


Sutton SACRE Guidance on Collective Worship 2018



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Introduction

Collective Worship in schools is a gathering of the school community together and can set the ethos of the school, it is more than an 'assembly' which is the gathering together for the purpose of giving information, notices and school rules. 'The challenge consists in creating an experience which neither compromises belief but rather recognises the integrity and dignity of all members of the school community; which is essentially educational and stimulates the possibility of reflecting inwardly, sharing outwardly and living upwardly'. (Angela Wood)

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

All schools, including Academies and free schools, are expected to deliver a daily act of Collective Worship to pupils from 4-18 years who are registered in the school.

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

Comment from music teacher: 'it is an opportunity to deepen everything we are doing in singing to mean more than a song'

What is Collective Worship?

School Collective Worship recognises that the school community is a collection of people. It should be sensitive to the collective character of the school, being inclusive and meaningful for the range of communities it serves. Collective worship does not presuppose shared beliefs and should not seek uniform responses from pupils. It should cater for a diversity of beliefs and points of view, allowing individuals to respond as individuals.

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

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

The Law on Collective Worship

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

The Law States that:

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

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

Parents have a right to withdraw their child from Collective Worship on the grounds of religious conscience. The child should attend the 'assembly' part of the proceedings, i.e. the general school notices and information, but can then withdraw from the worship. Parents might wish to provide

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some material from their own faith for the child to study. Teachers also have the right of withdrawal on grounds of religious conscience, but not on grounds of needing some free time!

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

- The responsibility for arranging Collective Worship at a voluntary or foundation school rests with the governing body **after consultation with the head teacher**.
- The responsibility for arranging Collective Worship at any other maintained state school rests with the head teacher **after consultation with the governing body**.
- The majority of acts of worship over a term must be wholly or mainly of a broadly Christian character (character not content) i.e. which reflects the broad traditions of Christian belief and not distinctive of any particular Christian denomination.

Making Collective Worship Special

The word worship comes from the Anglo-Saxon word 'weorthscipe' and can be defined as either 'the adoration of God or a Supreme Being' or 'to honour, value and praise someone or something of worth'. Your aim is to create an atmosphere in which genuine worship may take place and where pupils own beliefs are valued and each one has the opportunity to respond in their own way.

Collective Worship should be a distinctive and special part of the school day which includes features that mark it out as such. It may include aspects of learning about faith but should primarily be about focussing attention on spiritual matters.

Undertaking particular rituals, which characterise the worship time may be helpful in marking it out. For example:

- Use of a symbol to introduce and conclude the act of Collective Worship, e.g. lighting a candle, showing a special object, revealing or setting up a focal point etc.
- A period of silence prior to and/or following the act of Collective Worship
- A short piece of music to separate the act of Collective Worship from other school business

Times of silence or of listening to known prayers or texts from a variety of faiths can offer good opportunities for reflection while it is well recognised that the singing of songs can create an uplifting and joyful atmosphere.

While no child should be expected to say or affirm prayers or words of songs which they do not believe, it may be appropriate to adapt the words of a well-known song or to ask the children to listen to a prayer from a particular faith, possibly inviting those who know the prayer to join in with saying the words.

Pupils may be introduced to hymns and songs in a variety of ways, for example by using recordings of choirs, listening to a religious group perform, the school choir etc. This may be a suitable way of using song with secondary as well as primary pupils. The words of selected prayers or hymns might be a starting point for discussion and further reflection.

Worship of a Broadly Christian Character

The majority of acts of Collective Worship must be of a 'broadly Christian character', and those that are must:

- reflect the broad traditions of Christian belief without being denominationally biased.
- be sensitive and respectful to the faith background of pupils of all beliefs (this is enshrined in the law). For example, it may be appropriate to tell stories of the life and teachings of Jesus but would be inappropriate for all pupils to be required to address Jesus directly in prayer.
- It is not necessary for every act of worship to be wholly or broadly Christian. During a term a school may have acts of worship which include elements which are wholly Christian, those that are broadly in the tradition of another faith, for instance when celebrating a festival such as

Diwali or Eid, and some where elements are drawn from many different faiths. You can take Christian characteristics that are shared by other faiths and use these as your base. In most of our schools, with their multi-faith population, it is appropriate to bring ideas and festivals of other faiths to the children's attention through Collective Worship. During Collective Worship, there must be a time of quiet reflection or prayer, which is an opportunity for children to reflect inwardly in their own way.

In Collective Worship, it might be appropriate to concentrate on characteristics which are shared by faiths as well as those which are specific to Christianity.

For example:

- that there is one God, a supreme spirituality, the source of all life who created the world and all that lies in and beyond it;
- that the nature of God may be found through love and selfless caring for others;
- that all relationships between human beings should be guided by love;
- that the spirit of love be used by those with power to value and care for the world and all that is in it.

In this way school acts of Collective Worship can become a purposeful collective spiritual experience which supports the ethos of the school.

British Values

All schools have a duty to 'actively promote' the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs'.

- **Tolerance of those with different faiths and beliefs:** British law protects freedom to choose and hold other faiths and beliefs and this should never be the cause of prejudice or intolerance from others. CW can embody this attitude. Learning about different ways of life requires openness. Rather than just aiming for tolerance, CW can help pupils to value and celebrate diversity.
- **Mutual respect:** CW can help to engender positive attitudes towards diversity. It can allow pupils to explore what happens when people are not treated respectfully due to their faith or beliefs.

- **Democracy:** CW is a time where pupils can carefully think through issues for themselves
- **The rule of law:** Rules and laws from different faiths are often a focus of CW. Pupils may focus on how these rules would affect their own lives and lives of believers
- **Individual liberty:** CW can be a time for pupils to consider questions about identity and belonging. They may think about the way they are themselves and free, but also think about constraints and responsibilities placed on all of us by our cultures, faiths and beliefs.

Also, consider whether the displays in school promote British values through:

- Celebration of key Religious festivals
- Celebration of key events – Remembrance Day – do staff / pupils have the wear a poppy?
- Is Britain celebrated?

A Collective Worship Policy

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

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

The policy needs to be a working document that is practical, relates to and has a similar format to other school policies. It should not be too long a document and should consist of:

- A philosophical statement
- The legal requirements, including the right of withdrawal by parents and teachers
- Time: at what time each day will Collective Worship take place and for how long? *

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

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

Planning Collective Worship

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

While having a member of staff in overall charge of Collective Worship, ideally it should be planned jointly and led by different members of staff throughout the term to show that it is a meaningful act undertaken by your school community. The best acts of Collective Worship are those that are planned thoroughly with shared ideas and responsibility. A planning sheet, pinned up in the staff room and shared or on the intranet, gives everyone a chance to contribute

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

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- Collective Worship should be a specifically planned activity with a sense of occasion
- Clear forward plans should be available, for at least a term in advance.
- Planning sheets should be kept in a file to show what has already been covered
- Major festivals should be approached from a different angle each year
- Collective Worship should focus on things of worth and value beyond the everyday
- There should be an opportunity to monitor and evaluate the school's provision for Collective Worship

When planning for Collective Worship the coordinator could reflect on the following questions:

- Are pupils involved in the planning and delivering of Collective Worship?
- Are pupils given the opportunity to feedback on Collective Worship – on the values that they have covered?
- Does Collective Worship promote respect of all people regardless of their background and belief?

'The following questions re Collective Worship support schools in ensuring that their school values are embedded, evaluated and reviewed.

- Are the school values endorsed by the Collective Worship programme?
- How does the Collective Worship provision allow all pupils to embrace the school values?
- How does the Collective Worship provision promote respect for those of different faiths and those of no faith?
- How does the Collective Worship programme support all members of the school community in their own personal spiritual journey?' (Adapted from the Southwark Diocese Board of Education Advice)

Collective Worship in the Class or Form Room

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

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

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

The Use of Themes

A theme can be a word or phrase or picture which acts as a trigger. Your choice of theme could last for one day, a week, a half term or the length of a festival or event e.g. Advent, Lent or Black history month. However, one theme used for too long can become boring. (See appendix 4)

A good choice of theme would;

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

Variety of content and of presentation	The pupils should also be involved in a meaningful way:
<ul style="list-style-type: none"> • Different presenters (Head Teacher, Staff, pupils, speakers) • Visitors from different faiths • Artefacts • Stories • Music to listen to and reflect on – singing and reflecting on the words • Video clips • Focal points e.g. A picture or candle • Silence • Prayer and reflection • Praise of achievements 	<ul style="list-style-type: none"> • Being encouraged to ask and answer questions • Acting a story • Miming to a story • Singing • Reading • Pupils' artwork used for reflection time • Poems or prayers written by pupils can be read out • Sometimes the pupils themselves can be the presenters

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It is a good idea to have a different type of Collective Worship for each day of the week for example:

Led by a visitor

Led by the head teacher

Led by a member of staff

Led by a pupil or small group of pupils

Led by a whole class

Praise of achievements / Praise through song (hymn practice can be turned into Collective Worship by using the words of a hymn as a prayer or reflection)

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

Reflection and Prayer

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

This can be done in several ways:

- The leader can say 'I am going to say a prayer from the faith now and I want you to listen and think about what I am saying'
- 'I am going to say some words found in the inspirational writings of the community which I want you to think about quietly'
- 'Now, while we are quiet, I would like you to listen to the words of a well-known prayer'

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- 'I would like you to either say a quiet prayer now or think quietly about what we have heard this morning'
- Pupils could be trained that a gong, chime or Indian bells are an indication of the beginning and end of a time of silent reflection.
- Lighting a candle could also be a sign that this is a time of silent reflection
- Projecting a suitable image for pupils to focus on.

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

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

Using Visitors in Collective Worship

Inviting a visitor from a faith community to lead your Collective Worship can be a valuable exercise.

A visitor can affirm pupils, particularly if they are of a minority faith in the school or community, they can demonstrate the idea of faith to those who have none and can explain a celebration or festival from a personal point of view. If your visitor is a leader from a faith community, then they might bring vestments or artefacts and explain their use and meaning.

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

Information for a visitor:

- the nature of Collective Worship

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

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

Evaluating Collective Worship

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

Time

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

Aims, Does your Collective Worship:

- Contribute to spiritual, moral, social and cultural development
- Foster a corporate identity
- Enrich emotional responses by giving a sense of a 'special' occasion and focusing on matters of worth which are beyond the 'everyday'.

Balance

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

Resources

- Planning sheet, Suitable music CDs and live music,
- Pictures /Candles/Artefacts for children to focus on
- Linking with other events or celebrations in the school
- Although religious education should be treated separately from the Collective Worship programme, it is good practice to link some of the learning from the religious education syllabus into Collective Worship.
- Are children of all faiths esteemed by mention of their festivals?

Evaluation Sheet

School:	Venue
Leader:	Start Time:
Date:	Finish Time:
Observer:	Age Group:
THEME:	
CONTENT –Broadly Christian element - age appropriateness - use of music, visual focus, quietness, relevance to pupils	

SELF-PRESENTATION: leadership - delivery – structure – pace - quality of interaction - strategies for engaging and involving the pupils – warmth
ATMOSPHERE: calm – respectful - reflective – joyous - inclusive
PUPIL/STAKEHOLDER INVOLVEMENT: ready listening - willing response to questions - willing to share ideas – willingness to participate e.g. through drama, singing, reading
BRITISH VALUES / SPIRITUAL MORAL SOCIAL AND CULTURAL DEVELOPMENT

Appendix 1

Brief definitions of Spiritual, Moral, Social and Cultural Education

Ofsted reports on Collective Worship within the context of spiritual, moral, social and cultural development. Inspectors assess the extent of the support and enhancement of the corporate life of the school and the importance of celebrating that which is worthy and good within the school. The following accounts of what is involved in promoting pupils' spiritual, moral, social and cultural development are offered as suggestions for schools to adapt as they wish.

To promote pupils' spiritual development is actively to encourage:

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

To promote pupils' moral development is actively to encourage:

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

To promote pupils' social development is actively to encourage:

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

To promote pupils' cultural development is actively to encourage:

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

Appendix 2 Useful websites for Collective Worship

Website address	Types of resources	Phase
www.assemblies.org.uk	Updated weekly to fit in with seasons and times in the year, but also deals with topical issues and archived materials, prayers and reflections also available	Primary & secondary
www.teachersdozen.co.uk	Collective Worship presentations, CDs and DVDs also linked with SEAL themes	Primary
www.prayerspacesinschools.com	Wider than Collective Worship but gives opportunities for pupils age 5-18 to explore faith and spirituality in an experiential way	Primary & secondary
www.fischy.com	Music resources for use in Collective Worship – linked with spiritual health and wellbeing – links with SEAL	Primary
www.worshipworkshop.org.uk	A Church of England website focused on helping schools build better worship	Primary & secondary
www.collectiveworship.com	Multimedia resources in the form of ready-made acts of Collective Worship	Primary & secondary

www.stapleford-centre.org	There are some free downloads for Collective Worship taken from Margaret Cooling's book Wisdom for Worship	Primary
www.fischy.com	Music resources for use in Collective Worship - linked with spiritual health and wellbeing - links with SEAL	Primary
www.imaginer.co.uk	Out of the Box Worship is a multi- sensory approach to KS1 class worship linked with values themes	Primary
www.reboo.co.uk	Subscription based websites providing digital, 'ready to use' material each week for from time and class Collective Worship	Primary & secondary
www.spinnaker.org.uk	A Christian organisation that seeks to support primary schools in the delivery of Christian religious education and Collective Worship.	Primary
www.schoolswork.co.uk	Dedicated to resourcing and training Christian schools work. Features resources and links	Primary & secondary
www.yfcschoolsconnection.co.uk	A website from Youth for Christ featuring assembly ideas and material	Primary & secondary
www.barnabasinschools.org.uk	Variety of ideas and resources to support Collective Worship in schools	Primary
www.tentenresources.co.uk	Daily Collective Worship resources designed to be used within the classroom or whole school	Primary & secondary

Appendix 3

Festivals Through the School Year

Muslim Festivals (Eid) fall on different days, moving back through the year by 11 days, each year following the cycle of the moon. Many festivals from Hinduism, Sikhism, Judaism and Buddhism also fall on slightly different dates within the same month each year. For further information about festivals and their different dates use the Shap calendar.

Term	Major Christian Festivals	Major Saints Days	Festival Days of other faiths	Other Anniversaries
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Spring Term	<p>January</p> <p>6 The Epiphany Christmas for Eastern Orthodox, Armenian, Rastafarian</p> <p>18-25 Week of Prayer for Christian Unity</p>	<p>January</p> <p>1 The Naming and Circumcision of Jesus 25 The Conversion of Paul 26 Timothy and Titus, Companions of Paul 28 Thomas Aquinas, Priest, Philosopher, Teacher of the Faith, 1274</p>	<p>January</p> <p>26 Hindu-Sarasvati Puja 5 Sikh-Birthday of Guru Gobind Singh Chinese New Year</p>	<p>January</p> <p>13 George Fox, Founder of the Society of Friends (the Quakers), 1691 15 Martin Luther King Day 27 National Holocaust Day 30 Charles, King and Martyr, 1649 30 Homelessness Sunday</p>
Spring Term	<p>February</p> <p>2 The Presentation of Christ in the Temple (Candlemas) Shrove Tuesday, the meaning not just the pancakes Ash Wednesday/Lent</p>	<p>February</p>	<p>February</p> <p>Jewish-Tu B'Shevat</p>	<p>February</p> <p>14 Valentine, Martyr at Rome, c.269 17 Janani Luwum, Archbishop of Uganda, Martyr, 1977</p>
Spring Term	<p>March</p> <p>Lent Mothering Sunday- fourth Sunday of Lent</p> <p>(The date of Easter is not fixed, and can take place in March or April according to the year)</p>	<p>March</p> <p>1 David, Bishop of Menevia, Patron of Wales, c.601 17 Patrick, Bishop, Missionary, Patron of Ireland, c.460 19 Joseph of Nazareth 25 The Annunciation of Our Lord to the Blessed Virgin Mary</p>	<p>March</p> <p>Baha'i - Naw-Ruz Jewish-Purim Hindu-Birthday of Ramakrishna Holi Sikh-Holla Mahalla</p>	<p>March</p> <p>8 Geoffrey Stoddert Kennedy, Priest, Poet, 1929 21 First day of Spring 24 Oscar Romero, Archbishop of San Salvador, Martyr, 1980 First Friday- Womens World Day of prayer</p>

Spring Term	April Palm Sunday Maundy Thursday Good Friday Easter Day	April 23 George, Martyr, Patron of England, c.304 25 Mark the Evangelist	April Jewish- Pesach, Yom HaShoah Sikh-Baisakhi 15 Birthday of Guru Nanak Hindu-Hanuman Jayanti Ch'ing Ming, Chinese Festival of Pure Brightness	April 1 All Fools Day 9 Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945 25 Shakespeare's birthday 27 Christina Rossetti, Poet, 1894
Term	Major Christian Festivals	Major Saints Days	Festivals of other faiths	Other Anniversaries
Summer Term	May Christian Aid week Ascension Day -40 days after Easter Pentecost – 50days after Easter	May 1 Philip and James, Apostles 14 Matthias the Apostle 31 The Visit of the Blessed Virgin Mary to Elizabeth	May Baha'i-declaration of the Bab Islam-Prophet Muhammad's birthday Jewish-Shavuot Buddhist-Vesak	May 1 May Day 24 John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788 30 Josephine Butler, Social Reformer, 1906 30 Joan of Arc, Visionary, 1431
Summer Term	June Corpus Christi	June 11 Barnabas the Apostle 24 The Birth of John the Baptist 29 Peter and Paul, Apostles	June Sikh-Martyrdom of Guru Arjan	June 5 Boniface (Wynfrith) of Crediton, Bishop, Apostle of Germany, Martyr, 754 12 Anne Frank day 21 Midsummer solstices

Summer Term	July	July 3 Thomas the Apostle 22 Mary Magdalene 25 James the Apostle 26 Anne and Joachim, Parents of the Blessed Virgin Mary	July Baha'i-martyrdom of the Bab Rastafarian-birthday of Haile Selassie	July 6 Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535 14 John Keble, Priest, Tractarian, Poet, 1866 15 Swithun, Bishop of Winchester, c.862 30 William Wilberforce, Social Reformer, 1833
Winter Term	September 29 Michaelmas Michael and All Angels Late September/Early October Harvest	September 8 The Birth of the Blessed Virgin Mary 14 Holy Cross Day 21 Matthew, Apostle and Evangelist	September Hindu-Janamashtami, Ganesh Chaturthi Jewish-Rosh Hashanah, Yom Kippur, Sukkot Islam-The prophets journey to Jerusalem and ascension	September

Winter Term	<p>October</p> <p>Week of prayer for world peace</p> <p>31 All Souls day</p>	<p>October</p> <p>4 Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226</p> <p>18 Luke the Evangelist</p>	<p>October</p> <p>Buddhist-Katina Day</p> <p>Islam-Ramadan starts</p> <p>Hindu-Navaratri, Durga Puja</p> <p>Jewish- Simchat Torah</p>	<p>October</p> <p>6 William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536</p> <p>12 Elizabeth Fry, Prison Reformer, 1845</p> <p>12 Edith Cavell, Nurse, 1915</p> <p>24 United Nations Day</p> <p>31 Martin Luther, Reformer, 1546</p>
Winter Term	<p>November</p> <p>1 All Saints' Day</p>	<p>November</p> <p>2 Commemoration of the Faithful Departed (All Souls' Day)</p> <p>29 Day of Intercession and Thanksgiving for the Missionary Work of the Church</p> <p>30 Andrew the Apostle</p>	<p>November</p> <p>Hindu- Diwali</p> <p>Sikh- Diwali,</p> <p>Martyrdom of Guru Tegh-Bahadur</p>	<p>November</p> <p>5 Guy Fawkes</p> <p>6 William Temple, Archbishop of Canterbury, Teacher of the Faith, 1944</p> <p>25 Isaac Watts, Hymn Writer, 1748</p> <p>Interfaith week</p> <p>11 Remembrance day</p>
Winter Term	<p>December</p> <p>Advent starts on the Sunday which is 4 weeks before Christmas day</p> <p>24 Christmas Eve</p> <p>25 Christmas Day</p>	<p>December</p> <p>St Nicholas</p> <p>13 Lucy, Martyr at Syracuse,</p> <p>26 Stephen, Deacon, First Martyr</p> <p>27 John, Apostle and Evangelist</p> <p>28 The Holy Innocents</p> <p>29 Thomas Becket, Archbishop of Canterbury, Martyr, 1170</p> <p>31 John Wyclif, Reformer, 1384</p>	<p>December</p> <p>Buddhist-Bodhi day</p> <p>Jewish- Chanukah</p>	<p>December</p> <p>31 Hogmanay</p>

Holidays!	August	August	August	August
	6 The transfiguration of our Lord 15 The blessed Virgin Mary 24 Bartholomew the Apostle 29 The beheading of John the Baptist	6 The Transfiguration of our Lord 15 The Blessed Virgin Mary 24 Bartholomew the Apostle 29 The Beheading of John the Baptist	29 Hindu- Raksha Bandhan Sikh- anniversary of the Guru Granth Sahib	7 John Mason Neale, Priest, Hymn Writer, 1866 11 Clare of Assisi, Founder of the Minoresses (Poor Clares), 1253 13 Florence Nightingale, Nurse, Social Reformer, 1910 14 Maximilian Kolbe, Friar, Martyr, 1941 20 William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890 30 John Bunyan, Spiritual Writer, 1688

Appendix 4 Possible Themes

Any of the themes below can be used either as a 'one off' or as a series of ideas.

Christian Bible stories are often used as a fall-back position but there are many stories, both secular and from other faiths, that have a message that can then be unpicked.

Achievement	Choices	Fantasy	Hope	Music	Proverbs
Advent	Christmas	Fear	Humility	Natural World	Quiet
Age	Co operation	Feelings	Ideals	Naughtiness	Ramadan
Aims	Commitment	Festivals	Imagination	Neighbourhood	Reflection
Ambition	Communication	Followers	Influences	New life	Refugees
Anger	Community	Food and Fasting	Injustices	New Year	Relationships
Animals	Conflict	Forgiveness	Inspiration	Old and New	Remembrance
Art	Courage	Freedom	Inspirational	One World	Respect
Authority	Creation	Friendship	Writings	Opportunities	Rewards
Authority	Customs	Future	Jealousy	Ourselves	Risks
Autumn/Harvest	Darkness	Gifts and Talents	Jesus	Outsiders	Root
Awareness	Day and Night	Giving & Receiving	Journeys	Parables	s
Awe and wonder	Death	God	Justice	Parents	Rules
Barriers	Diaries	Good and Evil	Key People	Patience	School
Beginnings	Disasters	Good News	Kindness	Patriarchs	Seasons
Beliefs	Disciples	Greed	Language	Patterns	Secrets
Birth	Discovery	Green Living	Laws	Peace	Selflessness
Blindness and Sight	Divali	Handicap	Leaders	People	Sharing
Books	Easter	Happiness	Lent	Pilgrimages	Sins
Bridges	Education	Harvest	Light	Poetry	Slavery
Bullying	Endings	Hearing	Listening	Possessions	Sorry
Candlemass	Environment	Heroes	Loneliness	Poverty	Spirituality
Candles	Expectations	Heroines	Loving	Praise	Strength and Weakness
Caring	Explorers	Hobbies	Loyalty	Prayer	Sukkot
Celebration	Failure	Holidays	Memories	Prejudice	Surprises
Challenges	Faith	Holocaust	Miracles	Promises	Symbols
Change	Families	Homelessness	Mistakes	Prophets	Team work
Charity	Famous People	Honesty			Temptations
Children					Ten Commandments
The Mool Mantra					Thanks
The Past					The Gurus
Sutton SACRE guidance on Collective worship					

The Unknown The Word The X Factor Thoughtfulness Time Tolerance Trials Trust Truth Turning Points Ultimate Questions Understanding United Nations Us and Them Values Victims Victories Virtues War Water	Ways of Seeing Wealth Why are we here? Wisdom Wonder Words Work Worship Xenophobia You and Me Youth and Old Age Zero Tolerance Plus; Faith festivals from all faiths				
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