



# Longridge Church of England Primary School

Berry Lane, Longridge, Preston, PR3 3JA  
Headteacher - Mrs J Cooper BEd(Hons)NPQH  
[www.longridge-ce.lancsngfl.ac.uk](http://www.longridge-ce.lancsngfl.ac.uk)

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## Collective Worship Policy

*“Living, learning and sharing in a loving Christian family”*

### 1. Fundamentals

#### (a) Christian emphasis

In this Church of England Voluntary Aided School, Collective worship conforms with the ethos statement and the rites, practices and doctrines of the Church of England. We strive to promote the outward sign of the love of Jesus, creating a joyful, happy, inclusive and vibrant place. The daily act of collective worship required by law in the School shall be consistent with the faith and practice of the Church of England and the basic curriculum required by law in the school shall include religious education consistent with the faith of the Church of England. We will also make use of St Pauls Church and St Lawrences Church for worship, both for occasional acts of collective worship and for religious education.

(b) Collective Worship contributes to the working out of our **Mission Statement** and the **aims** and **ethos** of the school, and therefore to the Christian Education we provide. It also contributes to the celebration and exploration of the values of our school.

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

#### (d) The Church of England Heritage

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

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

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

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

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

(g) **The relationship to the Diocesan policy on worship in Church schools.** The provision of collective worship conforms to Diocesan/District policy.

(h) **The relationship to Denominational Religious Education. (Voluntary Aided and Voluntary Controlled Schools using the Diocesan/District)**

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

## **2. Responsibility for the policy**

- (a) This policy was produced in consultation with head teacher, staff, governors and local clergy.
- (b) The head teacher, who acts, as worship co-ordinator will be responsible for monitoring the policy document.

## **3. Statement of broad aims**

To experience and understand:

- (a) the central place of the Eucharist in the life of the Church.
- (b) The awe and wonder of learning about God through prayer and worship.
- (c) How the love of Jesus can be shared in our school community.
- (d) Children's perceptions of what worship is.

## **4. Organisation and Delivery**

- a) The agreed pattern of weekly (and termly) worship is as a whole school, or Key Stage, at 10.15 am daily for 20 minutes, with lunchtime and evening prayers said in classrooms.
  - b) Whole school worship is led by the head teacher, staff, children, local clergy or visiting speakers.
  - c) Though worship is not designated as curriculum time under current DfES regulations, it is a major aspect of the whole curriculum provided by the school. Worship is a vehicle for exploring aspects of the National Curriculum and Religious Education and frequently involves teaching and
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learning activities such as discussion and question and answer. Pupils may be read to or instructed or they may be asked to listen to readings or to think about and respond to a stimulus such as a work of art.

Worship is also concerned with the celebration of the curriculum, with pupils displaying or recounting details of what they have learnt. Pupils are involved in leading worship or performing through dance, drama or music. When any such activities occur, they may be counted as teaching time even though they take place within worship. It is appropriate that, in a Church school, worship and learning is seen as a seamless whole even though, for the purposes of recording teaching time, we distinguish between the two.

- d) Parents, family and governors are invited to join in acts of worship on regular occasions, including in school or church. Parents and community members are kept informed through newsletters, letters or personal invites.
- e) A worshipful atmosphere is to be created and sustained on a daily basis. The children enter and leave worship to music in a quiet and orderly fashion. A candle is lit to signify the start and end of the worship time. A cross is placed on the worship table along with other focus objects to encourage thought, discussion or reflection.
- f) Worship will be distinguished from notices and other 'assembly' activities as notices will be given once the candle is extinguished prior to the children leaving the hall.

There are occasions when worship takes place in Church and these are through liaison with the local clergy members. A Eucharist service takes place in school once a year, usually after the year 6 children have been confirmed.

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- g) The arrangements (or the possible arrangements) for any withdrawals are as outlined in the Governors Guide to Law.

## **5. Content and Approaches**

- (a) Worship is planned on a termly, weekly and daily basis and details are held within the WOW folder. An over view of worship themes is planned each term and evaluated by the head, deputy head and clergy.
- (b) Content is organised through the rolling programme of themes and these are often linked to RE session from the syllabus, or are stand alone worship sessions connected with the Church year or world events.
- (c) A range of approaches are used, e.g. adult and pupil led, story telling, music and movement, drama (rehearsed and improvised), visual aids, role play, singing, puppet shows, poetry reading, speaking and listening activities.

## **6. Resources**

- a) Worship resources are purchased either through school or by members of staff as and when required to support worship delivery.
- b) We have a range of resources used for worship. This includes, hymnbooks, CDs, tapes, musical instruments, books, artwork, Christian artefacts etc.

## **7. Consultations, Management, Recording and Review**

- (a) The role of the Collective Worship co-ordinator in managing Collective Worship is outlined within the attached document.
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- (b) Worship is planned and co-ordinated with the contribution of clergy, senior staff, staff and pupils.
- (c) Provision for the worship coordinator and staff is outlined with the school improvement plan.
- (d) Each act of daily worship is evaluated and comment written next to the daily theme within the WOW folder.
- (e) The policy, planning and delivery of worship are monitored by the head teacher along with curriculum governors, the designated Worship governor and local clergy. Such monitoring arrangements are then reported to governors via meeting minutes and the head teacher's termly report.

### **The legal requirements for Collective Worship in our school**

#### **(a) Legal Basis**

The Trust Deed of the School governed by the School Standards and Framework Act 1998, as well as collective Worship in Church Schools. The Collective Worship provided by the school must be in accordance with the Trust Deed, or in accordance with the tradition before it became a Voluntary Aided / Voluntary Controlled school.

#### **(b) Daily Worship**

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

#### **(c) Worship in Church**

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

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### **(d) Parental rights of withdrawal**

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

The Worship and Religious Education provided by the school is in accordance with the Church of England Foundation. This Foundation is also reflected in the curriculum and the whole life of the school community. Since the conduct of the school as a whole reflects the Church of England ethos, removal of pupils from Worship and/or Religious Education (as parents are legally entitled to do) cannot insulate pupils from the religious life of the school.

### **(e) Complaints about the provision of Collective Worship**

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

Date: 01 September 2016

Review Date: September 2017

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