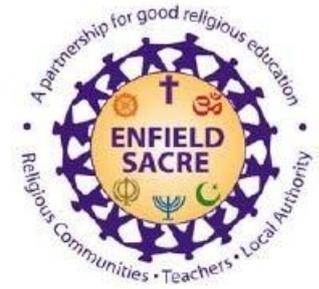


Enfield Standing Advisory Council for Religious Education (SACRE)



Recommended approach to Collective Worship



Developed by Enfield SACRE Consultative group:

Margaret Hobbs, Chair of Enfield SACRE

Rubbina Umar, Vice-Chair of Enfield SACRE

Muhammad Ibrahim, Group A Faith Representative

Frances Chapman – Group C, Teacher Representative

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‘Collective Worship’ in a Multi-Faith society

1. Executive Summary

Education is a means to an end and part of this is to explore the ‘Big Questions’ such as ‘What gives life meaning and purpose?’ The religions of the world are evidence of both the importance and diversity of answers in the human quest for truth. So, it is natural that schools should support and develop learning about and from religions and play a significant part in the promotion of the spiritual, moral, social and cultural development of all pupils.

When the law was first enacted, the country was viewed as being ‘wholly or mainly Christian’ in character, so a confessional approach to Collective Worship could have been appropriate. In communities such as the non-faith schools of most London Boroughs, this is clearly not now the case, and yet this element of the law has been retained. The law states that ‘Worship’ is deemed to be of a broadly Christian character ‘if it reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination’.¹ This is indicative of worship being more than a secular ceremony and different from a confusing multi-faith amalgam.

The Enfield SACRE guidance clarifies our understanding of these terms and identifies elements in the structure and content of Collective Worship which should enable schools to deliver constructive acts which contribute to the aims and responsibilities of the school and the development of both individual and community.

The focus on Christianity in our schools should develop and reinforce:

- the importance of community, family and morality, while transcending culture and race
- a balance between the common good and the value of the individual
- the existence of truth as a goal, recognising that disagreeing is not necessarily hatred
- the individual’s sense of responsibility for their actions, both positive and negative.

1.1. What should schools do?

Pupils are entitled by law to a daily act of Collective Worship. This should provide opportunities for spiritual expression and development, and will underpin the school’s duty to promote pupils’ spiritual, moral, social and cultural (SMSC) development.² Schools are also required to promote Fundamental British Values; there are opportunities and benefits in understanding the role of Collective Worship in this context and the significant contribution it can make.

What this will look like will vary from school to school and from day to day, but this document offers guidance with the intention that such occasions should be inclusive, spiritual, and concerned to protect the integrity of those of all faiths and none.

1.2. What can help it work in practice?

Collective Worship can make a significant contribution to a school’s delivery of both SMSC and Fundamental British Values. A school needs to take this responsibility seriously, and a successful strategy will include opportunities for ‘pupil voice’ and constructive feedback from parents etc; so as to enhance a deepening sense of community and ownership.

¹ Section 386(3), Education Act 1996

² Section 78, Education Act 2002

2. What does it mean today?

2.1. Why should schools be involved in spiritual development?

The school should 'promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.'³ This should be imbued through the whole school curriculum.

Curriculum designers state that 'the personal development of pupils, spiritually, morally, socially and culturally, plays a significant part in their ability to learn and achieve' and is 'essential to raising standards of attainment for all pupils.'⁴

Inspections have shown that while schools are usually effective at promoting the social and moral development of pupils, they are less successful at and pay less attention to provision for pupils' spiritual development. Collective worship is an area of school life which has the potential to contribute strongly to pupils' spiritual development.

This document is concerned with helping schools to meet the statutory requirements for collective acts of worship in an approach which is educational, inclusive and contributes positively to pupils' spiritual development.

2.2. What do we understand by 'multi-faith society'?

Even within a particular faith tradition, individuals will have personal opinions and different perspectives of their faith. This will also apply to those who hold secular views. In a school community there will also be those who would not necessarily wish to align themselves with a particular religion, but would say they believe in God, or define their spiritual identity in other ways, often taking a micro-theistic view. The focus of this guidance is therefore not so much on the tenets of recognised world faith, as on the need for each individual to progress in their own understanding of themselves and their spiritual path.

Nevertheless, individuals are members of society as a whole, and in addition to the legal requirements for Collective Worship, the DfE requires schools to promote 'Fundamental British Values' as part of SMSC in schools. The goal is thus to create a unifying factor in a society in which differing beliefs are to flourish.

2.3. How are British values a part of the provision of SMSC?

According to the DfE advice,⁴ through their provision of SMSC, schools should

- Enable students to develop their self-knowledge, self-esteem and self-confidence;
- Enable students to distinguish right from wrong and to respect the civil and criminal law of England;
- Encourage students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely;
- Enable students to acquire a broad general knowledge of and respect for public institutions and services in England;
- Further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation of and respect for their own and other cultures, encouraging respect for other people.

³ Section 351 Education Act 1996

⁴ Foreword to Curriculum 2000

⁴ Promoting fundamental British values as part of SMSC in schools: Departmental advice for maintained schools (November 2014)

As a result, pupils would be expected, among other outcomes, to gain

- An understanding that the freedom to choose and hold other faiths and beliefs is protected in law;
- An acceptance that other people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated and should not be the cause of prejudicial or discriminatory behaviour.

2.4. What is intended by the legal requirement for ‘Collective Worship’?

The legislation does not define ‘collective worship’. However, it provides the following clues to indicate an educational approach is intended:

- the reference to ‘Collective’, not ‘Corporate’, worship.
This distinction is important because corporate worship occurs when a body (corpus) of believers worship as one (such as in a church or mosque) and where the congregation subscribes to the same belief or faith.
“Collective worship” is unique to schools and recognises that the ‘collection’ of pupils/teachers have a diversity of beliefs and therefore has to be inclusive of its community.
‘Worship’ in community schools is therefore of a different character from worship amongst a group with beliefs in common.
- the requirement that collective worship should be appropriate to the “ages and aptitudes” and “family backgrounds” of pupils.
Normally, corporate worship is not differentiated in this way.
- the requirement that collective worship should be ‘wholly or mainly of a broadly Christian character’ and ‘reflect the broad traditions of Christian belief’ rather than being distinctive of any particular Christian denomination.
Collective worship must be inclusive without coercion. Common ground can be found with important beliefs for the world’s other principal religions and values shared by many who do not adhere to a religious tradition who may uphold Secular values, but it is important that distinctions are maintained and hence the integrity of the participants.
It is important to note that the legislation refers to “the broad traditions of Christian **belief**” not Christian worship, therefore, schools are not expected to replicate the broad traditions of Christian worship such as would occur in a church.

2.5. What is ‘Worship’?

‘Worship’ by definition is ambiguous, but in its essence is to show reverence and adoration of a deity. This can be implicit in a recognition of greater causes and values or morality. The approach to Collective Worship should allow those who believe in a deity to acknowledge that; those who do not should be helped to assess their own lives according to their own framework. All should be encouraged to look for commonalities and differences as they share this experience, so as to affirm the integrity of their own religious identity. It is certain that whatever faith background the participants have, Collective Worship in school will be different from that expressed in their own faith community, even if the Christians may recognise the ‘broad traditions’ of their beliefs.

Collective acts of worship in an educational context, might include the following intentions:

- To explore common universal human experiences in their diverse forms, such as mystery, wonder, joy and suffering.
- To provide the opportunity for pupils to worship God, to consider spiritual and moral issues and to explore their own beliefs.
- To explore universal values, such as courage, compassion, justice and forgiveness.

- To explore the connection between the source documents of Christianity and the values and actions they inspire in the lives of many and the history and culture of this country
- To mark important religious festivals and traditions related to universal human experiences and values.
- To encourage respect for others.
- To encourage a sense of purpose and service that is greater than the individual.
- To develop knowledge, concepts and skills which contribute to spiritual and cultural development.
- To deepen pupils' understanding of their own community or background.
- To give public expression to the values and concerns of the school community and the community it serves.
- To celebrate the contributions of individuals or groups to the life of the school.
- To enable pupils to make connections between different aspects of the curriculum and different areas of their lives.
- To encourage respectful observation of acts of worship distinctive of faiths other than their own.

2.6. Why the emphasis on Christianity?

The law enacted in 1944 and reiterated in the Education Act 1996 and Guidance gives Christianity a privileged position, both in terms of curriculum and in daily acts of Collective Worship, 'which are to be wholly or mainly of a broadly Christian character' and 'reflect the broad traditions of Christian belief'.⁶ Some view this as outmoded and inappropriate, based purely on an accident of history, but it can be argued that (properly understood) this is actually a safe-guard which should be welcomed by those of all faiths and none, protecting as it does against the extremes of both violent religious coercion and the dehumanising rule of secular law – extremes which exist in our world today and which have scarred its history.

The definition the DfE has adopted of 'British Values' which our schools are required to promote is: democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.⁷ These values arose in our country from its Christian heritage, and they run the risk of being lost if the Christian heritage is discarded. Although Christianity is not the only faith with goals and values which work for the good of both individual and society, an ongoing commitment to a Christian foundation would provide the following protections:

- Against extremism in democracy allowing 51% to enslave 49% (because of the value placed on all people)
- Against the rule of law sanctioning what is de-humanising (because of the high value placed on human personhood)
- Against individual liberty fracturing the social order and drifting into anarchy (because of the value placed on community and social responsibility)
- Against religious coercion (because of the fundamental importance of free will) Put positively, a focus on Christianity in our schools should develop and reinforce
- The importance of community, family and morality, while transcending culture and race
- A balance between the common good and the value of the individual
- Belief in the existence of truth as a goal, recognising that disagreeing is not hatred
- The individual's sense of responsibility for their actions, both positive and negative

3. How does this translate into Collective Worship?

So, what is the solution? A solution which may be described as Christian, is recognisably worship, and yet includes all members of the community.

Note: Although the law permits pupils from non-Christian faiths to have collective worship and RE according to their own faith⁵, and has always provided for a parental right of withdrawal⁶ and for teachers to withdraw⁷ from both worship and RE, we believe the desire for an inclusive community in a school is a priority. The issue of withdrawal has to be taken seriously as it is a right embedded in law, primarily those who consciously object to the nature of proselytising in schools. This law was initially included to protect this right. However, due to the changing nature of society and of both the delivery of RE and Collective Worship in schools this law has become increasingly outdated. Should a school through its delivery of RE and Collective worship maintain an objective inclusivity then the intent of the law increasingly ceases to be relevant. It is wise to, where possible, withdraw the problem and not the child.

It is also important to note that worship often involves some form of participation. Should such participation be inclusive then it should present no difficulty, however, should it pertain to a given faith then caution needs to be observed providing the opportunity to individuals to observe without the need to participate.

3.1 Part of the solution is the approach to worship

If Collective Worship is to acknowledge the presence of God, 'setting the scene' will be helpful. It should be clear from the moment that pupils embark – whether by entering the room, or by being told that the Act of Collective worship is to begin - that this is a purpose they should respect, whether for themselves or for others.

However, this is achieved, it should be clear other expressions are also as equally valued. Should an explicit approach be used emphasising a given perspective then this is part of this learning and should be made clear. For example, pupils having the opportunity to share and express those things that are of value, such as acknowledging the presence of God, can have a positive impact on others, and this will enhance the ability to value the diversity within an inclusive community.

3.2 Part of the solution is the theme

The results of a positive focus on Christianity as outlined above make natural themes for subject matter: themes such as the importance of community, family and morality; the balance between the common good and the value of the individual; the existence of truth as a goal and how to deal with disagreeing; the individual's sense of responsibility for their actions, both positive and negative.

3.3 Part of the solution is the stimulus

Christian Worship primarily depends on the Bible. Predominantly using the stories and teaching of the Bible as the stimulus for Collective Worship is both educational and authentic, if it is to be described as 'Christian'. Of course, drawing connections with the treatment of the same themes in the source documents of other faiths is one way to affirm their value in and contribution to the community. Promoting Christian values and exploring Christian understanding is not the same as promoting the Christian faith over other life views; it merely provides a starting point against which individuals can evaluate their own life view.

3.4 Part of the solution is the space for reflection and personal response

⁶ Section 386(2), Education Act 1996

⁷ The Prevent strategy 2011: <https://www.gov.uk/government/publications/prevent-strategy-2011>

Christianity is about relationship rather than a religion. Christians believe that God wants them voluntarily to respond to him, so Collective Worship must allow time for personal response. Time for reflection and response is valuable whatever the faith background.

3.5 The five elements of collective worship

The Enfield SACRE approach identifies five main elements in planning for effective collective worship, which promote pupils' 'spiritual development':

- Approach to worship
- Shared experience
- Understanding and imagination
- Reflection
- Response

Shared experience and understanding and imagination are often present in assemblies. There will be occasions when some of the elements are conflated, however in order to ensure that an 'assembly' constitutes the legally required "collective act of worship" it is essential that both reflection and response are always included. These elements provide the opportunity for pupils individually to engage with and respond to the issue/theme.

4. Approach to worship

The approach to worship primarily rests with the school under the governance of the Head Teacher. What would work well for one school is likely to differ from another, dependent on the age of the pupil, the faith makeup of the school etc. What works well in a primary could differ substantially from a secondary school. What might this look like in practice? These are two important 'broad traditions' of Christian belief:

- Christian worship recognises that God created and owns the world and believes that our lives should be devoted to him. Collective Worship could open with a song or display a picture which celebrates the beauty of creation, so that as the community gathers, they are encouraged to reflect on that aspect of God and his relationship with humanity.
- Christian worship recognises that humanity is imperfect and in need of God's mercy, which Christians believe is given through Christ. Collective Worship could open with a moment of silence for reflection over the thoughts, words and actions of that day, or display a picture from a current news story which illustrates man's inhumanity to man and our need for change and forgiveness.
- Similar values are found in other life stances and can be as equally shared to reflect the diversity of the community.

4.1. Shared experience

The act of collective worship should be designed to focus on a particular theme. Where possible, the shared experience could be connected with a Bible passage or from some other source,⁸ but might also include:

- A story
- A picture – e.g. projected on a screen
- An account of a special event
- A poem, a reading, words of a song
- A piece of music
- A performance
- A celebration
- A presentation of work and achievement
- A visiting speaker

⁸ Appendix 3 lists some possible passages for particular themes

- An artefact
- A clip of film or video

4.2. Understanding and imagination

Pupils will need help in identifying and exploring the intended focus of the shared experience and relating it to the theme of this and perhaps a series of acts of collective worship. In particular they will need help and encouragement to learn

- how to think about what has been experienced
- to identify the important issue/s raised
- how the issue/s and theme relate to their own experience and beliefs and • to use their imagination to go beyond the experience provided.

4.3. Reflection

Reflection is a vital element of a “collective act of worship.” Reflection is more than simply ‘thinking about things’ which pupils are surely involved in throughout the school day. It should not just be a period of silent inactivity, which can be both threatening and meaningless.

Pupils need to be provided with a focus for their reflection and appropriate examples from religious and other sources which have a spiritual dimension. Once this element has become embedded in school practice, pupils will develop the skill of reflection so important to their spiritual development.

The focus for reflection might include a reading or prayer (see supplementary materials). While it is inappropriate in a community school to insist or expect that children join in prayer, it can be educationally appropriate for them to hear, read for themselves and reflect upon quotations, readings and prayers from religious sources. Children from the tradition from which the prayer has been chosen, may wish to join in publicly or silently.

The following formula of words might be used to introduce a prayer, reading or quotation and to set it in context:

“I am going to read a prayer which (e.g. Christians/Muslims/Hindus or (name/s of pupil) James/Hakan/Priya...) might say. Listen to these words.”

4.4. Response

To ensure that an ‘assembly’ constitutes “collective worship” it is essential that pupils are offered a chance to make a response or commitment to what has been experienced. This might be:

- Something which the individual does privately and individually during the time for reflection. A formula of words might be used which inclusively invites pupils to make a resolution or commitment whether pupils are from a religious tradition or none. For example, after inviting reflection upon a quotation from a sacred text about the natural world and human responsibility for caring for it:

“Reflect upon what you can do to be a good steward of this beautiful world. See if you can make a commitment to doing at least one thing which will help to care for our precious world. If you pray, then you might like to say your own prayer of thanks for a beautiful world and to commit yourself to caring for it well.”

It is important that pupils are not required to disclose their inner, personal thoughts and commitments during the reflection and response elements, although they might be encouraged to, should it be appropriate so as to enhance the development of inclusivity within the community.

- A community activity such as an affirmation or a song e.g. “We are the children of ...School.”

4.5. Some practical considerations for collective worship

4.5.1. Making a special space for collective worship

It is helpful to mark the time for reflection and response as special, separate from the 'business' aspects of assembly (e.g. notice giving and reminders about school rules). Some schools achieve this by lighting a large candle at the beginning of the shared experience or before the reflection is to begin. Extinguishing the candle – preferably with a snuffer - can be a signal that the time for reflection and response is over. Time given to reflection should not be perfunctory; between 45 seconds and 1 minute might be allowed. As they become accustomed to the school's expectations of them at this time and develop the necessary skills and capacities, pupils will begin to recognise the relevance of reflection for their own personal development.

4.5.2. Pupil voice

Encouraging pupils to participate in and feedback constructively on acts of collective worship will both increase their sense of ownership and self-esteem, and also offer a valuable source of guidance for those designing them. The extent to which this is possible will depend on the size of the particular gathering; for example class-based gatherings such as 'form time' could provide a more intimate setting for pupils to contribute during acts of collective worship in that context, as well as to feedback on larger school assemblies.

One issue to bear in mind is that pupils will probably have a developing understanding of their spirituality which is not necessarily 'orthodox' within their tradition and may differ from that of their parents. It can be instructive to gather anonymous responses from the students concerning their own beliefs and to compare this broader mapping with the map of faiths provided by the forms completed by parents when they applied to the school.

4.5.3. 'Good work' or 'showing' assemblies

A regular feature of many primary school assembly programmes is the sharing and rewarding of 'good work' or 'merit.' There are also often assemblies at which individual classes or Year groups present aspects of what they have learnt during the term. Laudable as these may be in promoting self-esteem, respect and good behaviour, they do not constitute collective worship unless they include the elements of reflection and response.

4.5.4. Singing practice/music assembly

Many primary schools have a weekly singing or music practice for the whole school or whole phase at assembly time. While these are educationally worthwhile in their own right and may engage pupils in contributing to a community event, they do not normally constitute collective worship.

Schools will therefore need to extend existing arrangements in order to include the five elements described above. During the music practice, at least one song should be selected which relates to the assembly theme for that half term and there should be an exploration/explanation of what the song contributes to the theme. These are the 'Shared experience' and 'Understanding and imagination' elements. The lyrics could then be used, with the form of words modelled in this guidance material, to lead to the 'Reflection' and 'Response' elements. (See worked examples in separate document).

4.6. Capacities and skills for spiritual development

The fourth and fifth elements – Reflection and Response - of the Enfield approach to collective worship, are especially concerned with promoting pupils' spiritual development. Across the phase/s for which the school is responsible, the programme of collective worship ought to be planned in such a way as to develop the following capacities and skills in pupils:

Capacities:

- a sense of awe, wonder, mystery
- a sense of transience and constant change
- a sense of pattern, sequence and order
- an awareness that there is often more to things than meets the eye – a sense of transcendence
- a sense of uniqueness, self-worth and identity
- a sense of oneself and others as feeling, thinking persons
- a sense of community – its demands, values, rituals, celebrations
- an awareness of achievement, celebration and joy
- an awareness of loss, sadness and suffering
- an awareness that life involves choices, right and wrong, good and evil
- a sense of inter-dependence with the natural world and with each other
- an awareness of the nature of commitment and how this affects a person's attitude to life
- a celebration of meaning, purpose and direction
- a sense of enquiry, exploration and open-mindedness
- an awareness of a concept of deity
- a sense of reverence, devotion and adoration

Skills:

- an ability to listen
- an ability to be still and aware
- an ability to reflect
- an ability to feel sympathetically for and with others
- an ability to think and respond with imagination
- an ability to interpret and evaluate experience
- an ability to cope with paradox and contradiction

4.6.1. Parent voice

Sometimes parents are concerned that acts of collective worship will conflict with their own beliefs. It is important to listen to their concerns, and if possible, to reassure them. Possible avenues to explore with them include:

- What they think may be inappropriate for their child in collective worship (they may have incorrect ideas about what its content and purpose is)
- The sense of community gained by shared experience
- The importance of tolerance and respect
- The desire to be inclusive and not coercive
- The contribution of collective worship to SMSC and fundamental British values
- Where possible involve parents so as to alleviate their fears and build on good practice.

5. Legal guidance

1. All pupils in maintained schools should take part in a daily act of collective worship unless withdrawn by parents. This includes pupils in foundation stage classes. Collective worship for special school pupils should be provided so far as practicable.
2. There can be a single whole school act of collective worship or separate acts for pupils in different age or school groupings.
3. Acts of collective worship can take place at any time within the school day and should take place on the school premises.

4. In community schools the collective worship should be “wholly or mainly of a broadly Christian character”, that is it should ‘reflect the broad traditions off Christian belief without being distinctive of any particular Christian denomination.”
5. Collective worship should be appropriate to pupils “ages and aptitudes” and to their “family backgrounds.”
6. If “broadly Christian” collective worship is inappropriate for the whole school or certain pupils within it, application can be made to the Standing Advisory Council on Religious Education (SACRE) for a “determination” to have the clause lifted or modified for a period of five years. A determination does not lift the requirement for daily collective worship. Such worship must still be non-denominational but may be distinctive of a particular faith. See paragraph 5.1 below.
7. Teachers – including headteachers – have the right to withdraw from collective worship.
8. In a community school it is the responsibility of the head teacher, in consultation with the governors, to see that the arrangements for collective worship are carried out.

5.1. Exemption from broadly Christian collective worship ('determinations')

The requirements that collective worship should be wholly or mainly of a broadly Christian character, should be appropriate for most pupils across the country. The determination' procedure, however, allows this requirement above to be lifted in respect of some or all of the pupils in a school where they are inappropriate. In determining this, the standing advisory council on RE (SACRE) is to have regard to any circumstances relating to the faith backgrounds of the pupils which are relevant for deciding what character of collective worship is appropriate.

The 1993 Act (s.148) allows any grant-maintained school equivalent to a county school (i.e. to which section 7(1) of the 1988 Act applies) to apply for a determination in similar circumstances to a county school.

5.2. Applying for a determination

If the head teacher of a school considers that the requirements for collective worship could conflict with what is required, they can apply to the local standing advisory council on RE (SACRE) to lift or modify the requirements. Before doing so the head teacher must consult the school's governing body who in turn may wish to seek the views of parents.

(Religious Education and Collective Worship Circular number 1/94 paragraphs 68-88)

APPENDIX 1: Assembly Examples KS1 – KS4

Example: KS1 As I grow – Growing Up

Aim: To help the children understand that all people remain special (to God) as they grow up and change.	
Bible base: Mark 10:13-16; Jesus cares for children Luke 13:10-13; Jesus heals an old woman	Preparation Look up the two Bible passages – if possible, look at them in a children’s Bible or online (Bible Gateway has many translations of the Bible; the Easy-to-read Version (ERV) is recommended: www.biblegateway.com/) or work out how to tell the stories simply in your own words.
You will need: A picture of yourself as a baby A toy car and a set of car keys A babygrow suit and an adult-sized jumper A cloth or plastic baby book and a thick novel A Bible	
Approach to worship As the children are gathering, show pictures of people of varying ages; babies, children, adults, old people.	
Shared experience Show the children your baby picture and talk to them a little about what you were like. Then discuss how you have changed – size, looks, etc. Show them the toy car and say that as a baby you would have enjoyed having this but now you enjoy driving a real one! (Show them the car keys.) Hold up the babygrow and then the jumper – talk about how you would never fit into the babygrow now, but the jumper is just right. Show the children the baby book and the novel, make comparisons and talk about why they are appropriate at the different stages.	
Understanding and imagination Talk about how we all grow out of things. We change and different things happen to us. Christians believe that God cares about us however old we are and whatever happens to us. Tell the children the stories from the Bible which show us how Jesus had time for little children and for an old lady with a bent back. (Use a children’s Bible or just explain things simply.)	
Time to reflect Ask the children to sit very still, close their eyes and to think about what they have heard in the assembly. Remind them of how Jesus treated old and young alike – he had time for the children and time to make an old lady better. Invite them to think about how they could be like Jesus in the way they treat people. Encourage those who believe in God to reflect on what this story says to them about how God feels about them as they get older.	
Time to respond Invite the children to think of one person – old or young – who they can show love towards. If they want to pray, they could thank God for his love for them throughout their lives.	

Example: KS1 Extended Family

Aim:

- To help pupils see that the Bible affirms the extended family.
- To help pupils understand the importance of supporting each other.

Bible base: Ruth
1-4

Preparation:
a flip chart and pens. A Bible

Approach to worship

As the children are gathering, show a picture of the world viewed from space

Shared experience

Ask some pupils how many people live in their house. Write up their answers on a flipchart so that everyone can see. Ask the pupils which relations live in their house (e.g. Mum, Dad, Grandma and so on). Then ask which relatives live in different houses, and which ones live overseas. Write up all the answers. You could find out who has the most people living at home, or the most relatives in more than one country.

Talk about all the different relatives and how some are very close to us, like our mums; others are not so close to us, like our aunts. They might live near, or even with us. In the Bible, we read that God thinks all our families are important, however big or small, and that each person in the family is important.

Tell the pupils that in the Bible we read about Ruth and her family, who had some sad and difficult events in her life. Tell Ruth's story:

Ruth lived with her husband and his mother who was called Naomi. Then there was a famine and Ruth's husband died of hunger. Ruth looked after Naomi, her mother-in-law, someone who was very close to her. Even when Naomi, told her she could go back to her parents, Ruth stayed with Naomi to care for her.

Ruth and Naomi travelled to the country where Naomi was born. There, Ruth worked in the field collecting corn for food. She went along after the farm workers and collected the scraps they missed for her and Naomi to eat. Ruth worked in the field of someone called Boaz. When Naomi found out, she was pleased, because Boaz was a distant relative, someone who might help them. One day Ruth told Boaz that he was a distant relative of hers, and how poor she and Naomi were. Boaz knew that he had to look after them properly, so he married Ruth and looked after her and Naomi.

Understanding and imagination

Ruth knew that she had to look after Naomi. Boaz knew he had to look after both Naomi and Ruth. The Bible says that we should care for people near to us, and those not so near. We all need to support each other, even if the people are not close relatives.

We all have families, whether they are big or small. We can learn to be people who care about those close to us, and also those not so near. We can write or phone or help with shopping or cleaning, or just sit and chat. By giving our time we can show we really care.

Time to reflect

Ask the children to sit quietly for a few moments. Ask them to think about their family members, near and far, and to consider how they might be able to show them that they care about them.

Time to respond

Invite those who wish to pray to thank God for our families. Mention some of the people listed on the board. Ask God to help us to become people who care for those close to us, and those not so near.

Example: KS2 Family Breakdown

Aim: To help children consider that some things that go wrong can't be put right. To help them understand the Christian belief that God is with you when things are hard.	
Bible base: Psalm 23; 'The Lord is my shepherd'	Preparation
You will need: A recording of 'The Lord is my shepherd' A Bible	NB Be very sensitive to the difficult family situations children in the assembly may be in. Remember that this assembly may raise issues that the children will want to talk about. If appropriate, you could talk with the head teacher about how to provide opportunities for children to do this.
Approach to worship As the children are gathering, play a setting of Psalm 23 e.g. 'The Lord is my shepherd' theme tune from The Vicar of Dibley	
Shared experience 1. Ask the children to imagine they are on a car journey. You have a breakdown. What do you do? Can you see what's wrong? Can you fix it yourself? If you can't, what will you do next? (Answer: phone for help on an emergency phone or your mobile.) Point out that you need to tell someone about the problem. The AA (or equivalent) come. What will the AA mechanic do? (Answer: he'll try to fix the problem.) If the problem is simple, the AA person can fix it and you can continue your journey. If it's a big problem, so that the breakdown mechanic can't do anything, what then? Either you can have your car towed to a garage to be mended, or you might choose to have it towed back home. The car owner needs to think and make a decision. Do you want it fixed? Is it worth it? The passengers have to be thought about too. The breakdown and the breakdown services affect them too. Perhaps the driver will try to blame them ('I told you to put some water in...'), even though the car and driving it is the driver's responsibility. How might the passengers be feeling? This could depend on the relationships. For example, are the passengers family members? Or friends being given a lift to the airport? Can the passengers do anything about the problem? (Answer: 'No'.)	
Understanding and imagination 2. Now make the comparison with family breakdown. Sometimes things go wrong in families and there are arguments (e.g. adult/adult; adult/child; child/child). Sometimes there's a 'breakdown'. Sometimes we can fix things easily by saying sorry, talking about the problem and trying to put things right. Sometimes we can't. It's a big problem. Then we need help (refer back to the emergency phone call). We need to talk to someone about our problem who knows how to help us get it fixed. The people involved in the breakdown have to make a decision. Do I want to get this fixed? Sometimes the answer is 'No' and that will mean that things are going to change. Like the passengers in the car, everyone in the family will be affected. Like the driver, adults sometimes try to blame other people. Make the point that it is not the children's fault It is the grown-up's responsibility. Point out that, no matter what your faith, sometimes things go wrong for you and your family. 3. Read Psalm 23. Then talk about the role of the shepherd, to protect his sheep. But there is no promise in the psalm that a sheep will never get lost. <ul style="list-style-type: none">• Christians believe that this psalm promises that God will be with you in the bad times.• Sometimes a friend can give you the support you need to go through a difficult time. It may be that you will be able to see God's love through your friend.• Often when there's a big breakdown, we can't know how things will turn out. We just have to be patient and wait.	
Time to reflect Ask the children to sit quietly for a few moments. Ask them to think about people they know (it might be them) who are going through difficult times in their families. Perhaps some people will be going home after school to difficult situations which make them unhappy or afraid. Some may be being helped at the moment (e.g. by social workers, counsellors, friends).	

Time to respond

Ask the children to think of a way they could be a friend to someone who is unhappy. If you feel it is appropriate, you could end the assembly with this prayer:

Dear God, please help... (ask the children to think of someone they know) who is going through a very difficult time in their family. Please help them to be ready to accept help and to know that you are with them and want to take care of them. Amen.

Example: Upper KS2: Hope for a world living in harmony**Aim:**

To challenge pupils to think about how the world is spoiled by human greed and selfishness.

Bible base:

- Genesis 2:4-24

Preparation

You may wish to paraphrase this passage, bringing out the teaching that Christians believe God made a beautiful world for people to enjoy, with food, companionship, and purpose in life to care for it.

You will need:

Recording of song 'From a distance' and the book Bible

Approach to worship

Children listen to 'from a distance' with projected lyrics. Children may be familiar with this song and may choose to join in as it is played.

Shared experience

This song was written by Julie Gold and is sung by Nanci Griffith. Julie Gold believes God made this a perfect world for humans to live in.

Read or paraphrase Genesis 2:4-24. This Bible story shows that God made the world, and everything in it was good. What human beings do can help look after it or destroy it.

Understanding and imagination

The book of the song matches Jane Ray's illustrations to Julie Gold's lyrics. Pages 1, 7 and 13 could be photocopied as colour OHTs /PowerPoint slides and projected to enhance pupils' understanding and give them additional cues when searching for meaning. Ask some key questions which help pupils to understand the key meanings of this song:

(project page 1) Think about the words of verse 1: What sort of world does it look like from a distance?

(project lyrics) The song says, "from a distance there is harmony and it echoes through the land." What

does harmony mean? (project page 7) From the song, verses 1 and 2, and the picture, what clues do you

get about what a world living in harmony is like? (project lyrics) What sort of things don't happen anymore

in a world which lives in harmony? (project page 13) What things does the singer find sad about our world?

She believes that "God is watching us." What might she think would make this world a place which is how

God wants it to be? What sort of things could humans do so that the world lives in harmony?

Time to reflect

Invite a reflection with this introduction:

Let's think about Julie Gold's hope for a world living in harmony.

A world where:

We all have enough

And no one is in need.

There are no guns No

bombs, no diseases, No

hungry mouths to feed.

A world where:

We are instruments

Marching in a common band.

Saying songs of hope

Playing songs of peace.

They're the songs of everyone.

Time to respond

Let's be silent for the next minute. You may wish to close your eyes.

Think about what you can do to make this a world where there is harmony. See if you can make a commitment (response/promise/resolution) to doing at least one thing which would make this a world where "we all have enough and no one is in need."

If you pray then you might like to say, quietly in your head and in your heart, your own prayer of hope that each of us can make this a better world for everyone and all things to live in harmony.

Allow from 45 seconds to one minute for pupils' silent reflection and response.

From a distance

Written by Julie Gold

From a distance, the world looks blue and green,
and the snow-capped mountains white
From a distance, the ocean meets the stream, and the
eagle takes to flight.

From a distance, there is harmony,
and it echoes through the land, It's
the voice of hope, It's the voice of
peace,
It's the voice of everyone*.

From a distance, we all have enough, and
no one is in need.
There are no guns, no bombs, no diseases,
no hungry mouths to feed.

From a distance, we are instruments,
marching in a common band.
Saying songs of hope, playing songs
of peace, they're the song of
everyone.

God is watching us, God is watching us, God
is watching us, from a distance.

From a distance, from a distance you look like my friend,
even though we are at war. From a distance, I can't
comprehend, what all this war is for.

From a distance, there is harmony,
and it echoes through the land.
It's the hope of hope, it's the love
of love, it's the heart of everyone.

It's the hope of hope, it's
the love of love, it's the
song of everyone.

[*In the original "everyman" = all humanity. It could be sung as "everyone"]

Example: KS2 He made a difference, you can make a difference

Aim: To encourage pupils to act for the good of other people.

Bible base:

- Luke 10:25-37 - the Good Samaritan

Preparation

You will need:

A candle, barbed wire
Photos of the Amnesty International logo and of Peter Benenson (on this document)

Approach to worship

As the children are gathering, have low lighting and a candle burning, with a strand of barbed wire around it.

Shared experience



Project the candle & barbed wire logo but don't yet explain that it is the logo of Amnesty International.

What do you think the candle, surrounded by barbed wire, symbolises? (e.g. barbed wire might remind children of prison, the candle flame represents freedom and remembrance, the candle flame goes on burning even with the barbed wire around it – symbolising hope.)

This is the symbol of an organisation called Amnesty International, which campaigns for the freedom of people who are imprisoned unjustly. Amnesty International was founded by Peter Benenson in 1961.

Project a photograph of Peter Benenson

Peter Benenson is remembered in our assembly today because he demonstrated

compassion.

The teacher and/or pupils read aloud and/or use PowerPoint slides to tell the story of Peter Benenson and what prompted him to found Amnesty International. (see next page).

Understanding and imagination

Peter Benenson is remembered in our assembly today because he demonstrated compassion. Now that you've heard about Peter Benenson, what do you think 'compassion' means? (A person who is compassionate feels the suffering of others, which makes them feel they should do something to help, take action.)

Peter Benenson used a Chinese proverb to describe the actions of people who support Amnesty International: "Better to light a candle than curse the darkness." What do you think these words mean? (It is better to take action to try and make a situation better, than to just complain about it and expect someone else to put things right.)

Why do you think Peter Benenson, who died in February 2005, should be remembered as a good role model for us today? (He didn't just grumble that the treatment of the Portuguese students was unfair, he did something about it. He showed by example that even one person can make a difference.)

Why do you think that Peter Benenson's idea of getting people to write letters, is still the way Amnesty International campaigns? (It worked well when Peter Benenson used it for his first campaign and continues to demonstrate that lots of people working together can help to make the world a better place. A good idea goes on flourishing long after the person who had the idea.)

Time to reflect

Project the words: "Who is my neighbour?" "Better to light a candle than to curse the darkness" Invite a reflection with this introduction: Let's think about Peter Benenson as a role model and focus on what motivated him and how he took action to help others.

Time to respond

We are going to be silent for the next minute. You may wish to close your eyes.

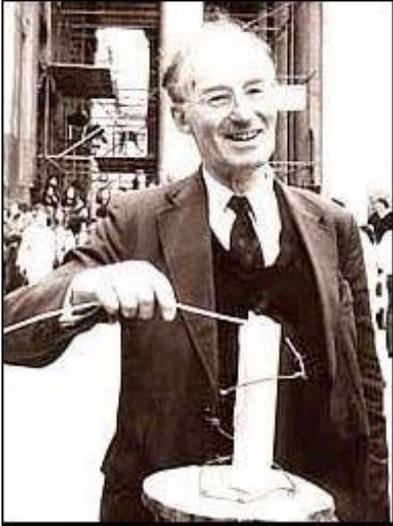
Peter Benenson showed that one person can make a difference and that many people working together can help to make the world a better place.

See if you can make a commitment (response/promise/resolution) to show compassion and do what you can to make a difference and help to make the world a better place

If you pray then you might like to say your own prayer, quietly in your head and in your heart, that you will show compassion and do what you can to make a difference and help to make the world a better place.

(Allow from 45 seconds to one minute for silent reflection.)

Peter Benenson and Amnesty International



Peter Benenson was on his way home from work one day when he read in his newspaper an article about two Portuguese students who had been sentenced to 7 years in prison for drinking a toast to freedom. At this time, Portugal was ruled by a dictator and the Portuguese people did not have the freedom to choose their government or express their political opinions.

Peter Benenson thought this was very unfair and believed that as a Christian he should do something about it. One example of Jesus's teaching which motivated him is the parable of the Good Samaritan. In this Bible story, a man is attacked and beaten up by robbers. Two people see him but don't want to get involved. But when the third one comes past, he takes care of him. Jesus explained that all human beings, wherever they are in the world, are 'neighbours' and that if we become aware of their need, we should care for them.

Peter went to the church of St Martin's-in-the-Fields, in Trafalgar Square to pray and to think about what he could do. He decided to tell the whole world about this injustice and to start a campaign to set free the two students. His idea was simple: to get hundreds of people to bombard the Portuguese government with letters demanding the students' freedom.

Since then, Amnesty International has campaigned for thousands of people imprisoned unjustly and illtreated. Today Amnesty International has more than 1.8 million members in over 150 countries all over the world. They have different political and religious beliefs, but they all want a world where everyone's Human Rights are respected.

More information about Peter Benenson and Amnesty International is available on the following websites: www.amnesty.org www.amnesty.org.uk

Example: KS2 Positive thoughts, positive action

Aim: To challenge pupils to be positive about the things they can achieve and to encourage them to look for spiritual strength to do so.	
Bible base: <ul style="list-style-type: none">Philippians 4:11-13	Preparation
You will need:	
Approach to worship As the children are gathering, listen to 'Positive' by Macka-B with projected lyrics (lyrics attached)	
Shared experience What is Macka-B singing about in his 'positive affirmation alphabet'? (Personal qualities which individuals should aspire to). Why does Macka-B say people should have positive thoughts? ('People who succeed are of the positive kind' and 'think positive and positive you will get'.) Tell a summary of the story of Mary McLeod Bethune and project pictures (Story and photographs are attached. Mary's story is told by a narrator with 'contributions' from Mary herself, her mother and someone who interviewed her. You will need 3 voices to read Mary's story) We're going to hear about the life of a black woman who did many, many positive things for herself and for other people. Listen carefully to see how many examples of positive thoughts and positive actions you can hear in the story about her life and see if you can spot what she said helped her to be so positive. Listen out for some of the words from Macka-B's positive alphabet.	
Understanding and imagination Questions after the story: Why is Mary McLeod Bethune an example of someone who had positive thoughts? What were some of her positive actions? Why do you think she needed to have positive thoughts to achieve all those things? What did she say helped her and her mother to be so positive? Read from the Bible Philippians 4:11-13. How might this passage have helped Mary? Project the 'positive affirmation alphabet for pupils to read or sing along with. Which of the qualities in Macka-B's 'positive affirmation alphabet' could describe Mary?	
Time to reflect Invite a reflection with this introduction: Let's think about the personal qualities of Mary McLeod Bethune and Macka-B's 'positive affirmation alphabet', and how we may get the strength to develop these qualities.	
Time to respond Let's be silent for the next minute. You may wish to close your eyes. Think about people you know who have some of these qualities. Think about those qualities you aspire to. See if you can make a commitment (response/promise/resolution) to use positive thoughts and positive actions for your own good and for the good of someone else. If you pray then you might like to say your own prayer, quietly in your head and in your heart, asking God to help you to use positive thoughts and actions to develop yourself and to help others. Allow from 45 seconds to one minute for pupils' silent reflection and response. If there is time, the pupils could join in singing Macka-B's 'Positive'.	

The positive thoughts and positive actions of Mary McLeod Bethune

Narrator:

Mary McLeod Bethune was born in United States of America in 1875. That's nearly 130 years ago.

As a little girl, she worked in the cotton fields on the plantation where her parents had been owned as slaves. She was the first child in the family who was not born a slave; she was born 'free.'

But what did being born 'free' really mean for Mary and other black children in those days? Mary had to call the children of the plantation owner 'Miss' or 'Master.' They were dressed in beautiful clothes with their hair in ribbons and soft shoes on their feet. She had helped to make her own dress out of the cotton she picked and she had no shoes. They went to school and could read. She worked in the fields.

One day Mary was allowed to visit the rich white children in their playhouse. They showed her their slates and pencils. But when Mary picked up a book, they said to her "You can't read. Look at these pictures instead."

Mary McLeod Bethune:

" When those children said to me 'You can't read that, put that down' it just did something to my pride and to my heart that made me feel that someday I would read just as they were reading."

Narrator:

Mary was determined to learn to read. And she did. She went to a Christian school. She was the first child in the family to go to school. She learnt to read and to write and to know stories about Jesus from the Bible.

Mary McLeod Bethune:

On Sunday afternoon, when we didn't have to work in the cotton fields, I would take my brothers and sisters and other children on the plantation and would teach them whatever I had learned during the week. Poetry, reading, songs. I would give to them as often as I got. As I got, I gave. Somehow, it seemed that the more I taught my learning to other people, the more I could learn myself.

Narrator:

And Mary got to be very good at her sums.

Mary McLeod Bethune:

When I got so I could do the counting, all the papers showing the weight of the cotton that people had picked were put into my lap. When we went to pick cotton for white people even they said, "Let Mary count the number of pounds." I became useful. I won their respect and admiration. I made my learning, what little it was, help other people, rather than something that would put me above the people around me.

Mary's mother:

My Mary wasn't a perfect child. She wasn't the cleverest in school. But I knew that she was going to make something of her life. She was always so **Determined**.

Narrator:

When Mary grew up, she became a teacher. She was **Determined** to start a school for black children so that they could make something of their lives just as she had.

Mary McLeod Bethune: When I started, I had no furniture. So, I went out and asked for some wooden boxes that fruit was carried in and from them I made benches and stools. And in 1904 five little girls started my school.

Narrator:

Later, there were boys too. She charged parents 50 cents a week, but she never refused to educate a child whose parents could not afford to pay.

Mary McLeod Bethune: "I want this to be ... a place to awaken people and to have them realise that there is something in the world they can do. And if they try hard enough, they will do that thing."

Narrator:

Mary's school became a success and she was its principal for more than 40 years. She went on to achieve many other great things.

Mary campaigned hard all her life against racism and inequality. In those days, black people were no longer slaves, but they did not have equal rights with white people. They had to live, work, go to school

and travel only with other black people. She travelled across the country giving speeches about rights for black people.

Mary died at the age of 79. She had made a big difference to the lives of many black people. In Washington DC, the capital of the United States, there is a statue to remember Mary McLeod Bethune because she was an example of how people can help and work for others. She was the first black woman to be honoured in this way.

Interviewer:

Mary, when you were a child you faced every disadvantage. You were a girl, you were black, you were poor and you hadn't been to school.

(Read this list slowly, perhaps counting out on your fingers her positive actions):

Yet you became a teacher, you founded your own school, you set up a hospital for black men and women, you gave advice to 3 different Presidents of the United States about education and about how to make life better for black children, you set up a political group to fight for the rights of black women, you were the first black woman to be head of a U.S government department. Mary you have had an eXtraordinary life and done many eXceptional things to help other people. What gave you the strength to be so Positive when life for you and for other black children was so difficult?

Mary McLeod Bethune:

Firstly, my mother. My mother had a great approach to life. Her ancestors were one of the great royal families in Africa. She was always so Determined. She believed that with prayer and hard work I would find a way out. Then there was my faith in God. So often, when I was hungry or needed something for the children in my school, some kind person would provide it. I realised that even before we call, sometimes God answers. Then there were my fine teachers. They gave me the Confidence that if they as black women could be teachers, I could too. And I believed that my dear parents and my dear teachers had all done what they could for me and it was my turn to go out there and do something Positive with my life and to do something with it that would make life better for other people.

The story about Mary McLeod Bethune included in this act of collective worship has been compiled from biographical accounts, interviews and a fragment of a play written about her life available on the following websites: www.floridamemory.com/OnlineClassroom/MaryBethune www.multiculturalarts.psu.edu/bethune www.gov.mamc/bethune/meet/frame

With thanks to Carron Adams-Ofori, Grazebrook Primary & Marva Rollins, Raynham Primary for their support and contributions to this worked example, of the Enfield & Hackney SACREs Approach to Collective Worship, for Black History Month 2003.



The cabin where Mary McLeod Bethune was born.



Mary McLeod Bethune 1875 - 1955



Mary McLeod Bethune leading the girls from her school

Positive – by Macka-B, from ‘By Royale Command’

Positive thoughts, positive mind.
People who succeed are of the positive kind.
Looking forward and never behind,
Looking on the brighter side of life every time.

Positive thoughts, positive action.
Positivity brings the best reaction.
Think positive and positive you will get.

This is the positive affirmation alphabet.

Positive – you really gotta think positive.

(Positive affirmation alphabet and chorus – see next page)

Positive affirmation is very useful.

I'm sure you're gonna find it all very helpful.

Talk positive and positive you will get.

Try not to slip in on the negative net.

On your marks, get ready, ya better get set.

This is the positive alphabet:

Articulate and **b**eautiful

Confident and **d**urable Enlightened
and **f**lexible

Generous and **h**umble

Intelligent and **j**oyful

Kind and **l**oveable Majestic
and **n**atural Original and

powerful Quotable and
reliable

Sensible and **t**olerant

Unusual

Tell yourself that:

A you're **a**rticulate, you are **a**ssertive

B you are **b**alanced and you are **b**eautiful

C you are **c**onfident and you are **c**reative

D you're **d**etermined and you are **d**urable

E you're **e**nlightened and you're **e**njoyable

F you are **f**earless, you are **f**lexible

G you are **g**enerous, **g**reat and you are **g**entle

H you are **h**onest and you are **h**umble

(Chorus) Positive – you really gotta think positive (x 4) Tell
yourself that:

I you're **i**ntelligent, you're **i**nvaluable

J you are **j**ust and you are **j**oyful

K you are **k**ind and **k**nowledgeable

L you are **l**oyal, you are **l**oveable

M you're **m**ajestic, you're **m**asterful

N you are **n**ourishing, **n**ice and **n**atural

O **o**ptimistic, you're **o**riginal

P you are **p**owerful and you are **p**eaceful, next

Q you are **q**ualified, you're **q**uotable

R you're **r**eliable, you're **r**espectable

S you are **s**piritual, you're **s**ensible

T you are **t**olerant and you are **t**ruthful

U you're **u**nique, you're **u**nusual

V you are **v**irtuous and **v**enerable

W you are **w**ise, you are **w**onderful

X **eX**traordinary, **eX**ceptional

(Chorus) Positive – you really gotta think positive (x 4)

Tell yourself that:

Y you are yourself and you are youthful

Z you are zealous and you are zestful

Example: KS3 Moral Code

Aim: To challenge pupils to think about the moral code they live by.	
Bible base: <ul style="list-style-type: none">▪ Luke 12:16-21 – the rich fool	Preparation
You will need: <p>A tray with a selection of three or four mini chocolate bars and some ‘undesirable’ objects (e.g. a used match, an old comb, a biro that’s run out, a snapped elastic band). As one of the ‘undesirable’ objects include a lump of dirty Blu-tack which is wrapped around and conceals a two-pound coin.</p> <p>The name of the game, ‘The Grab’, displayed on a large piece of card.</p>	
Approach to worship <p>As the children are gathering, show a picture of poor children scavenging on rubbish tips</p>	
Shared experience <ol style="list-style-type: none">1. Ask for three or four volunteers to come to the front. Explain to them that they will be shown a tray with a selection of objects on it. At a given signal you want them to grab one thing which they want from the selection of ‘goodies’.2. Explain to them that the idea of the game is simply to take what they want, before someone else does. After all, isn’t that the whole point of life?3. Explain that you will count down (‘Three, two, one...’) and then, they are to grab! If someone else gets what they wanted, they must go for something else quickly. Increase the drama by stopping the countdown a couple of times to restrain any overeager ‘grabbers’ who are trying to start too soon.4. When ‘The Grab’ is over, and the volunteers have their choices, talk to them about whether they are happy about what they wanted, the reasons for their choices etc.5. Explain that sometimes it’s better not to go for the things in the nicest packaging. For example, once you’ve eaten the chocolate bars, you’ll soon be hungry again! Then pick up the Blu-tack and reveal that concealed inside this very ordinary and not very attractive object, there is hidden treasure – a two-pound coin. This one object could buy four or five of the things they grabbed. <p>Make the point that to have opted for the dirty Blu-tack or one of the other ‘undesirable’ things would probably have seemed odd to everyone else, because in our society the best packaging, the way things look on the outside and ‘image’ are very important to us.</p> <ol style="list-style-type: none">6. Ask the volunteers to return to their seats. They can keep what they ‘grabbed’.	
Understanding and imagination <ol style="list-style-type: none">1. Tell the pupils that Jesus had a lot to say on the subject of priorities. Read to them from a contemporary version of the Bible the story of the rich fool (Luke 12:16-21).2. Explain that Jesus himself had no home and very few possessions, but he didn’t ever seem jealous of the rich people he met. In fact, he seemed to feel sorry for them because that was all they had – their riches; and he knew that they couldn’t see beyond them. The danger was that the wealth they believed to be so important, would only bring them disappointment and would not last.	
Time to reflect <p>Invite the pupils to reflect on what sort of person they are on the inside, and what priorities might be more precious than wealth and outward appearances.</p>	
Time to respond <p>Conclude by challenging pupils to decide what their priorities for life are going to be.</p>	

Example: KS4 Martin Luther King Jr. Day

Aim: To challenge pupils to recognize the equality of all people whatever their differences.

Bible base:

- Galatians 3:28: 'Now in Christ it doesn't matter if you are a Jew or a Greek, a slave or free, male or female. You are all the same in Christ Jesus.'

Preparation

Resources:

Approach to worship

As the children are gathering, project picture of Martin Luther King Jr.

Shared experience

This is the Reverend Martin Luther King Jr., a Christian minister. Martin Luther King Jr. was one of the most important leaders of the Civil Rights movement in the U.S in the 1950s and '60s. Martin Luther King Jr.'s belief in the equality of people came from the Bible and his Christian faith. This is an example of a Bible text which inspired this belief: (Read Galatians 3:28)

Martin Luther King Jr. was a firm believer in non-violent, peaceful protest and resistance and was awarded the Nobel Peace Prize. As a result of his leadership, laws began to change to reflect equal rights for black people.

Project the following quotation.

Martin Luther King Jr. said: 'Everyone is someone because s/he is a child of God.'

*(The quotation from Martin Luther King Jr. has been adjusted to reflect the current inclusive language of today.)

Understanding and imagination

As a Christian, Martin Luther King Jr. believed every human being was a child of God. So how do you think he believed people should treat one another? Why do you think Martin Luther King Jr. felt it was his duty to work for equal human rights for black people? Lots of white people, both Christians, and people from other religions and those who were not religious joined Martin Luther King Jr's movement. Why do you think these white people felt it was their responsibility too?

Martin Luther King Jr recognized that it needed all people to change when he said, "I can never be what I ought to be until you are what you ought to be."

Time to reflect

Invite a reflection as follows:

We are going to reflect on some of the words and beliefs of Martin Luther King Jr. Because Martin Luther King Jr. believed that all humans are children of God, he believed that nobody can be fully human until all people have equal human rights.

Think about these words of Martin Luther King Jr.:

"I can never be what I ought to be until you are what you ought to be."

Time to respond

We are going to be silent for the next minute. You may wish to close your eyes.

Think about what Martin Luther King Jr. and the people who supported him, achieved in working for a fairer world for all people. Think about the inequality and unfairness that still exist in the world today. See if you can make a commitment (response/promise/resolution) to doing at least one thing which would help someone else be what they ought to be.

If you pray then you might like to say your own prayer, quietly in your head and heart, of hope that each of us can help to make this a fairer world for everyone.

Allow from 45 seconds to one minute for pupils' silent reflection and response...

Appendix 2

Collective Worship Planning Proforma

Key Stage:

Aim:

Identify the aim or focus of the act of worship

Bible Base:

Where possible identify a Bible passage which can be referred to in the act of worship

1 **Approach**

Decide how the atmosphere for worship will be established, whether music, picture, object to focus upon etc

2 **Shared experience**

Identify resources e.g. name of song/story, and instructions about who will read it, equipment etc

3 **Understanding and imagination**

Identify the key questions you will ask to help pupils understand and explore the intended focus of the shared experience, to consider how the issue/s and theme relate to their own experience and beliefs and to use their imagination to go beyond the experience provided.

(Remember to move from questions which involve pupils in recalling facts/information to questions which require them to think more deeply and to draw inferences from the text.)

4 **Reflection**

Identify and project the prayer/quotation/reading. Invite a reflection with an introduction based on this prayer/quotation/reading.

5 **Response**

Let's be silent for the next minute. You may wish to close your eyes.

Think about what **you** can do to

See if **you** can make a commitment (response/promise/resolution) to doing at least one thing which

If you pray then you might like to say your own prayer, quietly in your head and in your heart about what **you** can do/the commitment **you** can make to

Allow from 45 seconds to one minute for pupils' silent reflection and response.

Appendix 3: Themes, Resources and Bible passages

There are numerous web sites and books which provide ideas for assemblies connected to Bible passages which could easily be adapted to the Enfield SACRE approach. Examples are:

www.assemblies.org.uk

www.barnabasinschools.org.uk www.damaris.org.uk

<http://learn.christianaid.org.uk/TeachersResources/Default.aspx>

You may also wish occasionally to invite outside groups or faith representatives to take assemblies; it is important that these people understand the desired approach. Pathway www.pathwayonline.co.uk is a Christian charity which does imaginative Primary school Collective Worship and RE lessons: contact Darren Chubb, and Sabah Raza for a 'reference'. A similar organisation offering secondary school assemblies and RE is n:flame Trust www.nflame.org.uk

A few examples of Bible passages which speak about important themes are:

- Acceptance: Luke 19:1-10 - Zacchaeus
- Anger: Ephesians 4:25,26 - put things right every day; James 1:19-20 – listening first; 1 John 2:9,11 – clouds your judgment
- Attitude to authority: 1 Peter 2:13-17 – obeying leaders; Romans 13:1-7 – God-given government
- Community living: Romans 12:17-21 – not retaliating
- Compassion: Luke 10:25-37 – the parable of the good Samaritan
- Courage from God: Psalm 27:1-3 – when facing danger
- Extended family: Ruth 1-4 – caring for wider family
- Facing an unknown future: Psalm 23 – God's presence with you; Joshua 1:9 with courage
- Forgiveness: Matthew 18:21-35 – the parable of the unforgiving servant
- Judgmentalism: Matthew 7:1-5 – log in your own eye; 1 Samuel 16:1-13 – Samuel chooses David as King despite his being the youngest and least significant.
- Justice: Micah 6:8 – fairness, kindness, loyalty, humility, obedience to God; Matthew 7:12 – do for others what you would want them to do for you; 1 Kings 21:1-29 – story of King Ahab and Naboth's vineyard; Luke 16:19-31 – the parable of the rich man and Lazarus
- Morality: Romans 13:8-14 – loving other people is the same as obeying the 10 commandments
- Priorities: Matthew 6:25-34 – needless anxiety over food, clothes etc
- Speaking out boldly: Esther 4:1-5:8 – Esther risks her life to go uninvited to the king
- Standing up for what is right: Daniel 3 – The fiery furnace
- The value of the individual to God: Psalm 139:8-10 – wherever you go; Mark 10:13-16 – little children; Luke 13:10-13 – crippled old woman

For further reference:

Education Act 2002

Education Act 1996

DES Circular 1/94

Education Reform Act 1988

The Prevent strategy 2011: <https://www.gov.uk/government/publications/prevent-strategy-2011>

Promoting fundamental British values as part of SMSC in schools: Departmental advice for maintained schools (November 2014)