognizing a growing number of Chinese pupils within the school, it seemed important to affirm their presence and identity by having for, one of the weekly themes, a focus upon China and Chinese New Year. It was possible to draw attention to Chinese Christians and a Chinese Christian artist. It was also possible to explore the spiritual dimension of Chinese New Year celebrations, and the opportunity to start afresh, drawing parallels with Christian spiritual practice.

At school **I**, where the school population is predominantly Muslim, just as there are joyous and enthusiastic celebrations of Christmas and Easter, there is a dearly anticipated Eid assembly with elements of worship. Parents attend them all.

Collective worship in a Church of England school should be led in a way that recognises the primacy of the Christian tradition. An increasing number of school leaders may belong to faiths other than the Christian faith but, on appointment, they will have agreed to support the Christian ethos of the school. Visitors from outside the school are not in this position. They may be invited to lead an assembly or gathering of the school body to speak on a particular issue, but it is less likely that their leading collective worship in the school would be appropriate. The usual safeguarding procedures should be followed. Of course, as has been illustrated earlier, pupils can help to lead aspects of collective worship. See also

A final point from Rob Morris is that worship – even in schools – is a collective activity, rather than just the response of the individual worshipper. Service books used in Anglican worship stress the fact that worship is never a one-way activity. It is God's graceful invitation to us that comes before any response that we make. So collective worship will change, challenge and deepen our relationships with God and with each other.

Dealing with requests for withdrawal from collective worship

There is a legal right of withdrawal for parents of their children from attending collective worship and it is a statutory obligation of schools to publicise this right in the prospectus. Obviously though, any withdrawals have an impact upon the unity of the school body. School leaders are encouraged to dialogue with any parents wishing to exercise this right in order find a satisfactory solution. Many school leaders in this position seek to find out what concerns the parents have. It is good practice to invite any such parents to attend an act of worship so that they can see for themselves what happens, and what opportunities exist for pupils to respond with integrity. If no way can be found for the pupil to be present during the school's acts of collective worship, then the school has a responsibility for the pupil's safety, but not for the provision of alternate activity.

(for further advice, see Appendix 4 Advice for clergy and visitors leading collective worship in church schools)

RELIGIOUS EDUCATION

Teaching about Christianity and other world faiths

Whatever syllabus is used by the school (see Legal documents for religious education in church schools and academies: <http://www.cofebirmingham.com/schools/resources/religious-education/>), the place of Christianity is to predominate (with strong consideration given to including some focus on contemporary Judaism as a distinct faith identity – rather than just including some stories from the Old Testament) , but with the guideline that all faiths represented in the school community are acknowledged and validated. It is valuable if emphasis is placed on how we live now together as a nation and pupils’ experience of plurality with their surrounding area and wider.

Nurture of pupils from other faiths

With sensitive teaching in RE, it should be possible for the faith identities of the pupils to be affirmed by including teaching material from, and reference to, their traditions over the teaching programme. By giving all pupils the chance to express their thoughts and feelings in response to the ideas they encounter in RE, they are invited to reflect upon their spirituality (or choices and commitments).

Right of withdrawal from religious education

The parent of a pupil at a community, foundation or voluntary school may request that the pupil be excused from all or part of the religious education (RE) provided, and it is a statutory obligation of schools to publicise this right in the prospectus. In documentation and conversation, schools should clearly state the purpose of religious education, and what it is not. School leaders are encouraged to dialogue with any parents wishing to take advantage of this right to find a satisfactory solution. It is helpful if school leaders can listen to the parents’ concerns to find out what their fears are. Leaders can remind parents that schools have a responsibility to prepare pupils to live in a diverse society and that religious education plays a great part in this, rather than being an attempt to convert any pupil to any religious tradition, and that it helps pupils to develop religious literacy, as well as giving a particular place in the curriculum to investigating the spiritual dimension to life: or that which is of enduring worth and beyond the material. They can show them the long term plans for the subject for their children and answer questions on any part of it. Parents could be invited to attend an RE lesson in the school (in a class that does not include their child). If parents still wish to withdraw their children, then the school has the responsibility to supervise them but not to set alternate work, and certainly not to provide additional work from other curriculum areas. Parents can arrange for the pupils to undertake religious education of their choosing during this time.

Visits to places of worship

Many parents are content for pupils to learn about the religious faiths of others within the confines of the classroom, but are less confident about their children attending places of worship that are unfamiliar to them. Parents have the right to withdraw from such visits as they do from any aspect of the religious education curriculum, (see below), however, it is better if the parents can be encouraged to enter into dialogue with the headteacher so that their fears about what might happen can be explored. The headteacher can reaffirm the educational purpose of the visit, and

invite parents to attend to see for themselves. After the visit has taken place, it is a good idea for the school to create a publically visible display of images from the visit with comments from the pupils about their responses to the visit.

At the beginning of the year, school J sends out a general letter seeking parental permission for trips that will take place for which no voluntary contribution will be asked. These include trips to places of worship. There have been no parental objections to visits taking place.

School K invites any parents who are able, to attend visits to places of worship. Parents speak warmly about what they have learned through their positive encounters.

OTHER MATTERS AFFECTED BY RELIGIOUS PRACTICE IN SCHOOL

In addressing each of these matters it is important to reflect upon the Christian underpinning of the school and consider which Christian values are influencing the school's response.

Dress – (including the wearing of particular symbols of faith)

It is useful to be explicit about any dress code in the school admissions policy as well as in the prospectus, so that everyone knows in advance what is expected and permitted and include an explanation. When talking about issues of dress, school leaders might put an emphasis upon the concept of modesty as Christian virtue. Dress can often be a matter of personal taste, as well as of religious preference for some, so there must be good communication with a spirit of love, especially across faiths.

Staff

It is important that clothes worn are appropriate to the nature of duties and responsibilities of the job. It is helpful if school leaders can develop a dress code to which members of the Senior Leadership team can make reference, and which encourages members of staff to consider the significance of the statement that their choice of clothing makes to others. Such a dress code should take into account sensitively ethnic and religious dress requirements.

Pupils

Similarly, pupils can be permitted to express their religious identity through their uniform, as part of the school's welcome. Most schools have uniforms which can afford some flexibility to additional garments, usually within the school colour scheme. This can include the Sikh '*patka*'. Whilst the option may be given for girls to wear trousers or hijabs, pupils from the same faith group should not feel compelled to follow this practice, just because others do. If parents wish their daughters to cover their hair, it is possible for the *hijab* to be closely tied for safety in technology and physical education lessons. It would be unusual for a Church of England primary school to agree to requests for niqabs to be worn, for practical and educational reasons.

Other items of religious identity can be permitted as long as they do not contravene health and safety guidance.

The *kirpan* can be allowed to be worn in schools in compliance with the following guidelines:

- It is restricted to pupils who have gone through the *Amrit Pahul* ceremony;
- The *kirpan* will be sheathed and secured, in line with religious requirements
- The sheathed *kirpan* will not be displayed openly and will be worn under clothing to ensure the highest possible safety at all times;
- During physical education, sports and recreational activities, the *kirpan* be kept under clothing or carried in a secure pocket in shorts or swimming shorts etc. so that it is not visible and other pupils have no access to it;

- On no account, will the *kirpan* be drawn while the young person is in school, on a school trip or on school transport.

Where agreement has been reached with the pupil, parent and local Sikh representatives, any transgression should be dealt with seriously under the school's or academy's policies for behaviour management and discipline.

PE and swimming

Clearly it is for the Governing Body and staff of the school to decide on these issues, but here are suggestions: Following a principle of modesty requires segregated changing areas. This is easier to arrange for secondary schools. In primary schools there are various options that can be adopted, such as: boys and girls changing consecutively, rather than simultaneously; girls and boys changing in different rooms; using screens to divide the room.

Swimming can pose similar issues; some schools rota PE and swimming generally into separate activities for girls and boys which is good practice encourages more enthusiastic engagement, especially at secondary level. This is not always possible at primary level, but separate changing facilities for swimming should be an easier matter to arrange.

It is possible for the Sikh *kara* or steel bracelet to be covered with a wristband whilst swimming. Sikh boys who have undergone a ceremony of commitment (*Amrit Pahul* ceremony) may wish to cover their long hair/patka/turban with a cap.

Food

Served in school

For religious adherents, it is the provision of meat that provokes the greatest controversy. Many schools ensure that all pupils can eat school lunch by always providing a vegetarian option. Schools may choose to offer halal meat as an option, if the facilities allow it. When it is served, it should be labelled. It would rarely be the case that a church school would offer solely halal meat. Is it a Christian value that pupils should be offered meat that is religiously acceptable, or is it just important to ensure that all pupils have the opportunity to eat a nourishing midday meal?

Wishing to ensure that all pupils could eat meat at lunch time, school L adopted the principle of hospitality and offered halal meat on certain days of the week.

Fasting

As a spiritual discipline, fasting has a place in many religious traditions, including the Christian tradition. This can involve anything from self-denial of luxuries, to just eating bread and water, to abstaining from food altogether. The purpose of fasting in the Christian tradition is to underline one's utter dependence on God by finding in him a source of sustenance beyond food. This is expressed in the CPAS document "Growing Leaders" in this way: "We fast in order to feast on God – and on doing God's will", This thinking can provide the backdrop to our response to requests from Muslim parents for their children to fast – particularly during Ramadan.

Fasting during the month of Ramadan is one of the five pillars of the faith, considered obligatory for all Muslims, male and female, once they attain the age of puberty. However many younger children will begin to fast before this age to progressively get accustomed to the practice. During Ramadan most Muslims are expected to abstain completely from both food and liquid—including water—from dawn until sunset. However the intention behind the fast is not that Muslims are to avoid aspects of everyday life, but rather that they learn to cope under a set of conditions that increase the importance of the spiritual dimension. It should not be forgotten that it is part of the religious discipline of Ramadan that fasting takes place as part of 'business as usual': that it is not intended to take Muslims out of the everyday world, but rather to bring a heightened spiritual awareness into their world. Although it is helpful for schools to make certain allowances and special arrangements (e.g. for prayer) during Ramadan, it is also an opportunity for the whole school to honour spiritual discipline and consider similar examples from other traditions. Families and mosque leaders are often prepared to give formal dispensation at such important times as GCSEs. Primary pupils, as children, are not required to fast during Ramadan. Many children still choose to follow the pattern of the family and so, in consultation with families, older pupils could be allowed to fast during lunchtimes. Beforehand it is useful for the school to send a letter to parents of any pupil who might consider fasting, to invite

them to have a conversation about their child’s welfare. During this time, when other pupils are eating, they could be outside with other pupils, or could be allowed to spend time inside supervised by an appropriate adult.

If a school serves a neighbourhood with a particularly large population of Muslim families who attend the school, the leaders might want to consider carefully the timing of school events for parents during Ramadan. For example, it might be difficult for parents to attend parents’ consultations or social events held in the evening.

If your school has any additional examples of good practice that ensure that the Christian character is enhanced along with relationships with families then please let us know so that we can add them to examples already given.

Appendix A

To show that it is demonstrably Anglican, collective worship in church schools over time should include features listed, *as appropriate*:

Anglican feature	Example of how this might be included
The presence of the Bible - including the ways that it is seen in worship - as well as being the source of stories.	Opened on a table or desk Carried into worship by a pupil and laid down or given to another pupil or adult
Cycle of the Anglican year; Advent, Christmas, Lent, Easter and Pentecost and some saints’ days	These aspects of the calendar to be on the list of themes, used to select content. In addition to patron saints, those included could involve any used in the school name or in the title of the parish church.
Liturgical colours – used in worship focus	Fabrics or items on display are in the colour of the season see liturgical colours page (Appendix B)
Focus upon Christian symbols and artefacts, exploring their meaning for Christians	At different times, these might include, various crosses, a fish sign, bread, wine, a chalice and patten, water, scallop shell.
Particular prayers and hymns which are, and have been, important in the Anglican tradition	The Lord’s prayer; the Grace; certain collects; classic hymns as well as contemporary ones.
Use of liturgical pattern	eg Gathering .. Engaging ...Responding...Sending
Liturgical responses for greeting	Egs 1. Leader: Peace be with you Response: And also with you 2. Leader: God is good Response: All the time Leader: All the time Response: God is good
Liturgical responses for sending	Eg Leader: Go in peace Response: We go in peace Leader: Go in joy Response: We go in joy Leader: Go in love Response: We go in love

Sharing the Peace	Pupils can shake hands with those sitting next to them with the words, "The peace of the Lord be with you".
Meditation and silence within the context of Christian worship	Space to meditate or reflect on the focus of the collective worship – and to listen for God.
Commitment to ecumenism – coming together with those of other Christian traditions	Inviting visitors from other Christian traditions to lead
Commitment to dialogue with those of other faiths	Making reference to other ways of encountering God, and using stories and prayers from other traditions, properly acknowledged.
For some schools, a Eucharist	

Appendix B

Liturgical colours – guidance for use in collective worship

Liturgical colours are suggested as follows. They are not mandatory and traditional or local use may be followed. In brief, the main liturgical colours are as follows:

Purple or violet - Purple is seen as a sorrowful colour which is used at the penitential periods of Advent and Lent. At these times people are preparing for the joyful festivals and Christmas and Easter and this should be done through self-examination and thinking on the end times (Advent) or the sufferings and temptation of Christ (Lent). Lent was also the time in the early church when converts undertook a rigorous time of preparation before baptism, or penitents hoped to be forgiven and taken back into the church community.

White or gold White – White is the colour of innocence, purity and light. It is a sign of great celebration and thus is used at Christmas, Epiphany, Easter, and from Easter Sunday to Ascension and on Trinity Sunday. Christmas puts emphasis on the human birth of Christ and his appearance to ordinary people, Epiphany reveals Him as Son of God to all nations (the Magi). Easter celebrates the resurrection of Jesus, followed by His Ascension.

Green is a symbol of new life and growth so you can expect to see it being used at those times of the year when the emphasis is not upon any particular festival, but upon periods of teaching and spiritual growth. Green will be used from the first Sunday after Epiphany until Lent begins and again from Trinity Sunday until Advent begins.

Red is the colour of fire and blood, so it is used at Pentecost (when the Holy Spirit came upon the disciples of Jesus like tongues of fire), as well as on Palm Sunday and during Holy Week. It is also on all Saints Days because many of the early saints shed their blood as martyrs for the faith. These saints are celebrated on the days listed below. If your school is named after any of these saints, you may consider choosing to use a red cloth on that day.

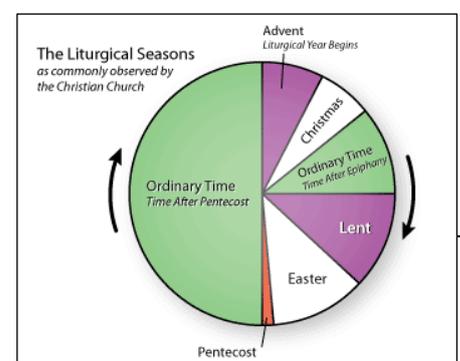
George, Patron of England **(23 April)**

Mark the Evangelist **(25 April)**

Philip and James, Apostles **(1 May)**

Matthias the Apostle **(14 May)**

Barnabas the Apostle **(11 June)**



Peter and Paul, Apostles **(29 June)**
 Thomas the Apostle **(3 July)**
 Matthew, Apostle and Evangelist **(21 September)**
 Luke the Evangelist **(18 October)**
 Simon and Jude, Apostles **(28 October)**
 Andrew the Apostle **(30 November)**

Additionally there are saints' days usually falling within school holidays:

James the Apostle **(25 July)**
 Bartholomew the Apostle **(24 August)**
 Stephen, Deacon, First Martyr **(26 December)**
 John, Apostle and Evangelist **(27 December)**

The liturgical year is a great cycle of remembering, but it is not only the past event which is being celebrated. Every season or festival can affect the way a Christian views the present and eternal hopes for the future.

This advice draws upon *Common Worship: Services and Prayers for the Church of England* 2000 and from The Diocese of Ely http://www.ely.anglican.org/education/schools/collective_worship/calendar.html

Appendix C

Prophets of Islam also mentioned in the Bible:

Prophet of Islam (sometimes spelled differently)	Characters mentioned in the Bible
Aadam	Adam
Nuh	Noah
Ibrahim	Abraham
Lut	Lot
Ismail	Ishmael
Ishaq	Isaac
Yaqub	Jacob
Yusuf	Joseph
Ayub	Job
Musa	Moses
Harun	Aaron
Dhul-Kifl	Ezekiel
Dawud	David
Suleiman	Solomon
Ilias	Elijah
Alyasa	Elisha
Yunus	Jonah
Zakariyah	Zechariah
Yahya	John
Prophet Isa	Jesus

There are many other prophets of Islam who have parallels in the Bible, but these prophets are not so well known within Christian circles as the ones listed above.

Appendix D



Advice for Clergy and Visitors leading Collective Worship in Church Schools

1. As part of preparation for leading worship in a church school, it is essential for there to be a conversation with someone from the school to confirm expectations on both sides. It may be useful for the visitor to see the school's collective worship policy. Visitors are strongly advised to try to visit an act of Collective Worship in the school before leading one. It will provide invaluable information about **the way that the school understands and engages with collective worship** as well as well as clues about behaviour management and practical routines (including what activity takes place once the worship time has ended). It will also enable the gaining of important insights about the pupil population and typical responses to invitations to participate. It provides a chance to discover songs the pupils sing.
2. **'Collective' worship is different from 'corporate' worship** in faith communities. In all schools pupils and staff come together from various backgrounds: some Christian, some of different religions and some of none. It is important that the visitor/clergy is aware of make up of the school population before preparing to lead worship.
3. In church schools, worship should be Christian but it must **also be suitable for all to be able to participate**, whether actively joining in or listening reflectively. In an act of worship there should be an important idea - simple and clear - from which all can learn, whatever the background.
4. It is a great privilege for representatives of the Christian community to speak about faith in Collective Worship - for all concerned. Pupils can be moved and inspired by hearing from people sharing about the faith that underpins their lives.

Collective Worship in school is an opportunity to share, not proselytize, so it is important to remember to say... *Christians believe, The Bible says, In our church, Jesus taught ...*This will help everyone know whose ideas are being shared. The presence of a large percentage of children from a faith other than Christianity, in the act of worship, changes the context considerably, and this guidance about identifying the source of the beliefs is particularly pertinent here.

5. As there may be number of pupils and staff who either are members of religious communities other than Christian ones, and those who have no religious background, it cannot be assumed that everyone has a great **knowledge of Biblical characters and stories, Jesus, church or different Christian festivals**. This will be **the expertise of the clergy or visitor**, and, as such, is a valuable offering to the school in collective worship.

6. It is likely that themes and topics for Collective Worship follow a yearly plan. It is helpful if the clergy or visitor can **make a distinctive Christian contribution to the theme for the day**. Sometimes, however, schools can be flexible and welcome topics that are not part of the plan. It is important for the clergy or visitor to check what and how much is expected.

7. The act of worship in school may follow a basic shape or structure lasting a reasonable time, negotiated with the school:

Gathering – maybe music, a candle, a greeting and song led by children or staff,

Engaging - it could be a story, demonstration, drama, song, pictures

Responding* - it may be a time for stillness, prayers, an activity, questions and answers or singing

Sending – this could a blessing or a focused question before the school is dismissed by children or staff.

Clergy or visitors should check beforehand which parts of the act of collective worship they will be planning and leading.

* Sometimes pupils might want to explore ideas about faith further, but this is better done with a trusted adult in school.

8. In preparation and delivery, clergy or visitors should try to **bear the following in mind**:

- the youngest children – *what is there for them to look at and enjoy?*
- size of visual aids – *will all be able to see?*
- careful preparation of questions to be asked of children during the act of worship – *what kind of answers are anticipated? If these are not forthcoming, can the question be rephrased?*
- how to handle inappropriate response - *small children always put their hands up even if what they have to say is not pertinent to your theme!*
- time is limited!

and remember not to:

- use sexist, racist or homophobic language
- speak disparagingly or inaccurately of other faiths
- put pupils on the spot and insist that they own their beliefs – *it will make everyone feel uncomfortable and thus destroy the atmosphere of the collective worship*

9. Having **pupil volunteers** can really add a sense of familiarity and anticipation to the act of worship. Staff can be asked to help with selecting pupils for this purpose.

10. **Prayer** is a very important part of collective worship in the church school, and care needs to be given to the way that it is used, and how people are invited to participate. The clergy or visitor should use prayer (or a quiet moment for reflection) in a way that does not compromise the integrity of pupils or staff but encourages everyone to take part. Some ways of introducing it are as follows: *Let's be still and quiet now / Time to pray or think / Please listen carefully while I say / read a prayer* Thought should also be given to how to end this time as well. It is possible to say at the start.... *"If you agree with the prayer you might want to say, 'Amen'."* Helping the pupils gain a broader understanding of different ways in which Christians may pray may be another gift offered by the visitor e.g. sung

prayers, prayers using sounds, or whole bodies, or prayers with actions. Is there a prayer which pupils are used to saying together (such as a school prayer) that could be used? Do they ever say the Lord's Prayer together?

Finally, asking for **feedback** from staff after the event is brave, but valuable. Even more courageous is seeking the views of pupils, but it is a good move for us all as it can make us better aware of how well we are able to assist the school community in approaching worship.