



Saint Jérôme
Church of England
Bilingual School

Collective Worship Policy

Policy created:	April 2016
Policy reviewed and updated:	September 2026
Date of next review:	September 2027
Review cycle:	Annually (tightened from the original three-yearly cycle, which was not followed: this policy went ten years without review). Also reviewed following any significant change to national or diocesan guidance.
Diocese:	London Diocesan Board for Schools (LDBS)
Linked policies:	Behaviour for Flourishing Policy, RSE Policy, Visitor Speakers Policy, Equality Scheme and Accessibility Plan.

Version history

Date	Version	Summary of changes
April 2016	V1	Original policy. Never reviewed despite a stated three-year cycle.
September 2026	V2	Full review following DfE Regions Group correspondence (ref CI-0396675 / CI-0392641). Corrected the legal basis for an academy (Academies Act 2010 and funding agreement, rather than the maintained-school Schools Standards and Framework Act 1998 framing); updated Section 48/SIAMS terminology to current usage; adopted the current national Church of England and LDBS framing of worship as 'inclusive, invitational and inspiring'; replaced 'Directors' with 'Trustees'/'Governing Body' for consistency with our other policies; refreshed the external resources appendix, since the original list of websites and publications was a decade old and untested; tightened the review cycle to annual. Corrected the parish link throughout: the 2016 version referred to two 'sponsoring parishes' but only ever named one; confirmed current position is a single link to St John's, Harrow (Reverend Wendy Wall). Added a new section on the Roots and Fruits worship programme, which the school now uses as its main worship planning resource. Checked against the LDBS model policy template (revised March 2026) and corrected the withdrawal process to match LDBS's updated advice: the school now grants withdrawal requests without question, made in writing by email, with no requirement for prior discussion, and keeps a record of withdrawn pupils and sessions; added an explicit CPD and Training section and strengthened visitor safeguarding wording, both to match the LDBS model.

Headteacher:

Kate Schutte

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(Kate Schutte)

Co-Chairs of Governors: Approved by Governors on 17th September 2026

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(Vas Lappas and Edward Stowell)

1. Introduction

Jesus' words (John 4:23-24) tell us that true worshippers must worship God 'in spirit and in truth'. This challenges us to make sure our worship has two characteristics: first, that it both transforms and looks beyond the world of the everyday and the material, and second, that it is real and relevant for those who are involved.

A dynamic Archbishop of Canterbury, William Temple (1881-1944), said this about worship: 'To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God and to devote the will to the purpose of God.'

Because of our foundation as a church school and our on-going commitment to our Christian ethos we want to worship and we want our children to have the opportunity to learn to worship, and to grow in their self-perception and their perception of God. We believe that our children are 'made in the image of God', and that worship is a vital factor in this image becoming more real, and more what it is meant to be, as they grow in their love and understanding of God.

We believe that the heart of Collective Worship provides the opportunity for pupils and staff and others such as trustees and parents, to come together, to sing and pray, to share and communicate their feelings with one another and to God. It takes us beyond ourselves towards an encounter with the living God; this can be an exciting time for all of us.

In line with current national and diocesan guidance, we aim for our Collective Worship to be inclusive, invitational and inspiring, in the words used by both the Church of England Education Office and the London Diocesan Board for Schools (LDBS) to describe good practice across Church schools.

2. Context for this Policy

A. The National Framework as it relates to Academies

St. Jérôme Church of England Bilingual School is an academy. The legal requirement for a daily act of collective worship applies to us through the Academies Act 2010 and the terms of our funding agreement, which requires us to have regard to the same principles that apply to voluntary schools under the Education Reform Act 1988, as consolidated in the Education Act 1996.

- All registered pupils (apart from those whose parents exercise the right of withdrawal) must on each school day take part in an act of collective worship
- In line with current LDBS advice, the school will grant without question any request from a parent or carer to withdraw their child from collective worship. Requests should be made to the Headteacher in writing, by email, and do not require prior discussion or justification. As a church school, we hope that all pupils will participate, and we support this by making sure prospective families are fully informed about what collective worship involves before a decision to withdraw is needed. If a pupil is withdrawn, parents and carers will always have the opportunity to revisit and reconsider that decision at any time
- Withdrawal normally takes the form of physical withdrawal from the act of worship. To avoid misunderstanding, the Headteacher will find it helpful to establish with the parent or carer the practical implications of withdrawal. Alternative arrangements must not be used as an opportunity for additional curriculum time, but should ensure the pupil's spiritual, moral, social and cultural development needs continue to be met; there is no requirement to provide an alternative 'assembly'. The school keeps a record of all pupils withdrawn and the number of sessions involved
- As an academy, we expect teachers whose contracts include a clause on the religious character of the school to take part in and lead acts of religious worship, if required by the Headteacher
- The daily act of Collective Worship should be conducted in accordance with the provisions of the school's funding agreement, and should be consistent with the beliefs and practices of the Church of England
- All acts of Collective Worship in Church schools must be Christian in character. This does not preclude the leaders of other faith groups taking assemblies, but only that they should not lead the school in worship
- The requirement is for 'Collective Worship' rather than corporate worship. Corporate worship (e.g. in church) assumes a group of people with shared beliefs. Collective Worship recognises the different background, experience and commitment of children gathered together in school
- For collective worship, pupils can be grouped in various ways: as a whole school, according to age, or in groups which the school uses at other times. Pupils cannot be put into special groups just for collective worship. Acts of worship must be appropriate for the pupils, taking account of their age, aptitude and family background. Our current pattern of worship, which groups pupils in various ways, is set out in Appendix 1

- The daily worship will normally take place on school premises. Schools are able to hold their act of worship elsewhere, such as the local parish church
- The daily worship may take place at any time of the school day. However, acts of worship are not curriculum time and should not be subsumed into any part of the curriculum. Acts of worship must be distinct from other aspects of school life and able to be identified as such, to meet legal requirements
- Responsibility for determining the collective worship policy rests with the Governing Body in consultation with the Headteacher. Trustees have a particular responsibility because they are appointed for the purpose of securing, as far as is practicable, that the character of the school as a church school is preserved and developed, and, in particular, that school worship is conducted in accordance with the provisions of any trust deed relating to it. The Headteacher has a responsibility to ensure that all arrangements for Collective worship are secured
- Two other important points need to be borne in mind: Collective Worship and RE are not the same, and Collective Worship and Assembly are not the same (see Appendix 2)

B. The Church of England: national, regional and local

As a Church of England school our collective worship policy and practice:

Draws on the character and guidance provided by the National Society, the national Church of England educational body, and the London Diocesan Board for Schools (LDBS), under whose aegis we operate. LDBS publishes a termly Collective Worship Calendar and a Primary School Collective Worship Planning Resource, both of which the Worship Co-ordinator should use to inform our own planning (see Appendix 3 and Appendix 8).

St. Jérôme is linked to a single parish, St John's, Harrow, whose vicar is Reverend Wendy Wall. This is a change from the position described in the original 2016 policy, which referred to two 'sponsoring parishes' (though only ever named one, St. John's the Baptist, Greenhill) without ever naming the second. That inconsistency has now been resolved: the school's confirmed current link is to St John's, Harrow alone.

Context 3: The School's Vision Statement

The conduct of and participation in Collective Worship is a central mechanism by which the school's vision statement can be implemented, particularly in relation to creating in children a feeling of awe and wonder, promoting a sense of faith and celebrating our Christian ethos.

3. Aims

We seek always to reflect in our worship the Christian foundation of the school and its care for all who work here. Children are helped to understand the meaning of Christian worship and we hope that believers will be able to share in it and that others will reach the 'threshold of worship'.

Our central aims for Collective Worship are:

- To provide an opportunity for pupils to reflect upon and give honour to God
- To foster feelings such as awe, wonder, thankfulness, mystery and joy
- To highlight and nurture the spiritual dimension through experiencing worship
- To provide pupils with a vocabulary of worship and an experience of a wide variety of Christian worship forms, including symbols and imagery
- To provide an opportunity to celebrate major, and some minor, Christian festivals
- To share with pupils the central teachings of the Christian faith at an appropriate level and thereby encourage them to explore and reflect on their own beliefs and understanding of God
- To allow pupils to become familiar with a variety of worship in the Anglican tradition, according to their developmental stage
- To provide an opportunity for children to become acquainted with people from the local and wider community, particularly the local (Anglican) churches
- To enable children to appreciate their worth and value to God and to the community and to respect the integrity of all individuals as being made 'in the image of God'
- To enable pupils to make effective use of silence in opportunities for reflection, contemplation, meditation and prayer

- To establish, explore, and reinforce the common Christian values of the school community such as love, peace, kindness, compassion
- To provide an opportunity to bring before God in prayer personal needs and those of others
- To help pupils develop respect and sensitivity to the beliefs and values of others
- To celebrate gifts, talents and achievements.

We support the broader curriculum through the use of the highest standards of music, art and drama. Collective worship is an opportunity to celebrate all aspects of school life, to support our curriculum and to provide an opportunity for stillness and reflection in what is often a busy, active day for our pupils.

4. Practice: Key Features of Collective Worship at St. Jérôme School

A. Planning Collective Worship

Good planning should underpin collective worship in the same way as it underpins all learning in school. Sometimes it will be necessary to respond to particular events at short notice, see our list of resources in Appendix 8.

Planning for school worship is undertaken by a group which consists of the Collective Worship Co-ordinator (see Appendix 3 for their job description), a member of the teaching staff, a trustee, Reverend Wendy Wall of St John's, Harrow, and other staff from the church. The group meets at least three times a year to consider:

- The programme of worship themes and associated Christian concepts, which ensures a balanced and informed approach
- The special occasions or services the school wishes to mark
- The use of the Church calendar
- The composition of the group for worship: whole school, key stage or class
- Who will lead worship, including visitors to be invited to take part
- The venues and booking arrangements for special services
- Links with the worship pattern at St John's, Harrow
- The involvement of children in the various acts of worship
- Resources which might be used
- Possible hymns and songs and other specific music ideas.

These plans will be developed by the individuals responsible for the acts of worship and should be included in a planning file, kept by the Collective Worship Co-ordinator for reference and inspection purposes. If several worship leaders are covering a single theme it is important to ensure continuity and lack of repetition.

B. The Nature of Collective Worship

Good collective worship uses different approaches, involving people and providing a variety of worship experience (see Appendix 4). At St. Jérôme we use:

- Singing and instrumental music
- Visual stimuli such as artefacts, pictures or special objects
- Stories from the Bible or Christian history, particularly those which enable pupils to come to terms with personal experiences through their capacity to promote self-reflection and understanding of the thoughts and feelings of others
- Drama, mime or dramatic reading
- Prayer in its diverse forms.

When planning collective worship, we want to celebrate our Christian ethos and affirm our Anglican distinctiveness. The following may be described as shared Christian elements of collective worship:

- Using the Bible, either as a source of knowledge and inspiration for themes and stories
- Observing the cycle of the Church's Year: Advent, Christmas, Lent, Easter, Pentecost, Saints Days

- Learning and saying prayers from a number of sources, in particular the Lord's Prayer (both traditional and contemporary forms) and the Grace
- Singing a wide variety of hymns and songs, from traditional to contemporary
- Experiencing Christian symbols in worship and reflecting on their meaning, e.g. cross, bread and wine, and candles
- The use of prayer, silence and reflection
- The use of creeds and affirmations of faith
- Using Psalms with simple responses, Taizé style.

Whilst these are more distinctively Anglican:

- Using prayers from Common Worship
- Using Anglican sentences and responses, e.g. 'The Lord is here. / His Spirit is with us.'; 'Peace be with you / and also with you.'; 'Go in peace to love and serve the Lord. / In the name of Christ, Amen.'
- Using Collects as a focus for worship
- Using prayers from other Provinces of the Anglican Communion
- Encouraging links with the worship of our local Anglican parish.

C. Guidelines for Visitors who are leading Collective Worship

The use of visitors can add to the value of pupils' experiences in worship. Visitors can bring their own perspective and be an expert source of information, thus supporting the work of the school. Some may be regular visitors, such as local clergy; others may be occasional visitors, perhaps asked for a particular event. Whether regular or occasional, the visitor needs some guidance about what is expected of them, and about how to approach a group of pupils of a particular age, and what topics are appropriate. See our Visitor Speakers Policy, which sets out these guidelines, and which is made available to visitors.

All visitors are asked to read and comply with our visitor and safeguarding policies, and to discuss the content of their planned worship with a member of the senior leadership team beforehand, to confirm it is suitable for our school community. Visitors are never left alone with children: supervision of pupils remains the responsibility of school staff at all times, including when a visitor is leading worship.

D. Collective Worship in the Classroom

Classroom-based acts of collective worship can enhance learners' experience by:

- Being more intimate
- Providing opportunities to pitch the content at the children's level more accurately
- Increasing opportunities for the safe involvement of children
- Utilising focal points particular to that group
- Extending the ethos of the school
- Developing the response to worship
- Developing teacher input and involvement.

Guidance for teachers about how to lead classroom-based acts of worship is set out in the staff handbook.

E. Worship Themes

The themes used in school worship at St. Jérôme are designed to act as imaginative triggers to a range of ideas and approaches that can enhance children's spiritual development and enable them to come to a deeper understanding of the Christian faith. When selecting a theme, the following qualities are considered:

- It invites reflection: it opens up opportunities for prayer, and for children to develop Christian values and to think of matters of worth
- It has multi-dimensional possibilities: it has possibilities for a range of deliveries and styles, and the Biblical content can be easily understood
- It is relevant: it connects with the church, school, local or national calendars and events, and provides a focus for good planning

- It is appropriate: it can be understood by the pupils and excites their interest, and enhances the school's vision and ethos.

Themes relating to the Christian year can be found in Appendix 6. From September 2026, our worship themes are planned using the Roots and Fruits programme (see below and Appendix 8), read alongside these Christian-year themes rather than instead of them.

F. The Roots and Fruits Programme

St. Jérôme uses Roots and Fruits, a Christian collective worship resource written by Shahne Vickery and Carolyn Wright, as the main programme underpinning our worship planning. Roots and Fruits roots each act of worship in a Bible story and a Christian value, and follows a four-part structure: Welcome, Learning, Reflecting and Responding. It has been designed to meet SIAMS requirements for collective worship in Church schools, and its themes are planned over a two-year cycle so that pupils do not repeat the same material as they move through the school.

The school is in Year B of the Roots and Fruits two-year cycle for the 2026-2027 academic year, alternating with Year A the following year. The Collective Worship Co-ordinator holds the current Roots and Fruits materials, tracks which year of the cycle the school is in, and uses them alongside the Christian-year themes in Appendix 6 and the LDBS termly resources in Appendix 8 when building the termly worship programme described in section 4(A).

5. CPD and Training

Parents, pupils and adults in school are entitled to be led in Christian worship by those who have a secure understanding of the nature of collective worship in a church school context. All those leading worship, including visiting clergy, should have access to regular diocesan-led training, in line with LDBS guidance.

6. Monitoring and Evaluating Collective Worship

We recognise the responsibility the Governing Body and the school's leadership team have for monitoring and evaluating the quality and impact of worship, and ensuring that such evaluation is acted upon. Collective Worship will be monitored by:

- Discussion at staff and Governing Body meetings, with minutes kept with the records. This will include review of content and methodology; suitability for age, aptitude and ability, variety of styles, groupings and leadership; resources and budget; and staff training
- Review of the job description and role of the Collective Worship Co-ordinator
- Attendance at worship by trustees for monitoring purposes
- Written and verbal feedback, as appropriate, from pupils, staff, parents and trustees
- Keeping written records to ensure that acts of worship are compatible with the requirements of the policy and to inform future planning and practice. These will include written evaluations by various stakeholders, especially trustees and the Senior Leadership Team, of one whole week of Collective Worship each half-term (see Appendix 7 for an evaluation sheet)
- Asking 'are the requirements of the law being met?'
- Reviewing this policy annually.

Visitors who are regularly involved in acts of worship are provided with a copy of this policy.

7. Resources for Collective Worship

A sum of money is included annually in the school budget for collective worship. Resources (books, artefacts, etc.) are stored in the meeting room and in individual classrooms, as appropriate, and each member of staff has access to the list of resources. See Appendix 8 for current recommended resources.

Appendix 1: Pattern of Collective Worship

Collective worship normally runs in two sessions: Session A and Session B. In each session, half of the year group Y1-6 attends.

We note that acts of class-led worship are special occasions which make much use of pupils' talents and contribute to the building-up of the school community. However, we know that it is easy for these times to become assemblies rather than acts of collective worship, and so we ensure that they always include an element of worship.

A similar problem can also arise with hymn practices and rehearsals for services, but we aim to make them vehicles for Christian teaching rather than merely music lessons or rehearsals, by ensuring they are accompanied by suitable reflection. This might be a discussion of the words in the hymns, or the writer's life, or the emotions that the music produces. They always include an opportunity to worship God, either in a time of reflection or in prayer.

Appendix 2: Collective Worship, RE and Assembly

In understanding the relationship between Collective Worship, RE and Assembly it may be helpful to remember that:

i) Worship and RE are not the same

Acts of worship can certainly stimulate follow-up work for RE. They can also incorporate and celebrate work done by pupils in RE. But they are not the same as RE and must not be confused with it. The law requires both RE and worship to take place in school, but at different times. The difference is that worship is concerned with celebration of, and reflective responses to, religious themes, whereas RE involves study of them.

ii) Worship and Assembly are not the same

The law requires a daily act of worship. Assemblies can take place in addition, but these do not have a Christian or religious focus and include such activities as routine notices and disciplinary matters. While we appreciate that most people refer to the act of worship as assembly, both because it is less of a mouthful and because it sounds more friendly, it is important that pupils and staff appreciate and respect the difference. One way of doing this is to be clear about when the act of collective worship begins and ends. Some helpful strategies include:

- Use of a symbol, such as a candle, special object or table, or responsive prayer, to introduce and conclude the act of collective worship
- 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.

Appendix 3: Role Description for Collective Worship Co-ordinator

1. Introduction

The Governing Body considers collective worship to be a 'core' activity, which lies at the very heart of the curriculum and has an important role in reflecting and conveying the distinctively Christian character of the school. As an academy, we recognise that the management of collective worship is a distinctive responsibility of the trustees and Headteacher. It is therefore particularly important that the Co-ordinator works closely with these office-holders.

2. The Role

The Collective Worship Co-ordinator:

- Assists the trustees and Headteacher in fulfilling their legal responsibilities with respect to collective worship
- Provides leadership and direction for collective worship, ensuring that it is managed and organised to meet the needs of the school and the requirements of the Governing Body's policy
- Aims to ensure that the quality of collective worship enables all pupils and staff to derive inspiration, spiritual growth and affirmation from worship.

3. The Responsibilities

Subject

- Knowledge and understanding of the nature and key characteristics of collective worship in Church of England schools
- Knowledge of current developments, especially in relation to Church of England schools
- Dialogue with trustees in general, and the link trustee for Collective Worship in particular, and with LDBS advisers
- Plan for the development of Collective Worship with trustees and staff, to ensure that it maintains a high profile in the School Development Plan.

Advice, documentation and support for staff

- Working with the Headteacher, teachers and others in assisting the trustees in developing the collective worship policy
- Serving on the school worship planning group to create a balanced programme of worship for the year, in accordance with the policy adopted by the Governing Body
- Drawing up rotas for Collective Worship
- Assisting in the planning and leading of staff training (INSET)
- Advising individual colleagues and inducting new members of staff as required on the school's policy and practice of collective worship
- Maintaining a Collective Worship file containing: the policy and any associated guidelines; medium term plans which represent the termly plans; assessment and monitoring procedures; methods for collecting evidence; a record of staff professional development in Collective Worship; and a list of resources available in school for Collective Worship.

Review and Evaluation

- Participating in the school's self-evaluation of Collective Worship
- Involvement in the information-gathering process
- Analysing data
- Involvement in preparing for SIAMS (Statutory Inspection of Anglican and Methodist Schools), including the school's self-evaluation and any related documentation
- Participating in the action follow-up.

Resource Management and Acquisition

- Order, maintain and display a good range of resources (books, artefacts, ICT) for worship
- Administer the budget for Collective Worship
- Develop contacts and networks beyond the school, including St John's, Harrow, LDBS, and the Diocese.

Communication

- Ensuring Collective Worship has a high profile as a 'core' activity in the school
- Sharing good practice
- Setting up displays and exhibitions
- Keeping trustees, parents and other key stakeholders regularly informed on matters of policy and practice
- Maintaining and developing good links with St John's, Harrow, involving Reverend Wendy Wall and lay people in the delivery of collective worship where appropriate.

Appendix 4: Core Characteristics of Collective Worship in a Church School

Good collective worship draws on a range of elements. These are grouped below under five core characteristics, adapted from the original policy's worship diagram:

Prayer

Praising, saying sorry, thanksgiving, questioning, seeking, listening.

Music

Hymns, songs, instruments.

Words

Bible readings, prose and poetry.

Visual

Cross, flowers, vestments, colours, natural objects, art, candles, personal objects, photos.

Creative Expression

Dance, drama, silence, reflection.

Appendix 5: Guidelines for Visitors who are leading Collective Worship

See our Visitor Speakers Policy, which sets out full guidelines for visitors leading or contributing to collective worship.

Appendix 6: Themes based on the Christian Year

Each Christian festival invites the use of particular collective worship themes; these include:

Autumn Term

Beginnings: new friends, new starts, new hope; welcoming, community, belonging; baptism ceremonies; rules of this school and rules of life; rules to live by, the ten commandments and the two great commandments.

Harvest: environment, stewardship, conservation; earth, land, sea, Creation; bread, Bread of Life; celebration, thankfulness, sharing, caring; global need, famine, drought; talents and achievements, lifestyles, hopes, thankfulness.

St Luke (18th October), Medicine: healing, healing miracles of Jesus; disability; famous people connected with medicine; service, working and caring for others.

People of Faith, Saints: patronal saints of St John's, Harrow; patron saints of the school 'houses'; All Saints, All Souls; biblical heroes and heroines; Christians today, famous and local.

Remembering: war and peace; Remembrance Sunday; older people; Eucharist; sadness and loss; personal heroes; special memories.

Advent: new church year; preparation, anticipation, hope, waiting; the meaning of the candles of the Advent wreath; light; customs.

Christmas: the Christmas story; customs and traditions; Christmas in other lands; Light of the World; love, joy, peace, hope; gifts and giving; families and relationships; refugees and homelessness.

Spring Term

Epiphany (6th January): gifts and gift bringers; thankfulness; journeys; dedication, baptism, names.

Candlemas (2nd February): the Light of the World, light; initiation; babies, dedication, hope.

Lent & Holy Week: growth, mental, physical, spiritual; special days, Shrove Tuesday, Ash Wednesday, Mothering Sunday, Palm Sunday; fasting, abstinence, self-control, giving up; spiritual spring cleaning; pilgrimage, spiritual journey; temptation, penitence, saying sorry; forgiveness; foot washing, service to others; Last Supper; Eucharist.

Easter: the Easter story; joy, hope, love; new life, new beginnings; surprise, triumph, promises, evil, suffering, pain, sacrifice; friendship; repentance, forgiveness, reconciliation, salvation; customs, cards, food, gardens, eggs.

Summer Term

Rogation: community, school, parish, world; establishing boundaries; homes; Creation, caring for the earth.

Ascension: kingship and authority; symbolism, imagery; saying goodbye.

Pentecost: Holy Spirit; Trinity; fruits of the Spirit; baptism, confirmation; power; birthday gifts; customs; fire; wind.

The end of the year, moving on: pilgrimage; saying thank you; explorers, discoveries; Jesus as the Way, the Truth and the Life (the 'I Am' sayings).

Appendix 7: A Checklist for Evaluating Individual Acts of Worship

St. Jérôme Church of England Bilingual School: Monitoring and Evaluating an Act of Collective Worship.

To be completed for: Date / Theme / Leader / Evaluator / Group (KS1, KS2, Whole School, Class, Other).

- Content: what did the act of worship consist of?
- Methodology: what approaches did the leader adopt, and how effective were they?
- Resources: what resources did the leader use, and how effective were they?
- Attitudes: how well did learners, staff, parents and others respond and contribute?
- Delivery: to what extent was the leader comfortable with their material? How effectively did they manage the time, e.g. pace and balance? To what extent was their use of language age, ability and subject appropriate?
- Christian and Anglican tradition: to what extent was the act of worship distinct from 'assembly', overtly Christian and recognisably Anglican, e.g. use of the Bible, symbols, liturgical calendar, music, prayer?
- Overall evaluation: Outstanding / Good / Satisfactory / Inadequate.

This form assists trustees and the school's Senior Leadership Team in fulfilling their responsibility for monitoring and evaluating the quality and impact of collective worship; monitors the extent to which acts of collective worship are compatible with this policy and the requirements of the law; informs future planning and practice; provides a means by which feedback from pupils, staff, parents and trustees can be received; and assists in gathering evidence for the school's SIAMS self-evaluation.

Please complete this form immediately after the act of worship and return it to the Headteacher, who will give feedback to the worship leader. The form is then passed to the Worship Co-ordinator, who stores it in the school's Collective Worship file. The form is seen by all members of the school's Collective Worship Planning Group, contributes to the summary given to the Governing Body each term, and is available to those preparing for SIAMS inspection.

Appendix 8: Resources

- The LDBS termly Collective Worship Calendar, based on the Anglican Lectionary, with explanations of the Bible passage and suggestions for hymns, songs and discussion questions
- The LDBS Primary School Collective Worship Planning Resource, published each term, which links directly to the aims set out in the LDBS collective worship policy template
- The Church of England's national 'Collective Worship for Schools' guidance, which sets the current expectations referenced throughout this policy
- The Roots and Fruits programme (Vickery and Wright), our main worship planning resource, which sets the school's two-year cycle of Bible stories and Christian values referenced throughout section 4
- The SIAMS Evaluation Schedule (The National Society), which the Worship Co-ordinator should consult when preparing for inspection.

The Worship Co-ordinator should maintain a current list of specific books, artefacts and other resources held in school, reviewed annually alongside this policy, rather than as a fixed list within the policy itself.