



Complete Agenda

Democratic Service
Swyddfa'r Cyngor
CAERNARFON
Gwynedd
LL55 1SH

Meeting

SACRE

Date and Time

3.30 pm, TUESDAY, 14TH MARCH, 2023

Location

Virtual Meeting - zoom

(For Public Access Please Contact Einir Rh Davies)

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(DISTRIBUTED 06/03/23)

SACRE

MEMBERSHIP (7)

Plaid Cymru (4)

Councillors

Menna Baines
Paul John Rowlinson

Meryl Roberts

Elin Walker Jones

Independent (3)

Councillors

Anne Lloyd-Jones
John Pughe Roberts

Angela Russell

Ex-officio Members

Chair and Vice-Chair of the Council

Christians and Other Religions

Gwawr Maelor Williams
Eirian Bradley Roberts
Eurfryn Davies
Naomi Wood
Patrycja Bielak Smith
Rev. Nick Sissons
Bethan Davies Jones
Nathan Abrams
Dr Sibani Roy
Mr Mohamed Arabi
Edward Parri-Jones

Presbyterian Church of Wales
Catholic Church
Union of Welsh Baptists
Church in Wales
Buddism
Methodist Church
Union of Welsh Independents
Judaism
Hinduism
Islamaidd
Humanist

Teachers

Miriam A. Amlyn
Heledd Jones
Vacant Seat - UCAC
Vacant Seat - NAHT

NAS/UWT
NEU
UCAC
NAHT

Co-Opted Members:

Eleri Moss

Representing Secondary Heads

AGENDA

1. **PRAYER OR QUIET REFLECTION**

An Opportunity for Prayer or Quiet Reflection

2. **APOLOGIES**

To receive any apologies for absence

3. **DECLARATION OF PERSONAL INTEREST**

To receive any declaration of personal interest

4. **URGENT ITEMS**

To note any items that are a matter of urgency in the view of the Chair for consideration

5. **MINUTES OF THE PREVIOUS MEETING**

4 - 6

The Chair shall propose that the minutes of the previous meeting of this committee held on the 29th November, 2022 be signed as a true record

6. **AGREED SYLLABUS : THE GUIDANCE FOR RELIGION, VALUES AND ETHICS WITHIN THE NEW CURRICULUM : CYNGOR GWYNEDD PLAN**

7 - 22

An Update regarding the Cyngor Gwynedd Plan in relation to the Agreed Syllabus for Religion, Values and Ethics

7. **COLLECTIVE WORSHIP GUIDELINES**

23 - 56

A discussion on the Present Collective Worship Guidelines

8. **WASACRE MATTERS**

57 - 61

- i. Letter from the Chair of WASACRE
- ii. Nominations for the WASACRE Executive
- iii. Date for the Diary : WASACRE Spring Meeting

S.A.C.R.E. - STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION 29/11/2022

Present:

Councillors: Meryl Roberts (In the Chair), Paul Rowlinson, Elin Walker Jones and Beca Brown (Cabinet Member)

Others:

Christians and Other Faiths: Edward Pari Jones (Humanist), the Reverend Nick Sissons (Methodist Church)

Teachers: Miriam Amlyn (NAS/UWT)

Officers: Garem P Jackson (Head of Education Department), Einir Rh Davies and Rhodri Jones (Member Support Officers), Buddug Mair Huws (SACRE Clerk) and the Translators

1. PRAYER OR QUIET MEDITATION

The meeting was opened with a prayer from Councillor Paul Rowlinson and time was taken for quiet meditation.

2. APOLOGIES

Apologies were received beforehand from Nathan Abrams, Councillor Menna Baines, Sion Huws, Heledd Jones and Gwawr M Williams and late apologies were received from Bethan Jones and Naomi Wood.

3. DECLARATION OF PERSONAL INTEREST

No declarations of personal interest were received.

4. URGENT ITEMS

No urgent items were received.

5. MINUTES OF THE PREVIOUS MEETING

RESOLVED to accept the minutes of a meeting of this Committee held on 22 July, 2022, as a true record and the Chair signed them subject to the following amendments:

Item 6 - Add "... the schools that are introducing the Wales curriculum to Year 7"

Item 6 - Delete "*February 2021*"

Item 8 - Reword "Representatives of more religious denominations were added"

6. SACRE MEMBERSHIP AND THE WORK OF THE SACRE

Everyone introduced themselves and who they represented. Councillor Paul Rowlinson gave an oral presentation on the work of the Standing Advisory Council on Religious Education (SACRE) and the Wales Association of SACREs (WASACRE) referring to the Handbook "So you're joining your local SACRE: A Handbook for SACRE Members in Wales.

It was noted that many of the matters discussed in the Handbook had been discussed by SACRE, such as

- Holding a conference every five years
- Discussing the new curriculum
- Agreed Syllabus
- Changing the name of the subject
- Supporting schools
- Send representatives to WASACRE meetings
- Responding to consultations
- Considering how to monitor schools
- What difference does SACRE make?
- How can Gwynedd SACRE improve?
- Lack of expertise in the field.

RESOLVED: To accept the presentation on the work of the SACRE.

7. HOW CAN SACRE MONITOR STANDARDS WITHIN GWYNEDD SCHOOLS FROM 2022?

The Committee was reminded of SACRE's monitoring role, and reference was made to the attached package, indicating the situation prior to 2020. It was noted that a document was being distributed to every School that would receive an ESTYN Inspection for completion and to then be presented to SACRE, however it was noted that the context had changed by now.

Concern was noted that it was not so easy to get information now, ESTYN did not grade schools and did not compare them, however, there was more narrative in their reports, and consequently the current way of monitoring was not suitable by now. In addition, it was noted that the aim was to reduce the administrative burden on teachers.

The concern about the lack of specialised support to SACRE was noted following the changes by GwE, however, the Head of the Education Department confirmed that there was a meeting in the pipeline that would possibly offer a solution.

It was felt perhaps that at the moment it would be better to wait and see, as we are in the initial period of change.

RESOLVED to accept the report and write to WASACRE for guidance

8. UPDATE: AGREED SYLLABUS FOR RELIGION, VALUES AND ETHICS WITHIN THE NEW CURRICULUM FOR WALES

The SACRE Clerk made reference to the steps taken to accept the agreed syllabus for Religion, Values and Ethics within the New Curriculum for Wales, and although the Cabinet's seal of approval had not been received by September 2022, they had by now given their seal of approval.

RESOLVED to accept the update.

9. CORRESPONDENCE RECEIVED FROM THE WASACRE

WASACRE Autumn Conference

Councillor Paul Rowlinson noted that he had attended the WASACRE Autumn conference, and reported as follows:

The attendees received a presentation on the Year 8 resource pack, and although a number of modules were in the process of being assessed, they looked good.

In terms of Welsh Government Matters, he noted that the question has arisen following removal of a parent's right to remove his/her child from lessons, where it was questioned if this would create the same issues as a parent's right to remove his/her child from sex education lessons, however, they were of the opinion that the situation was not the same.

The matter of monitoring standards was raised and it was confirmed that there was a need to discuss this further with the Welsh Government.

Reference was also made to the need for every SACRE to prepare an Annual Report and the format of the current reports were discussed.

Details of the Interfaith Week

Concern was noted that it appeared that activities had been cancelled in some areas, however, it seemed that this had only occurred in one area.

RESOLVED to accept the correspondence.

The meeting commenced at 3.30pm and concluded at 4.30pm.

CHAIR

Gwynedd Agreed Syllabus Religion Value and Ethics

Preface:

As RVE is a locally determined subject, the agreed syllabus specifies what should be taught in RVE within each of the 22 local authorities in Wales for those schools that teach the agreed syllabus.

Cyngor Gwynedd local authority convened an Agreed Syllabus Conference in February 2022 to review the syllabus and to recommend an appropriate syllabus for the local authority to adopt. The agreed syllabus will be reviewed every five years.

All maintained schools and settings are required to have regard to the agreed syllabus including schools of a religious character, in their design of the agreed syllabus element of their RVE provision.

Introduction

Religion, values and ethics (RVE) is a statutory requirement of the Curriculum for Wales and is mandatory for all learners from ages 3 to 16. RVE forms part of the Humanities Area. This Area encompasses geography; history; religion, values and ethics; business studies. These disciplines share many common themes, concepts and transferable skills, whilst having their own discrete body of knowledge and skills.

There is no parental right to request that a child is withdrawn from RVE in the Curriculum for Wales.

The purpose of this RVE guidance: This RVE guidance has been written by practitioners and religious education experts to provide additional support on how RVE can be taught within the Humanities Area. It emphasises the integral nature of RVE within this Area and outlines the unique and distinct contribution that RVE makes to the Curriculum for Wales. More information on the legal status of this RVE guidance can be found in the legislation summary of the Curriculum for Wales Framework.

2. Audience

The Agreed Syllabus for RVE sits within the Humanities Area and has been written to be accessible to all those responsible for designing a curriculum. Those persons who must have regard to the guidance when designing a curriculum are:

- the headteacher of a maintained school or a maintained nursery school
- the governing body of a maintained school or a maintained nursery school
- a provider of funded non-maintained nursery education
- the teacher in charge of a pupil referral unit
- the management committee for a pupil referral unit
- a person who provides teaching and learning for a child, otherwise than at a maintained school, maintained nursery school or pupil referral unit, by virtue of arrangements made under section 19A of the Education Act 1996 (c. 56)
- a local authority in Wales

In addition, the guidance may also be useful to

- practitioners, regional consortia,

- awarding bodies, Estyn,
- teacher unions,
- religious organisations, non-religious organisations,
- parents and carers and other bodies in Wales with an interest in RVE.

3. Religion Values and Ethics within the Curriculum for Wales

RVE within the Curriculum for Wales can offer a distinctive contribution to the realisation of the four purposes for all learners. As such, this guidance supports schools and settings in developing provision for RVE that prepares learners in Wales for life and work in a fast-changing and diverse world, as responsible and informed citizens.

RVE is situated within the Humanities Area and incorporates a range of disciplinary approaches that can be used by learners to engage critically with a broad range of religious and non-religious concepts. For example, disciplinary approaches relevant to RVE may include religious studies, philosophy, theology, sociology, psychology, and anthropology. There are also strong relationships between RVE and the other disciplines within Humanities as well as with other Areas.

Concepts are important in RVE because they are central ideas that help learners to make sense of and interpret human experience, the natural world and their own place within it. Learners will have opportunities to explore RVE concepts through a variety of sub lenses which make up the RVE disciplinary lens.

These concepts and sub lenses are set out in this RVE guidance. In the Curriculum for Wales RVE is objective, critical and pluralistic, both in content and pedagogy; it is not about making learners 'religious or 'non-religious'. The expression 'objective, critical and pluralistic' comes from European Convention on Human Rights case law. The Curriculum and Assessment (Wales) Act 2021 ensures that all learners must be offered opportunities through RVE to engage with different religions and non-religious philosophical convictions in their own locality and in Wales, as well as in the wider world.

4. Spiritual development

One of the features of the four purposes of the curriculum is that learners will be supported to develop as healthy, confident individuals, ready to live fulfilling lives as valued members of society. Statements of what matters and RVE has many valuable and distinctive contributions to make. The statements of what matters are set out in the What Matters Code and include the key concepts for each Area.

In the context of RVE, spiritual development is concerned with our natural ability to look for, express and understand what is important in life, and to question who we are and why we are here. Spiritual development may or may not involve religion. Through experiencing and reflecting on our relationships, spiritual development may be apparent in the following: awareness of self in relation to others; connections to the wider and the natural world (and, for some people, to a higher power or ultimate reality); creativity and going beyond the everyday; exploration of ultimate questions and contemplation of meaning and purpose.

5. Awareness of self in relation to others

Learners can:

- develop a sense of their uniqueness and value
- reflect upon their own beliefs, values and actions, and express and justify their own feelings and opinions
- develop aspirations and learn to live with disappointment
- show empathy and consideration for others
- develop compassion and help others
- develop a voice and listen with respect to the voices of others
- form good relationships
- talk about themselves in relation to others, the world and/or a higher power or ultimate reality
- gain awareness of and respect for the beliefs, teachings and practices of others, as well as an ability to articulate their own
- explore how religious and non-religious beliefs and practices impact on the lives of individuals, the local community and wider society

Connections to the wider and the natural world Learners can:

- develop an appreciation of belonging in their locality, Wales and the wider world
- experience the natural world, value the environment and work towards sustainable futures for all
- experience the richness of the stimuli around them through use of the senses
- experience being present in the moment
- develop awareness of the world around them and their place within it
- make sense of their experience of the natural world and of human relationships

6. Develop creativity and use their imagination Learners can

- develop creativity and use their imagination
- experience awe and wonder or be amazed by things
- foster curiosity and develop insight

7. Exploration of ultimate questions and contemplation of meaning and purpose Learners can:

- ask, consider and reflect on ultimate questions (the 'big' questions about life)
- discover meaning and purpose in their own lives
- experience that which is beyond the ordinary

Spiritual development can also occur as learners engage with their cynefin and occur in everyday life within their local, national and global communities.

8. Designing your curriculum for RVE

All schools and settings must also have regard to their locally agreed syllabus for RVE when designing their curriculum.

Curriculum design and development must incorporate, where appropriate, opportunities for learning and consideration of cross-cutting themes in the Curriculum for Wales. These cross-cutting themes are: careers and work-related experiences, human rights, diversity, local, national and international contexts and relationships and sexuality education. It is also important that the cross-curricular skills of literacy, numeracy and digital competence, as well as the skills integral to the four purposes (creativity and innovation, critical thinking and problem solving, personal effectiveness, planning and organising) are considered in curriculum design.

When realising their curriculum, schools and settings need to decide how RVE best works within their approach to the Humanities Area.

For example, curriculum design can be integrated, multidisciplinary, interdisciplinary or disciplinary. Curriculum design should be evaluated regularly in line with the Curriculum for Wales Framework guidance.

9. RVE and the four purposes

At the heart of the Curriculum for Wales are the four purposes, which are the key drivers for curriculum design and, as such, should be the focus of all curriculum development. The four purposes set out the aspirations for all learners.

By the age of 16, they should be:

- ambitious, capable learners, ready to learn throughout their lives
- enterprising, creative contributors, ready to play a full part in life and work
- ethical, informed citizens of Wales and the world
- healthy, confident individuals, ready to lead fulfilling lives as valued members of society

In the Humanities Area, the statements of what matters contribute to realising the four purposes of the curriculum.

Mandatory RVE makes an important and distinctive contribution to supporting the four purposes by giving learners opportunities to:

- engage with and explore ultimate and philosophical questions about the meaning, significance and purpose of life, and about the nature of human thought and of the universe, and the connections between them
- undertake enquiries and engage with sources of wisdom and philosophies that encourage them to explore the challenges, opportunities and responses of human beings in the context of their cynefin, locally, in Wales and the wider world, as well as support them in evaluating their own perspectives and those of others
- develop and express their own informed viewpoints, which prepares them for lifelong learning in a pluralistic and diverse world

- use their knowledge and understanding of both institutional and personal religious and non-religious beliefs and practices to think critically about their own values and about how they might make important social and personal decisions
- explore the ways in which religion and non-religious philosophical convictions have influenced human experience throughout history, so that they can make sense of their place in the world, imagine possible futures and create responsible solutions that take in to account the diverse needs and rights of all people
- evaluate and use evidence from a range of religious and non-religious sources to engage with ethical and moral issues, past and contemporary, that challenge their knowledge and values. This enables learners to develop an understanding of religion and belief, culture, community, their cynefin, Wales and the wider world now and in the past, which can help to nurture a sense of place and belonging
- respond sensitively to religion and non-religious philosophical convictions and explore the beliefs and practices of people in their community, Wales and the wider world, and how these might impact their actions and choices
- develop secure values and establish their ethical beliefs and spirituality through the exploration of religion and non-religious philosophical convictions on a range of issues, which can in turn enable them to form positive relationships based upon trust and mutual respect
- discuss and reflect on their own perspectives and those of others on a range of issues, which help them to build their mental, emotional and spiritual wellbeing by developing confidence, resilience and empathy

10. RVE and the statements of what matters

Before any detailed planning can begin, it is essential for practitioners and school leaders to consider the Humanities statements of what matters, which contribute to learners realising the four purposes of the curriculum. Practitioners and leaders should also consider the statements of what matters in other Areas where RVE may be able to contribute to learning.

11. RVE concepts

The statements of what matters in this Area allow learners to explore and critically engage with a broad range of religious and non-religious concepts, which should be carefully considered and underpin curriculum design.

When considering RVE concepts within their curriculum, schools and settings should:

- develop an understanding of the discipline and its value
- provide rich contexts for learners to be curious, to explore ultimate questions and to search for an understanding of the human condition, as well as providing opportunities for learners to reflect and to experience awe and wonder, in a range of meaningful real-world contexts
- develop rich contexts for enquiry into the concepts of religion, lived religion, worldviews, secularity, spirituality, life stance, identity and culture to develop learners' well-rounded understanding of religious and non-religious beliefs and practices
- provide rich contexts for engaging with concepts of belief, faith, truth, purpose, meaning, knowledge, sources of authority, self, origin, life, death and ultimate reality, which can enable

learners to develop an understanding of personal and institutional beliefs about the nature of life and the world around them

- develop rich contexts for exploring the concepts of identity, belonging, relationships, community, cynefin, diversity, pluralism and interconnectedness, which can enable learners to gain a sense of self and develop spirituality
- explore the concepts of equality, sustainability, tolerance, freedom, prejudice, discrimination, extremism, good and evil, which can give learners an insight into the challenges and opportunities that face societies
- reflect the concepts and contexts of religiosity, practice, ritual, tradition, worship, sacredness, symbolism and celebration to develop learners' understanding of religion and belief
- provide rich contexts for exploring the concepts of ethics, morality, justice, responsibilities, authority, humanity, rights, values and social action

12. The RVE lens

This agreed syllabus focusses on the RVE disciplinary lens and can help schools and settings consider relevant content for their curriculum design. In this guidance the RVE lens is divided into a number of sub lenses through which the RVE concepts can be viewed and explored. The sub lenses are interconnected and are not intended to be units or topics. They draw on a recognised body of knowledge for RVE in Wales and help to ensure sufficient breadth and depth for RVE in the Humanities. The sub lenses lend themselves to all of the statements of what matters and are also relevant to other Areas and to the realisation of the four purposes. They help schools and settings understand significant aspects of RVE and identify opportunities for RVE within the statements of what matters to support curriculum development.

Sub lenses in RVE include:

- Search for meaning and purpose

How people respond to the deeper questions of life in order to understand the human condition.

- The natural world and living things

How and why people show concern and responsibility for the world and experience awe and wonder in nature.

- Identity and belonging

What makes us who we are as people, communities and citizens living in a diverse world.

- Authority and influence

How and why different types of authority influence people's lives.

- Relationships and responsibility

How people live together and why developing healthy relationships is important.

- Values and ethics

How and why people make moral choices and how this influences their actions.

- The journey of life

What people experience as part of the journey of life and how these experiences are acknowledged.

13. Learner progression and learning journeys in RVE

Learner progression is an important driver for designing your curriculum. This is reflected in the statements of what matters and in the descriptions of learning for the Humanities, which help to provide more detailed guidance for practitioners. In order to develop a shared understanding of progression from ages 3 to 16 in relation to RVE within this Area, an example 'learning journey' for each sub lens is Page 16 provided. These learning journeys illustrate how a learner may develop their understanding of concepts in RVE through the various interconnected sub lenses, and may be useful when designing your curriculum, alongside the descriptions of learning for the Humanities. They have taken account of the descriptions of learning and encourage schools and settings to be creative and confident when planning for learner progression in RVE within their curriculum design. The learning journeys do not provide an alternative set of descriptions of learning, nor do they provide specific reference points or criteria for the pace of progression, and should not be used as such. All of the statements of what matters in this Area are reflected across the learning journeys.

Example learning journey 1: search for meaning and purpose

This learning journey draws mainly from two statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and 'Human societies are complex and diverse, and shaped by human actions and beliefs'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about the 'deeper questions of life'. At the early stages of learning, learners begin to ask deeper questions about themselves and others, and about the natural world and living things around them (for example, 'Who am I?' and 'Why do things die?'), as well as listening to the opinions of others. Further along their journey, they gather and discuss religious and non-religious insights and consider their own and others' opinions, viewpoints and interpretations with increasing sophistication. Later, issues of truth, meaning, purpose and value can be shared, debated and evaluated as learners engage more deeply with a range of challenging questions on these issues (for example the existence of good and evil, the nature of suffering, the use of wealth). They can recognise that responses to such questions are complex, as well as often partial and inconclusive.

This journey is also about 'influence, continuity and change'. At the early stages of their learning journey, learners begin to know and express what they like and dislike, what makes them happy and sad, and what their hopes and dreams are for the future, as well as responding to the ideas of others. Further along their journey, they can identify and discuss religious and non-religious insights concerning human feelings and needs, including what influences these and how they are expressed in their own and other people's lives. Later, learners can come to recognise both continuity and change in responses to questions about meaning and purpose in life, both in their own lives and in society and culture, across time and place. They evaluate relevant contemporary values and ideas of self-worth from religious and non-religious perspectives.

This journey is also about 'human quests and contributions'. At the early stages of their learning journey, learners begin to show an awareness of the people and the 'big ideas' that have shaped their local places and everyday lives.

Further along their journey, they imagine and discuss what they may contribute both now and in the future, and increasingly engage with the relationship between aspiration and practice, while considering a variety of contributions from religious and non-religious sources. Later, as learners' understanding develops, they can make increasingly complex connections between aspects of health and well-being, the needs and demands of the world today and their own search for meaning and purpose.

Example learning journey 2: the natural world and living things

This learning journey draws mainly from two statements of what matters: 'Our natural world is diverse and dynamic, influenced by processes and human actions' and 'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'care, concern and respect'. At the early stages of their learning journey, learners begin to show care and respect for the natural world and living things around them. Further along their journey, they can identify how and why they and others show care, concern and respect, as well as considering religious and non-religious perspectives. Later, with increasing sophistication, learners can come to raise, and consider critically, ethical questions related to human activity, nature and place; engaging with religious, non-religious responses and their own responses.

This journey is also about 'awe and wonder'. At the early stages of their learning journey, learners begin to experience awe and wonder in nature, which develops as they explore the world around them, observing and asking questions. Further along their journey, a sense of the complexity of life and its interconnectedness grows, as well as a sense of active responsibility. Later, experiences of awe and wonder are nuanced by deeper and more wide-ranging engagement with others and with place, as well as with the natural world and living things.

This journey is also about 'responsibility and action'. At the early stages of their learning journey, learners begin to show an awareness of the variety of living things beyond themselves, and that their actions can impact these. Further along their journey, they can come to know religious and non-religious 'stories' about local places, the natural world and living things, and how these relate to themselves and others. Through religious and non-religious narratives (for example, about the origins of the world), learners can learn about different philosophies important to our understanding of the world and the place of humans within it. Later, with increasing sophistication, they become able to recognise how values and beliefs are reflected in action, from religious and non-religious perspectives, and how these relate to their own experiences.

This journey is also about 'place and space'. At the early stages of their learning journey, learners begin to recognise that they are located in place and space, and this has meaning for them. Further along their journey, they recognise that places and spaces around them mean different things to different people, as well as considering places of special significance for religious and non-religious reasons. Later, learners can come to identify and explain various contested places (religious and non-religious), appreciating sensitivities surrounding place. They can understand the complexity of debates and of influences such as identity, authority, values, ethics and considerations of meaning and purpose in life.

Example learning journey 3: values and ethics

This learning journey draws mainly from two statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and 'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'what people value'. At the early stages of their learning journey, learners begin to identify what is of value to them (for example, fairness, trust, love, life and kindness) and they listen to the opinions of others. They can recognise the need to respect others and can show what this looks like in their everyday lives. Further along their journey, learners become aware of different interpretations and expressions of common values, appreciating a variety of religious and non-religious influences. They learn how some values and rights have changed over time. As their knowledge and experience grows, learners can come to discuss a variety of religious and non-religious perspectives on instances of inequality and injustice, as well as the challenges of identifying and protecting human rights. Later they are increasingly able to form, defend and review their ethical positions on matters of religious and non-religious significance (for example, the sanctity of life, freedom of speech, animal welfare and war).

This journey is also about 'beliefs, actions and consequences'. At the early stages of their learning journey, learners begin to show an understanding of 'right' and 'wrong' and how their actions and feelings relate to this.

Further along their journey, with increasing breadth and sophistication they can explain how their actions may have consequences for themselves and others, and for the world and living things, drawing on insights from a variety of religions and non-religious philosophical convictions. Later, they can come to postulate and evaluate the factors that influence their attitudes, behaviours and actions, and those of others, including factors relating to religious and non-religious belief and practice.

This journey is also about 'decision-making'. At the early stages of their learning journey, learners begin to recognise basic moral dilemmas and offer solutions. Further along their journey, they can learn rules and codes of behaviour (both religious and non-religious) relevant to them and to others around them, and they can explain their impact on people's lives. Later, with increasing sophistication, learners can come to identify and critically discuss the responsibilities and challenges of decision-making, showing understanding of relevant figures, processes and institutions that form part of decision-making, in both religious and non-religious contexts. Learners identify opportunities where appropriate moral action is needed in their communities, Wales and the wider world.

Example learning journey 4: identity and belonging

This learning journey draws mainly from two statements of what matters: 'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and 'Human societies are complex and diverse, and shaped by human actions and beliefs'. There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'what makes people who they are'. At the early stages of their learning journey, learners begin to show an awareness of who they are and that they are similar to and different from

others. Further along their learning journey, they discuss what can form identity (for example, relationships, lifestyles, beliefs and place) and how these influence people and their communities. Later, learners can review and evaluate a range of religious and non-religious philosophies, life stances and practices concerned with what it means to be human, and they can form and critically consider their own perspectives.

This journey is also about 'communities, contributions and diversity'. At the early stages of their learning journey, learners begin to understand that they are part of various groups and communities and what belonging looks like. They are aware of diversity within relevant communities and that their experiences of belonging are similar to and different from others. Further along their learning journey, they can explore expressions of belonging in a range of religious and non-religious contexts. They can discuss the significance of belonging in people's lives, including their own. Later, with increasing sophistication, learners can come to identify and evaluate relationships between belonging, commitment and contributions to society, culture and well-being.

This journey is also about 'place, time and relationships'. At the early stages of their learning journey, learners begin to be aware that they exist in place and time, and that this shapes them and the communities around them. Further along their learning journey, they can explore interactions between a range of communities and societies, locally and more widely, and they can discuss the contributions of identity and belonging from religious and non-religious perspectives. They can come to recognise continuity and change in identity and belonging, and how these are experienced personally and collectively. Later, learners can investigate and evaluate relationships and interdependencies between a range of groups, communities and societies (locally, nationally and globally) and how these impact on human life and the natural world. They can critically consider the roles of identity and belonging in understanding and responding to shared contemporary issues, from religious and non-religious perspectives.

Example learning journey 5: authority and influence

This learning journey draws mainly from three statements of what matters:

'Events and human experiences are complex, and are perceived, interpreted and represented in different way',

'Human societies are complex and diverse, and shaped by human actions and beliefs', and
'Informed, self-aware citizens engage with the challenges and opportunities that face humanity, and are able to take considered and ethical action'.

There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'authorities and influences'. At the early stages of their learning journey, learners begin to recognise that they are influenced by some important people and that this affects how they feel, think and behave. Further along their learning journey, they can identify and explore different sources of authority within religious and non-religious contexts (for example, leaders, relationships, texts, codes of behaviour and traditions).

They can come to understand that sources of authority influence people's lives in a variety of ways. Later, as learners' understanding develops, they can analyse and evaluate complex relationships (including their own) that exist between and across sources of authority. They can come to critically

consider the authority of religious and spiritual experience and conscience, in the past and present, and their impact on people, society and culture.

This journey is also about 'experiences and interpretations'. At the early stages of their learning journey, learners begin to be aware of important influences in the lives of others, and that their experiences are similar to and different from their own. Further along their learning journey, they can explore how sources of authority are interpreted in different ways by various people and groups, within religious and nonreligious contexts. They can come to recognise influences on interpretations and that some sources of authority carry more weight than others for different people, groups and societies. Later, learners can draw on multiple sources of authority to evaluate religious and non-religious interpretations of issues relevant to the human condition, and they can present their own informed positions. They can critically consider how and why experiences and concepts of authority may change over time.

This journey is also about 'choices and actions'. At the early stages of their learning journey, learners begin to understand that their actions can be affected by choices. They can show awareness of influences on their choices. Further along their learning journey, they can come to recognise how people and communities draw on religious and non-religious sources of authority to guide them in their lives and to inform important decisions. Later, as learners' understanding develops, they are able to use their knowledge and understanding of a range of sources of authority to engage critically in contemporary ethical issues or debates, and to influence possible actions and outcomes (for example, challenge, consensus and reconciliation).

Example learning journey 6: relationships and responsibility

This learning journey draws mainly from two statements of what matters:

'Our natural world is diverse and dynamic, influenced by processes and human actions' and

'Human societies are complex and diverse, and shaped by human actions and beliefs'.

There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'how people live together'. At the early stages of their learning journey, learners begin to understand that they live in a number of relationships. They are aware of what helps them to live with others.

They can offer opinions about how disagreements can be resolved. Further along their learning journey, they can identify and discuss how the importance of relationships (personal, social, environmental and transcendental) is expressed in people's lives, drawing on religious and non-religious contexts. Later, learners can come to recognise that relationships are dynamic and complex.

They can critically consider influences that can contribute to harmony and discord globally, locally and personally (including religious and non-religious influences). They can review and evaluate challenges presented by relationships, drawing on a range of religious and non-religious insights and experiences. This journey is also about 'responsibilities and interconnectedness'. At the early stages of their learning journey, learners begin to be aware of connections between their own lives and the lives of other people, the natural world and living things. They can show responsibility for others through simple actions. Further along their learning journey, they can identify how and why people

show responsibility for people and places outside their personal relationships. They can discuss important material and non-material dimensions of relationships (including spiritual, religious and moral dimensions), and they can come to recognise connections with human growth and how people can live together responsibly in the world. Later, learners can come to develop critical appreciation of significant issues affecting relationships at a global level and they can imagine possible futures.

They can critically engage with a range of religious and non-religious philosophies exploring interconnectedness in life, as well as the nature and understanding of human beings within it.

This journey is also about 'well-being, identity and inclusion'. At the early stages of their learning journey, learners begin to be aware of their own experiences and feelings when they engage in activities with others. They can recognise that other people have experiences and feelings, too, which are similar to and different from their own. They show curiosity about other people's lives. Further along their learning journey, they can explore how action can involve significant commitment and sacrifice (past and present) and have major effects on the lives and well-being of others and on the wider world. They can come to recognise connections between actions and identity, including religious and non-religious influences. They can identify unfairness and inequality in their own personal lives and in wider society and suggest appropriate challenges. Later, learners can critically consider what healthy relationships look like and their contributions to well-being, drawing on a range of religious and non-religious perspectives.

They can come to understand and evaluate relationships between personal identity and relevant group identity.

Example learning journey 7: the journey of life

This learning journey draws mainly from two statements of what matters:

'Events and human experiences are complex, and are perceived, interpreted and represented in different ways' and

'Human societies are complex and diverse, and shaped by human actions and beliefs'.

There are connections with other statements of what matters and with other Areas that can also be explored through this sub lens.

The descriptions of learning will help to provide more detailed guidance on progression.

This journey is about 'meaning, purpose and influence'. At the early stages of their learning journey, learners begin to recognise that people have personal life stories. Learners start to tell their own life story.

Further along their learning journey, they can explore a variety of paths through life that people have experienced, drawing on religious and non-religious contexts and influences. They can come to identify connections with meaning-making and purpose. Later, learners can analyse and critically consider the concept of vocation, in the past and present, from religious and non-religious perspectives. They can examine challenges encountered in people's life trajectories and evaluate religious and non-religious responses.

This journey is also about 'life stages and events'. At the early stages of their learning journey, learners begin to be aware that they grow and change over time. They experience and compare how their own and other people's growth is acknowledged and celebrated. They can show how their lives

are connected to special times and seasons. Further along their learning journey, they can explore significant life events and rites of passage, and they can discuss the roles that these play in people's lives by drawing on religious and non-religious insights.

Later, learners can analyse and critically discuss human ritual action in the marking of significant events and time. They can come to evaluate relevant philosophies of time from religious and non-religious perspectives and demonstrate how these may impact beliefs, practices and actions.

This journey is also about 'physical and spiritual journeying'. At the early stages of their learning journey, learners begin to recognise that they go on many different journeys for various reasons. They show interest in the journeys of other people and can see how their journeys are similar to and different from their own experiences. They are aware that journeys have physical features as well as non-material features. Further along their learning journey, they can explore people's experiences of important journeys from religious and non-religious perspectives, and they can identify reasons for these journeys. They can come to understand that journeys are connected to place and time. They can imagine what an important journey might look like in their own lives. Later, learners can identify and evaluate relationships between physical and spiritual journeys and their effects on the lives of individuals, communities and wider society (for example, in relation to identity, human formation, diversity, culture). They can critically consider the interconnectedness of journeys, landscapes and people across place and time, drawing on religious and non-religious contexts.

14. Enriching learner experience in RVE

Whichever approach is taken to curriculum development, schools and settings need to ensure rich learning in RVE across a broad range of experiences. Learning experiences are a central aspect of the philosophy of the Curriculum for Wales framework. When designing their curriculum schools and settings should ensure that a developmentally appropriate range of experiences relevant to RVE is provided for learners.

These experiences can include opportunities to:

- engage with religious and non-religious local communities in ways that learners will find meaningful and valuable
- engage in role play and participate in, or observe, activities such as celebrations or re-enactments
- consider what influences people in their response to ethical dilemmas, solve real and present problems, and explore past events
- experience and reflect on the mystery, awe and wonder of the natural world, historical locations and religious and cultural sites
- observe and participate in cultural activities that help learners to understand human experiences
- handle and explore religious artefacts and objects, including sacred and other texts
- visit local places of worship and other special places, landscapes and environments, including those with a significant religious and spiritual dimension
- meet people for whom faith and belief is important to help learners explore lived experiences
- ask big questions relating to higher powers or ultimate reality, the world, the meaning and purpose of life and of their own experiences

- engage with religious and non-religious sources, for example religious leaders, people of faith and belief, philosophers, places of worship, artefacts, sacred texts and philosophical writings
- learn to respond to the beliefs and convictions of others whilst exploring and analysing their own views and values

Enriching learner experience in RVE is also about schools and settings exploring their place within the local and wider community as an important step in designing their curriculum. This can be supported by schools and settings researching the faith and belief groups that are represented locally and across Wales, as well as sacred places and spaces, past and present.

15. Key links with other Areas

Curriculum development in schools and settings should explore clear links and interdependencies between RVE and the other Areas as part of a holistic curriculum. These links and interdependencies should be drawn upon during curriculum planning, with practitioners working creatively and collaboratively to support learners' realisation of the four purposes of the curriculum. Points to consider for schools and settings

The following questions can be used by schools and settings when designing their curriculum for RVE.

- Have you considered how RVE will work best within the Humanities Area?
- Have you had regard for your agreed syllabus for RVE?
- Does your curriculum design for RVE support the realisation of the four purposes?
- Have you used the statements of what matters for this Area to inform your curriculum design?
- Have you used RVE concepts in your curriculum design?
- Have you considered a range of sub lenses through which to view RVE concepts to support curriculum design?
- Have you considered learning progression in RVE, using the principles of progression and descriptions of learning in the Humanities Area?
- Have you considered the 'learning journeys' provided to support your understanding of progression in relation to RVE?
- Have you reflected on the possible learning journeys of your own learners to support curriculum design for RVE?
- Have you included opportunities in your curriculum design for enriching learner experiences in RVE?
- Have you made key links between RVE and the other areas of learning and experience?
- Have you included opportunities for learners' spiritual development in RVE?
- Does your curriculum design for RVE ensure an appropriate depth, breadth and quality of learning?

16. Ensuring inclusivity in RVE

All learners with additional learning needs (ALN) should be supported to overcome barriers to learning and achieve their full potential in RVE. Schools and settings providing education for learners with ALN, including those with profound and multiple learning difficulties, should consider how best to meet the needs of all learners when planning and providing effective learning opportunities in RVE.

Considerations may include, for example:

- active, multi-sensory approaches to introduce new learning in RVE, taking account of the different learning styles and emotional needs of each learner
- inclusive opportunities for learners to experience awe and wonder in a variety of environments
- using a variety of stimuli, such as religious and non-religious artefacts and relevant contexts
- full participation of all learners including those who use a means of communication other than speech
- activities that include all learners both inside and outside the classroom, for example, when visiting local places of worship and other special places of significance.

When working with learners with additional learning needs, practitioners and carers should be aware of the school or setting's approach to RVE within the Humanities Area. For further information on ALN refer to guidance on Routes for Learning and the Additional Learning Needs Code for Wales 2021.

17. Education in funded non-maintained nursery settings

RVE provision in a funded non-maintained nursery setting should be considered as part of an overarching holistic approach to learning and development. The 'Designing your curriculum for RVE' section above provides further information on RVE for ages 3 to 16, to support practitioners in these settings with this holistic approach.

Young learners are endlessly curious; they enjoy exploring and investigating by themselves and with others, and naturally ask questions about life and the world around them. Through engaging, practical, integrated activities in this period of learning, they can begin to learn more about themselves, other people and the wider world.

Effective, learner-centred pedagogy, which is responsive, dynamic and embedded in strong relationships, should be central to the development of RVE provision in a setting. Through play, learners are able to develop their ideas, opinions and feelings with imagination, creativity and sensitivity, which can help inform their view of the world. Spending time outdoors supports learners' social, emotional, spiritual and physical development, as well as their well-being. Being outdoors also helps them to develop an awareness of the need to show care and respect for living things.

Learners in this period of learning are beginning to understand the concept of 'difference'. Practitioners should encourage them to share their knowledge and experiences of their own beliefs, heritage and traditions, as well as those of others (for example, through songs, stories and role play). This can help young learners understand more about themselves, as well as about experiences and viewpoints which may differ from their own.

A supportive, nurturing environment, where learners can learn about each other's differences and similarities, can help them to begin to develop respectful relationships and a sense of responsibility. They can begin to explore the language of rights and start to understand their right to believe different things and follow different beliefs. Through this, learners from an early age can begin to identify and understand how their actions may affect others, and learn to reflect on and revise their own perspectives, as appropriate.

18. Education other than at school

All learners have a right to an education.

When considering how best to meet the needs of their learners, providers of education other than at school (EOTAS), including pupil referral units (PRUs), are required to have regard to the mandatory curriculum components, which include RVE, and secure provision in relation to them so far as that would be reasonably possible and appropriate for the individual learner.

Learners' experiences should enable them to explore RVE concepts through the statements of what matters in the Humanities Area, using various sub lenses in RVE which are provided in this guidance. Such settings are not required to deliver the agreed syllabus. However, the RVE provided in these settings must still satisfy the pluralistic requirement.

More information on the legislative requirements for PRUs and EOTAS can be found in the legislation section of the Curriculum for Wales Framework.

19. Relationships and sexuality education in this Area

This Area provides an important opportunity for learners to understand how societal understandings of relationships, sex, gender and sexuality have changed over time and how they continue to evolve. Exploring RSE through the Humanities Area can inspire learners to deepen their understanding of key issues and develop the skills to interpret ideas and presentations about RSE throughout history and across different cultures and contexts around the world. For example, this could consider how norms and perceptions of LGBTQ+ people have changed over time. It also supports learners to engage critically with information, to understand the basis of information presented as fact, and make critical judgements about how to use and respond to the knowledge sources available to them.

This Area also offers learners opportunities to explore human rights, values, ethics, philosophies, religious views relating to relationships and sexuality. This provides learners with important opportunities to discuss, explore and develop understanding of different perspectives on RSE issues, shaped by religious and non-religious worldviews, ethical challenges and social inclusion issues. This also supports learners to understand and navigate the tensions between different perspectives. This can also support learners to engage critically with local, national and global RSE issues in both the past and present, helping them to become ethical, informed citizens and ready to play a full part in life and work.



Collective Worship Guidelines





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 2. Three principles of collective worship
 3. Good Practice
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1. Collective worship and the Act

Organisation

1. Collective worship must be held every day for all pupils on the register (including sixth form pupils in sixth form schools and colleges but not necessarily for nursery and reception pupils).
2. Collective worship can be held at any time of the day.
3. Worship can be held for the whole school or groups of pupils.
4. The collective worship must take place on the school grounds. Any collective worship off school grounds must be in addition to the statutory collective worship.
5. It is the headteacher's duty to ensure that collective worship is carried out on a daily basis.

The nature of worship

1. The majority of collective worship each season must be "entirely or predominantly Christian in tone" and should reflect the broad traditions of the Christian religion. The collective worship should not be denominational.
2. A school which feels that collective worship which is "entirely or mainly Christian in tone" is not suitable for its pupils can ask the local SACRE to lift or modify the clause for the whole school or for some pupils.
3. The worship provided should be one that the pupils can respond to according to their family background, age and ability.
4. Parents have the right to exclude their children from collective worship if they wish.

5. Sixth form pupils have the right to exclude themselves from worship if they wish.



2. Three principles of collective worship

Collective worship should be

- ◆ **inclusive**
- ◆ **spiritual**
- ◆ **educational**

Inclusive Collective worship:

- Is child-centred
- recognises the different nature of the pupil
- gives a pupil the opportunity to actively participate (either directly - by singing a hymn, by praying, or by offering a comment, or indirectly, by reflecting on their experiences)
- promotes the sense of community in the school

Spiritual collective worship:

- gives an opportunity to settle down and to reflect in an atmosphere of silence and peace
- takes place in a special atmosphere which possibly includes an attractive setting, background music or a visible symbol to focus the mind
- encourages pupils to behave appropriately when arriving and leaving worship and to feel at home and comfortable
- encourages pupils to be aware of the spiritual dimension through words, music and images
- provides an opportunity for the pupils to take part in a variety of spiritual experiences such as singing, dancing, drama, sharing food and drink, prayer, silence and meditation
- provides an opportunity for pupils to reflect individually
- is a period separated from the announcements of the day

Educational Collective worship:

- has been planned, prepared, presented and evaluated in order to ensure relevant experiences of a high standard
- relevant to curricular work
- gives schools an opportunity to reflect on their own educational purpose celebrating a range of educational achievements (not just academic or sports)
- is a medium to promote the school's educational objectives



3. Characteristics of good practice in collective worship from the Inspection Framework

- Sufficient time is given to create an appropriate environment of awe
- There are opportunities for the pupils to participate and respond, either by taking an active part in presenting the worship or by listening, watching and joining in the worship offered
- Collective worship develops social spirit, promotes common ethos and values and reinforces positive attitudes
- Collective worship is carefully planned, usually over a number of weeks or over a season, in order to develop themes and ideas. The plans show the diversity and balance of worship and are kept as a record of the work done and to show that they comply with the law
- Effective use is made of appropriate stimuli, including drama, music, literature, artefacts and pictures, to capture and retain pupils' interest and participation
- There are opportunities for prayer and quiet reflection
- Visitors, including local clergy and other religious leaders, contribute appropriately



4. Model Policy

Status

Ysgol ***** is a school maintained by the Local Education Authority. It responds to the statutory requirements of the Education Acts 1988 and 1993 by ensuring daily opportunities for pupils to worship together. It is the responsibility of the headteacher, after consultation with the governing body, to organise the collective worship.

Definition

There is no definition in the legislation of the meaning of 'worship', and therefore the school assumes that it has its natural and ordinary meaning. Collective worship should reflect something 'special' or 'different' to the usual in the school's activities. It should be about respecting and glorifying a divine being or force.

Objectives of collective worship

- Offer an opportunity for pupils to worship
- Encourage pupils to participate and to respond to worship
- Promote the spiritual development of all pupils in a sensitive and careful way
- Developing community spirit and promoting a common ethos and common values of mutual concern
- Developing the sense of values within the school, the local community and the wider world
- Trying to elicit a personal response to essential questions and thereby deepen their spiritual awareness
- Giving pupils the opportunity to investigate their own religious views in relation to others by offering them new experiences
- Enrich pupils' experiences and encourage them to be tolerant of religious views, beliefs and practices

The Relationship between the Curriculum and Collective Worship

The school promotes the relationship between collective worship and the curriculum. Collective worship makes a valuable contribution to the pupils' educational experiences. Similarly, effective use of music, drama, literature and art can contribute to creating a spiritual, worshipful atmosphere. Pupils are encouraged to take part in the worship by preparing and/or presenting worship or by responding personally to the worship.

Responsibility

It is the responsibility of the headteacher and the governors to ensure the provision of collective worship in the school. The school also ensures opportunities for the local religious leaders to join the school's teachers and pupils in collective worship.



Planning

Collective worship is planned carefully paying attention to holidays and religious events, special occasions in the school calendar together with important national events.



Collective worship is considered an important part of the educational day and therefore the provision should be planned to ensure progression and development. Keeping a record of these plans is also evidence of what has been achieved for inspection purposes.

Long-term worship is planned to ensure an appropriate variety of themes. It is also a means of drawing attention to any holidays or religious days (eg in the Christian calendar), national events and days that are important to the school in order to include them in the collective worship.

Short-term worship is planned, that is, weekly in order to maintain high quality collective worship. Planning of this type means:

- be clear about what is sought to be achieved in the worship
- give consideration to the group of pupils involved (eg whole school, learning groups) and also the location of worship (eg school hall, classroom). It should be ensured that what is intended to be achieved in the worship is suitable for this group of pupils and for this location.
- ensure that there are opportunities in all collective worship for pupils to participate - either directly by singing a hymn, by praying together or by commenting - or indirectly by offering them the opportunity to reflect on their own experiences
- ensure that an opportunity is not lost to use a stimulus that would stimulate pupils' response. By 'stimulation' is meant anything that can be used to get the pupil's attention and to focus their thinking. This can be music, a poster, an artefact, a candle, a cross or an ordinary object used every day.

It is also important, of course, to respond to situations that arise in the school, in society and in the news. Of course, these cannot be planned.



Planning collective worship: short term

Theme of the week:

Music of the week:

Objective of the week:					
	Photo	March	Wednesday	Thursday	Friday
Group	Whole school Class Other	Whole school Class Other	Whole school Class Other	Whole school Class Other	Whole school Class Other
Leader					
Opportunities to respond	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion
Stimuli					
Bibliography/ Activity					
Evaluate/ Comments					



6. Create a purposeful atmosphere for collective worship

Start

The location of the collective worship should be prepared before the pupils enter the room. Collective worship often takes place in a place connected to lessons or exercises and so on, so it is important that that place is prepared in a way that will create a suitable atmosphere for devotion. This can be done in a number of simple ways. A small table and a cloth can be placed over it at the front or in the middle of the room and a stimulus can be placed onto it to be the focus of the worship eg a cross, flowers, a candle.

Pupils should be encouraged to enter the room in a calm and orderly manner and background music can be used to create a mood. It is important that pupils feel at home and comfortable and therefore it is necessary to ensure that they are allowed to sit on chairs or on a carpet if necessary.

A definite start to the worship can be created by lighting a candle and saying a prayer together. You can also use a familiar phrase at the beginning of the worship as a sign that the worship is starting eg

Teacher : " In the name of Jesus"

Pupils : " Amen".

Whole school worship and learning group worship

Consideration needs to be given to the group of pupils who are going to worship together when considering the content of the worship as some activities are likely to work better with small groups than the whole school and vice versa (see *the ideas wall*).

Attention should also be paid to the way pupils sit. In a classroom, moving chairs away from the desks and placing them in a semi-circle around the teacher, who is also sitting, can be helpful when trying to create a purposeful atmosphere. In the same way, encouraging the pupils to sit in a horseshoe shape or a circle around the stimulation of worship (eg a candle, flowers) can be helpful at those times when it is desired for pupils to reflect or respond to stimulation. Pupils can be asked to hold hands when praying, for example. This is also a means of reinforcing the sense of belonging to a community.

Take part

It is essential that pupils have the opportunity to participate in all collective worship. This can be direct or indirect. **Direct participation** includes preparing and/or participating in various ways in the collective worship (see *ideas wall*). However, one should beware of offering collective worship which is merely a performance. Instead,

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it should be ensured that all pupils have the opportunity to respond in some way. Participating **indirectly** gives pupils the opportunity to reflect on their own values, on what is important to them, on what worries them and what they celebrate. There are many ways to use stimulation to offer these opportunities:

- The 'stilling' technique can be used in a number of ways (see next chapter). One useful way of doing this is to tell a story, eg a biblical story such as the story of Zacchaeus, in a way where the pupils imagine that they are present. It is possible to lead the pupils through the story slowly, with their eyes possibly closed, and ask questions (eg What's the weather like? What does Jesus say to the crowd? What do the people in the a crowd say to each other when Jesus takes dinner to the house of Zacchaeus?). The pupils should not answer the questions out loud to avoid interrupting the activity but their response could be asked and the significance of the story brought to light after the pupils have opened their eyes at the end of the story and 'returned' to school .
- 'Stillness' can also be used with stimulation (eg live flowers and withered flowers; a candle; a blanket etc.). As part of the 'Hands' theme, for example, the story of the hands of the artist Albrecht Durer could be told and then the pupils could be asked to look at the palm of their hand and respond by thinking about the questions the teacher asks (eg How can hands help? How can hands be nasty things?)
- You can play a piece of music that fits the theme of the week and ask the pupils to listen and guess what was in the composer's mind when composing the piece (eg Holst 'The Planets' in the theme 'Y Byd' or Grieg 'Peer Gynt' in the 'New Life' theme.
- Pupils can also create their own stimulus. For example, as part of the collective worship of learning groups attention could be paid to the stories of Jesus helping others and discussing how Jesus' teaching on how we should live is relevant to living together at school. Pupils in each class could record one way we should behave towards each other on the back of a sheet of paper and then collect all the sheets from the classes together in order to hang them in the hall or in the hallway on twigs. An activity of this type would be very suitable around the time of Thanksgiving and it would be possible to take the twig to the chapel/church as part of the festival celebrations.
- The hall/classroom can be darkened, the pupils can be placed to sit in a horseshoe shape, a candle can be lit and the pupils can be asked to think about a time when they were helped by a person and ask how it made them feel. Then, they could be asked to think of one way they can help another person today. If desired, a few pupils could be asked for their comments but no one should be pressured to answer if they are not confident to do so.



finish

A clear distinction should be made between what is worship and what is a school-wide meeting to hear the day's announcements. A special pattern could be used when ending the collective worship eg reciting the Lord's Prayer or the Grace, or use the same expression as was used at the beginning of the worship:

Teacher : " In the name of Jesus"

Pupils : " Amen"

The room could be changed back to its normal use by extinguishing the candle and moving the table. The room should be left in a quiet and orderly manner.



7. Stillness

What is stilling?

The word stilling means to be physically and mentally still and it is a very effective way of helping pupils to take part in worship. By being still, physically and mentally, pupils are much more aware of themselves and what is happening around them.

Immobilisation can be used in two main ways:

- By asking them to be still and focus on a particular image, eg a candle, or listening to music
- By asking pupils to close their eyes and listen to a story. The teacher tells the story as if the pupils were there themselves and asks specific questions (although the pupils do not answer them out loud) in order to aid the visualization.

Prepare the pupils for stillness

When you start practicing stillness for the first time, you will need to ensure that the pupils are carefully prepared so that they are relaxed and comfortable to do the exercise. When stilling the second time, the pupils will remember what they need to do. It should be remembered, however, that no pupil should be forced to practice stillness if they do not wish to do so.

Instructions of this type can be used if required:

- *Turn your chair so that it doesn't touch us at the desk and so that it faces me*
- *Sit up and back so that your back touches the back of the chair*
- *Place both feet flat on the floor*
- *Place one hand in the other on your back or let them lie comfortably on your knees*
- *Shake your shoulders gently to make sure you are comfortable even though you are sitting up straight*
- *Close your eyes/Turn your eyes towards the candle*
- *Focus on your breathing. Do not rush the breathing. Each time you breathe in, count to four. When you reach four, start counting again*

It is also important to use the same words at the beginning and end of each 'story' so that the pupils are familiar and comfortable with the procedure. For example:

We are going to leave the class and go on an imaginary trip to.....

..... We start to hear the sound of the school again and we return to class.

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The teacher's role in using stillness

- The pupils should be explained exactly what the process is before starting.
- You should try to ensure that no one disturbs the room in the middle of a still.
- A short story should be used when stilling is first done so that the pupils get used to the process. The time they stay quiet can be added a little each time.
- Sufficient time should be ensured in order to practice stillness and use a quiet, comfortable, relaxed voice.
- One should try not to reprimand, even if some of the pupils are restless when this is first done.
- It should be ensured that there are enough opportunities, during the story, for pupils to imagine and visualize.
- Sufficient time should be ensured to practice stillness. Remember that the discussion that takes place after 'returning' to class is just as important as the stillness itself. The pupils will want to report what they imagined and compare their ideas with their friends.

Use the senses

Using a still exercise is a great opportunity to encourage pupils to use their senses. For example, when practicing the still story of Zacchaeus (see appendix A) pupils can be encouraged to consider the weather, what can be seen, heard, tasted and smelled through effective questioning. It is necessary to plan the questions carefully before starting the immobilization.



The River

Sit comfortably and relax..... Let your eyes close and imagine you are standing on the bank of a river... .. You are standing on your own on the bank of a river..... You have to cross the river, but there is no bridge there..... You can see the land on the other side of the river, but the current is too strong for you to be able to swim across and there is no boat nearby.... You are very tired..... You have been travelling for a long time.... You sit down on the bank of the river and wait..... ...While you sit you look at the water flowing out of sight and you start thinking about your life..... As you look into the water of the river, pictures of your life come to your mind..... You see yourself as a baby..... You see yourself as a young child.... You see faces of people you know..... You see places that are familiar to you... .. You see past events in your life... .. Then, you see your reflection as you are looking now in the water

You look up..... There is a small wooden boat traveling across the river..... It is coming towards you..... As the boat gets closer you can see a person rowing the boat..... The boat reaches the river bank and the person reaches out to help you into 'r boat..... You sit opposite the person and he starts rowing you towards the other side of the river.....

You look carefully at the rower's face The rower has a kind face..... You feel that you can trust the rower..... You feel that the rower could help you with any problem or anything that bothering you..... The rower would be able to answer any question you have..... You have one important question..... Think about it..... Think about exactly how you want to ask the question..... The rower seems to be able to read your mind..... "What is your question?", said the rower..... You ask your question..... Maybe the rower answers you..... He may not say anything.....but you can see the answer to your question in the rower's eyes.....

You reach the shore and thank the rower..... As you climb out of the boat, the rower gives you a piece of paper and tells you to look at it when you are on your own leaving the river bank..... You say goodbye and stand on the shore watching the rower disappear into the distance..... You continue your journey looking at the mountains in front of you..... In time, you reach a lovely, sunny valley..... You look for the piece of paper in your pocket..... You take it out of your pocket and read it.....

The piece of paper gives you a special message..... You, once again, continue on your journey... ..thinking about the importance of the message.



A stillness exercise of this type can be used for worship on the theme of 'What is important?'; 'The environment'; 'People who help us' or any other appropriate theme.

Pupils should be encouraged to refrain from responding during the exercise but, instead, to offer comments at the end of the immobilisation. Here are some ideas for discussion:

- *Where were you going?*
- *How did it feel to see images of your life?*
- *Whose faces did you see?*
- *Who was the rower? (man , woman, old, young?)*
- *What was your question you had?*
- *What was the answer that the rower gave?*
- *What was written on the piece of paper?*



The Christian Calendar

Date/Time of year	Festival
October 4 October November 5 November 6 November 8 November 11 Beginning of December December 25 December 26 January 6 January 25 February 14 March 1 March 19 April 20	Feast of St. Francis of Assisi Thanksgiving holiday Saint Cybi's Day St Illtud's Day Wales Saints Day Remembrance Sunday The Advent Christmas St Stephen's Day Epiphany Saint Dwynwen's Festival Valentine's Day St David's Day Joseph of Nazareth Day Saint Beuno's Day
Spring Break which varies	Thursday, Sunday Ash Wednesday Lent Palm Sunday Blasphemous Thursday Good Friday Easter Sunday Ascension Thursday The Pentecost Mother's Day
June 24	John the Baptist's Day



Other religious holidays

Religion	Date/Time	Festival	Description	A message
Hinduism	October	Diwali	The story of Rama and Sita's victory over Ravana. This is the start of the new year and resolutions are made. The festival is named after the divas (lamps) that are lit to celebrate the festival.	Good overcomes evil Light prevails over darkness.
	February or March	Question	Spring Festival. Celebrating the story of Palhad Maharja, a follower of Vishnu. His cruel stepfather tried to force him to turn his back on his religion but without success. He was thrown into a huge fire but escaped alive although his aunt, Holikaa who was supporting him, died.	Dedication and commitment in the face of persecution People's right to worship as they wish.
Islam	vary each year	Ramadan and Id-ul-Fitr	A month of fasting during daylight hours to remember Muhammad receiving the Qur'an from Allah. Also encourages sympathy for the poor, the homeless and the hungry. Id-ul-Fitr is celebrated at the end of the month to give thanks for bringing the community together and for the gifts of Allah.	Self-discipline Danger of greed The importance of community Care for less fortunate people.



Religion	Date/Time	Festival	Description	A message
Judaism	September	Yom Kippur	New Year's Eve. An opportunity to repent for the sins of the past year and seek forgiveness	Repentance They forgive A chance to start anew
	October	Sukkot	Remembering the Israelites wandering in the desert after the exodus staying in tents. Also celebrating the end of the harvest	Man's dependence on God and on nature
	December	Chanukah	Celebrating the rededication of the Temple in 168 cc after it had been defiled by the Greeks. It is celebrated by lighting one candle from the menorah each day of the festival	The victory of good over evil and light over darkness Human rights Freedom to worship without persecution
	March	Purim	The story of Queen Esther saving the Jews from Haman	Good defeats evil
	April	Passover	Celebrating the exodus from Egypt led by Moses	Good defeats evil The importance of rules in order to live together



Collective Worship Policy 2010

9. Possible themes for collective worship	Discover	Favorite things	A wonder
	Beginnings	Fun	War
	Choice		
	Courage	Health and disease	Challenge
	Interests		Senses
Promises	Thanksgiving		Make noise
What a mess!	Discipline	Joy	
Time	Silence	Colors	Talents
Patience	Special days	Routes	Fire
Environment	Talents	Success and	Toys
Animals	say "thank you"	Failure	Fairness
Needs	Water	books	Trips
Money and wealth	Hands	Pollution	Greed
Signs	Imagination		Sadness
Leaders	Happy days	They forgive	Cheating
		Death	Grow
	Property	Enjoyment	
Pride	Our neighbor	Me	Ambition
Why not go to..	Win and lose		One world
Happy New Year	Guilt	Goodwill	UNICEF
	Names	Message	Loneliness
Being angry		Change	
Dreams	Me	Novelty	The Seasons
Bully	Friends	News	The local community
Food	Fertility	Hunger	
New Life	Faith	Ourselves	
Family Life			
	Birth	Fear	to cope
Conservation	Care	Adults	Dedication
Love	Hope		Splendor
Homes	Light and	Pattern	
Jealousy	darkness	Decisions	
Lost	Honesty	Belong to	
Body	A prayer	Valuable things	
Create	Work as a team	People who	
Courtesy	Values	help	
Communicate	Dress	Bridges	
Friendship	Do our best		
Justice	Conflict	Sharing	
Responsibility	Holidays	Share a secret	
Circles	Wind	Rules	
Community		Give	
Harvest	Leisure	Try it	
Shadow	Happiness is..	Give a helping	
	Beauty	hand	
Goodness	Human rights	Obstacles	
Keep at it	Peace	Freedom	



APPENDIX A: Examples of weekly planning

Here are two examples of weekly planning. Here is a short-term plan indicating what exactly will be the content of the worship for the week as well as the occasional story or activity that could be useful.

The theme of the first short-term plan is 'Words' and the theme of the second plan is 'Co-living'.



Planning collective worship: short term

Theme of the week:

Music of the week:

Objective of the week:					
	Photo	March	Wednesday	Thursday	Friday
Group	Whole school Class Other	Whole school Class Other	Whole school Class Other	Whole school Class Other	Whole school Class Other
Leader					
Opportunities to respond	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion
Stimuli					
Bibliography/ Activity					
Evaluate/ Comments					



The Man Who Said "Thank You"

Saying "Thank you" is important. When you get a gift, the person giving it to you wants to know if you were pleased. That's why you say "Thank you". It shows how grateful you are. Jesus was kind to ten men one day, but all of them did not remember to say "Thank you".

Mathan was a very unhappy man. He hasn't been happy since the day he found big red marks on his skin. "Oh Mathan," said his wife, "you've got some horrible disease on your skin. What is going to become of us?" At first, Mathan was able to hide the traces of the disease from his neighbours, but before long, his neighbors knew what was going on. "You have got this horrible disease on your skin", they said to Mathan. "You have to live outside the village now. Since you live close to us, we could get the disease too. Go at once."

Mathan went to say goodbye to his wife and children. Everyone was crying because they thought they would never see him again. From then on, Mathan had to steer clear of all towns and villages. "Perhaps," said Mathan to himself as he left his home and wandered along a rocky path into the middle of the hills, "perhaps one day I will be better." Then I can go to the priest to have him look at my skin and say that I am clear of the disease. After that, I would be allowed to go back home".

But after a year, and then another year, the disease was still on his skin. Mathan began to believe that he would never be allowed to go home. Instead, he was going around with other men suffering from the same horrible disease. During the day, they would go around begging for food, and when night came, they would look for shelter somewhere.

Then, one day, everything changed. "Did you hear about Jesus?" one of Mathan's friends asked him. "No, who is he?" he asked. "He teaches people about God," said his friend. "I saw him once from a distance, from behind the crowd that was around him. I heard him speak. He was saying that God loves everyone." "Even us?" Mathan asked. "I hope 'it's meant to be'. No one else loves people like us. Everyone else turns over." "Jesus seems to love everyone," said his friend. "He helped sick people, he made them better." "Oh, I'd like to see him," said Mathan, "perhaps he'll help us." "I heard he was coming to this village," said his friend. " If we go and stand on the path near the village, we might get a glimpse of him."

The two friends walked down the path together, and they saw other men suffering from the same disease. "We are going to see Jesus," said Mathan, "will you come with us?" So, before long, ten ragged men, Mathan and nine others, were waiting on the side of a dusty path. Soon Mathan's friend shouted, "That's it. That's Jesus, at the front." They saw a small group of travelers coming in the distance.

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"He might not come this way," said Mathan. "Let us call upon him, 'Jesus, Master, be kind to us'."

As Jesus came closer, he heard the ten poor men calling, "Jesus, Master, be kind to us." Finally, they saw that Jesus was coming towards them. Although they looked terrible, and had red marks all over their skins, Jesus wanted to talk to them. Everywhere was quiet when Jesus said, "Go show yourselves to the priest."

The men looked at each other. Their skins were as ugly as ever, but Jesus sent them to the priest as if they were healthy! "Come," said Mathan. "Jesus has sent us to the priest." As they walked away from Jesus, over to the priest, a miracle happened. "My skin is smooth and clean," says Mathan happily. "I'm better!" "And me." "And me," said the others.

Mathan was extremely happy. He turned back and ran to Jesus, falling at his feet in joy. "Thank you, Jesus," he said, "thank you for healing me." Jesus smiled. "Where are the other nine?" he asked. "I thought I had cured ten men." When Mathan turned to look, he saw that he was alone. The other nine had gone on without waiting to say "Thank you". "I am glad that you have turned back," said Jesus to Mathan. "Go back home to your family. You're better."

From *Story Time*, by Marjorie Newman and Christine Wright, Word Publications (1996)

Record words on tape

Introduction

The pupils should be reminded of what was discussed in the previous worship, namely that saying thank you is important. Then, we should discuss the effect our words have on people. The pupils can be asked about any interesting quotes or 'soundbites' they know about.

People remember words. When we talk and say things to each other, we may forget what we said but once something has been said, it cannot be erased. Other people remember what we said.

Activity

In order to reinforce the point, one or two pupils can be asked to say a sentence and record it on tape. The sentence can then be played back. How does it feel to listen to what was said? It is possible to delete audio from a tape but it should be emphasized that it is not possible to delete the fact that the pupil said the words.

You can finish by asking the pupils about what kinds of things, in particular, care should be taken not to say eg half-lies, gossip, things that could hurt.

A prayer

Oh God, sometimes we say things we shouldn't. We are tempted to carry gossip about people without thinking about the effect they will have on other people. Sometimes we lie knowing full well that we shouldn't do this. Help us, O God, to think what effect our words will have before we say them. In the name of Jesus, Amen.



The Bully

Aim : To encourage pupils to look after each other

Resources :

- Figure (body shape with clothes filled with papers new, with a mask as a head)
- 4 cards with the letters that spell the word BULLY
- 4 groups of pupils

Introduction

After everyone has sat in silence, the presenters bring the figure to the front and make him sit. They sit apart from him. The teacher starts by saying:

"Good morning, everyone. We have failed to get anyone to act the main part in our worship this morning. 'Nobody wanted to do it. You'll see why when we tell you his name ."

The first group of pupils come to the front. The tallest pupil pushes the smaller ones around and is mean. At the end of the mime, one of the group holds a card with the letter 'B' on it. The group points to the figure and says : *" It's big and pushes us around. The first letter of his name is B"*.

The second group comes and sits in the front. They play with toys. One of the group stands and grabs one of the toys and breaks it. One of the group holds a card with the letter 'W' on it. The group points to the figure and says: *" He does nasty things all the time. The second letter of his name is W"*.

The third group comes to the fore. One of them seems to be injured and is being looked after by the rest of the group. But one stands apart from them and laughs at the patient's misfortune. One of the group holds a card with the letter 'L' on it and says : *" He's the type of person who laughs when other people have hurt them. The third letter of his name is L"*.

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The fourth group comes to the front and stands in a row. They hold a card with the letter 'I' on it. They point to the rest of the school and ask : " *Have you hurt another person? Have you been mean to another person? Have you made fun of another person?*"

The teacher finishes by saying a prayer:

Dad, none of us wanted to play the part of the Bully because none of us want to be called that. But sometimes, we hurt other people, hate other people, and make fun of everyone else. In silence, let us think of one time where we were unkind to another person..... I wonder how that person felt?... Help us today, Father, to remember to be kind to each other and to help each other. In the name of Jesus, Amen.



Planning collective worship: short term

Theme of the week:

Music of the week:

Objective of the week:					
	Photo	March	Wednesday	Thursday	Friday
Group	Whole school Class Other	Whole school Class Other	Whole school Class Other	Whole school Class Other	Whole school Class Other
Leader					
Opportunities to respond	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion	prayer hymn reflection presentation answer questions listening to music discussion
Stimuli					
Bibliography/ Activity					
Evaluate/ Comments					

The man selling balloons

Once upon a time, there was a little black-skinned boy sitting on the grass watching a man selling balloons at the fair. The man had many balloons, one of each colour. The man had a very interesting way of getting people to buy his balloons. Every now and then, he would drop one of his balloons. He released a red balloon and it rose high into the sky. The little black-skinned boy watched the red balloon rise higher and higher into the sky. 'The boy couldn't believe that the man would let the red balloon go and he couldn't take his eyes off it arnoas it disappeared from sight.

Everyone else at the fair was watching the red balloon too. They came and crowded around the man looking at his balloon. The children hoped their parents would buy them a balloon. A few parents also looked as if they would like to have a balloon to take home.



Then, the man released another balloon, a blue one this time. Later on, he released a yellow balloon, and later again, a white balloon. Each balloon rose high into the sky and disappeared from sight. Every time the man released a balloon, people would stop to watch it rise through the air and they would flock to the man to buy a balloon. The man sold many more balloons than the few he lost by releasing them into the air.

There was a black balloon in the middle of the pile of balloons that the man had and the little black-skinned boy had noticed this balloon. He looked at the balloon for a while. Then, he walked towards the man and asked, 'Sir, if you let go of the black balloon, would it rise as high into the sky as the other balloons?' The man understood what the boy was thinking and smiled arno. The rope holding the black balloon in place broke and the balloon was released into the air. It rose higher and



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higher and ascended into the heavens just as the red, blue, yellow and white balloon did. The man said to the black-skinned boy, as the balloon disappeared from view, 'It's not the color that matters. It's what's inside the balloon that makes it rise'.

Questions to ask

- What was the boy thinking when he asked the man if the black balloon would rise as high as the other balloons?
- Why did the man drop the black balloon?
- The balloons needed air to lift them. What do you need to 'lift' you - to make you happy?
- Who are the people who make you happy?
- Describe a time this week when you have been happy?

Mime feed each other

This mime is sealed on an old history of a country Korea.

Many years ago there was a group of people living in a far country. The people who lived in this country were nasty, selfish people. 'They didn't like anyone but themselves. In fact, they weren't even willing to talk to each other.

One day, the king of the land decided that he was fed up with the bad behavior of his people and said: "I've had enough of this endless bickering. I will pass a new law to force these stupid people to start talking to each other and to be kinder to each other."

So, the king passed a new law that forced people to use chopsticks to feed themselves. But these are not ordinary chopsticks, but still skilled chopsticks. Everyone in the country went out to buy the special chopsticks and we started trying to use them.

But the people soon realized that there was no way for them to pick up food with the long chopsticks and managed to put the food in their mouths. The chopsticks were far too long. People began to discuss among themselves and ask "What shall we do? If we can't solve this problem, we will starve!"

After a while, these selfish people realized that none of them were going to be able to eat unless they helped each other to do so. And from that day on, the people of the country started helping each other by putting food in each other's mouths. When they start helping each other, they stop being so selfish.

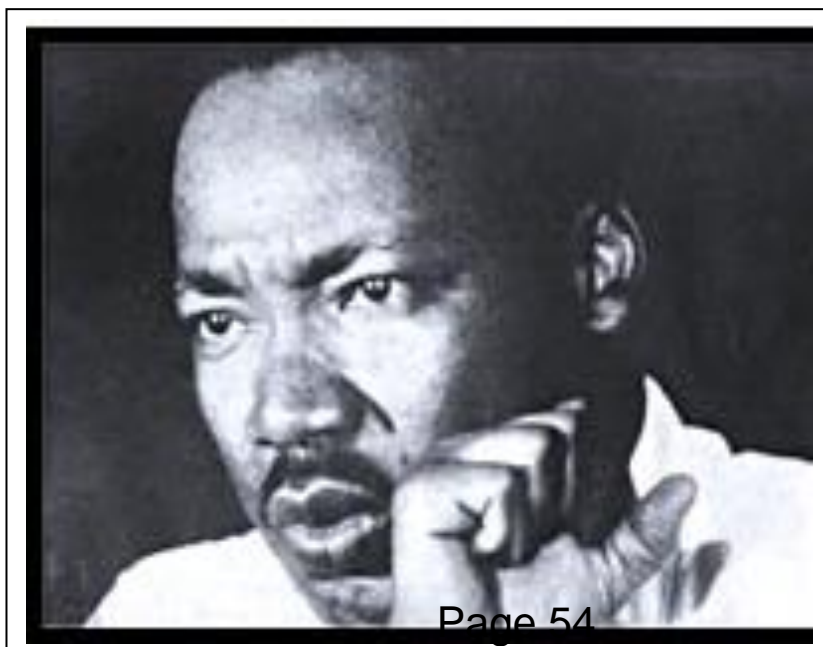
This story can be presented by making a mime, or by asking pupils to work out the problem themselves with two long pieces of wood.

Martin Luther King

Parts of Martin Luther King's 'I Have a Dream' speech can be presented by reading a bit of it or by playing a recording of the speech. The speech can be heard and seen on video on the Encarta CD ROM. Here is the famous part of the speech:

'I have a dream, that one day all God's children, blacks, whites, Jews, Gentiles, Protestants and Catholics, will be able to walk hand in hand and sing the words of the old song of the black people , 'In free at last, free at last, thank God Almighty, we are free at last.'

It is possible to present worship on Martin Luther King when dealing with a large number of themes eg living together, words, famous people. The speech can be used in conjunction with a contemporary event where the work of Martin Luther King is presented as a whole-school worship service. Pupils can then be asked to prepare a *collage* of pieces from recent newspapers which show prejudice based on race, skin colour, religion, gender etc. as part of class worship.



The story of Zacchaeus

The story of Zacchaeus: a still exercise

Sit comfortably in your chair..... close your eyes... let your shoulders relax..... and listen carefully

We want to leave the classroom and go back two thousand years..... You live in a small village called Jericho in a country called Palestine... It is a very hot day Feel the heat of the sun on your side... It hasn't rained for a while..... Look at the dust on the roads..... You are standing on the side of the road that goes into the village..... ... There is a large group of people standing around you... How does it feel to stand here in the great heat?... Everyone feels excited..... You are all expecting a man called Jesus of Nazareth who is traveling to a village Jericho today..... You have been waiting a long time for him..... How do you feel now?... Some of the people in the group have seen Jesus before and seen him teaching, telling stories and even healing people who are sick..... Many people in the group are talking about Jesus..... Listen..... What are they saying?... Why do you want to see Jesus?... The sun is still blazing.....

Suddenly, you feel yourself being pushed from behind..... You turn back and see a man trying to push in front of everyone... What goes through your mind?... You realize that the man trying to push to the front..... Zacchaeus is a tax collector..... He goes from house to house demanding your brass and the brass of your friends in order to give it to the Romans... You hate the Romans..... You hate tax collectors too..... They always take more money than they should..... This is theft..... And here he is trying to push ahead..... What do you say to Zacchaeus? What do your friends say to him?...

Zacchaeus is a small man and he realizes that he cannot see Jesus in the crowd because you and your friends are too tall for him to see above you..... Then, you see Zacchaeus climbing a sycamore tree..... Suddenly, someone shouts: "Look, Jesus is coming !" You are standing almost right in front..... . You are sure to get to talk to Jesus..... But, then Jesus lifts his eyes from the group and looks up to the tree..... He has seen Zacchaeus sitting in the tree..... You hear Jesus shouting: "Zacchaeus, come down from there! Take me to your house. I would like to stay with you for a while ." ... You see Zacchaeus hurrying from the tree and running home to prepare dinner for Jesus..... You can't believe what has happened..... What is the reaction of the group of people who waited in the hot sun?... What do people say to each other?... Now, we are going to return to the classroom at Ysgol Rhydyrafon..... Open your eyes when you are ready.....



A still exercise like this can be used when dealing with a theme such as forgiveness, turning over a clean sheet, friends and so on. It is very important that pupils have the opportunity, at the end of the stilling exercise, to discuss their feelings. Here are some points to discuss:

- *How did it feel to wait for Jesus in the group of people?*
- *Why did you want to see Jesus?*
- *How did you feel when Zacchaeus started pushing in?*
- *How did you feel about Zacchaeus?*
- *What was your reaction when Jesus went to Zacchaeus' house for dinner?*
- *Why do you think Jesus wanted to go to Zacchaeus' house?*
- *What do you think would have happened next?*

It is important at the end of this exercise, that the teacher returns to the end of the story to show that Zacchaeus has turned a clean slate:

"When Jesus went to the house of Zacchaeus, he said to him, "I will give half of everything I have to the poor. And if I have cheated anyone I will give back to him four times as much as you dishonestly took from him." Jesus said, "Today a soul has been saved!" Zaccheus blessed and went into his house very happy."



Agenda Item 8

Cadeirydd/Chair:

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e-bost/e-mail: smc.taniaapsion@gmail.com

Ysgrifennydd/Secretary:

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31 January 2023

Dear SACRE Clerk

On behalf of the WASACRE Executive, I would like to share our appreciation of SACREs and SACs in Wales for all the commitment and hard work that has gone into producing their new agreed syllabi for RVE. It has been quite a journey for us all, with both time and process challenges, and to have been ready for the roll-out of the Curriculum for Wales is a real achievement. We hope that you have felt supported by WASACRE during this period.

Looking to the future, as part of our continuing support, WASACRE has responded positively to a request from the Welsh Government to undertake a short desk-based exercise, which involves looking at the text of the agreed syllabi for each local authority to get a sense of how faithful these are to the vision and ethos of RVE in the Curriculum for Wales. Within the broader and important context of local determination, we are hoping that this will be a supportive exercise in the first year of the curriculum roll-out and offer an opportunity to share practice across Wales.

The WASACRE Project Team includes: Tania ap Sion, Libby Jones, Kathy Riddick, Rachel Samuel, Elizabeth Thomas, and Paula Webber. All team members have been involved in the drafting of the RVE statutory guidance on Hwb and/or are also involved with the national level professional learning for RVE. The contribution of Elizabeth Thomas has the additional benefit of including on the team expertise relating to schools with a religious character.

Thank you again for all the work that you do for RVE and RE in your local authorities. We can be very proud of the strength of our SACREs in Wales.

Your sincerely,

The Revd Dr Tania ap Siôn

Chair of WASACRE



Cadeirydd /Chair:
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ffôn/tel: 07779 168084

13 February 2023

Dear Clerk to SACRE,

Following our normal annual process, I am writing to invite SACREs to make nominations for new members of the WASACRE Executive Committee. Please would your SACRE discuss any nomination that they wish to make at their spring term SACRE meeting. Please note that if your SACRE is already represented on the Executive committee, with the exception of Secretary, Assistant Secretary and Treasurer, according to the WASACRE Constitution you will not be able to nominate a person from your own SACRE at this time. However, this does not prevent you from nominating a person from another SACRE.

You will notice in the attached members list that there are 2 places available. It is vital for WASACRE to retain a full and varied membership in order to continue its good work. As such we ask for your careful consideration of this request and hope that we receive some nominations.

Please find attached a proforma that should be completed and returned to me at the above email/postal address by **Friday 31 March 2023**. I will send to you the list of the nominations before **Friday 28 April 2023**, so that your SACRE is able to discuss them in their summer term meeting in time for the vote at the Association's AGM in June.

Please note there is an expectation that nominees will be available to attend executive meetings regularly should they be successful in the election at the AGM.

We would like to thank you and your members for your assistance in this matter.

Yours sincerely,

A Parry

Alice Parry

Secretary to WASACRE



**Enwebiadau ar gyfer Pwyllgor Gwaith CCYSAGauC/
Nominations to WASACRE Executive Committee**

2023

ENW CYSAG / SACRE NAME:

Enwebiad / Nomination	Enw / Name	Cyfeiriad e-bost/ E-mail address
Pwyllgor Gwaith/ Executive Committee		
Pwyllgor Gwaith/ Executive Committee		



Aelodaeth Pwyllgor Gwaith CCYSAGauC / Membership of WASACRE Executive Committee 2022/2023

Cadeirydd / Chair – Rev. Dr Tania ap Sion (Wrecsam / Wrexham)

Is-Gadeirydd / Vice Chair – Rev. Edward J. Evans (Pen-y-bont / Bridgend)

Ysgrifennydd / Secretary – Alice Parry (Pen-y-bont / Bridgend)

Ysgrifennydd Cynorthwyol / Assistant Secretary - Libby Jones (Wrecsam / Wrexham)

Trysorydd / Treasurer – John Mitson (Powys)

Cyn-Gadeirydd diweddaraf / Immediate Past Chair – Rachel Samuel (CNP / Neath Port Talbot)

Cyn-Ysgrifennydd diweddaraf / Immediate Past Secretary – Paula Webber

Cynrychiolydd o PYCAG / Representative of NAPfRE – Paula Webber

Aelodau cyffredinol / Executive members:

Jennie Downes - Sir Ddinbych / Denbighshire (2020-2023)

John Meredith - Powys / Powys (2020-2023)

Kathy Riddick - Blaenau Gwent /Blaenau Gwent (2021-2024)

Vicky Barlow - Sir y Fflint / Flintshire (2022- 2025)

Louise Brown - Sir Fynwy / Monmouthshire (2022-2025)

Mathew Maidment - Rhondda Cynon Taff / Rhondda Cynon Taf (2022-2025)

* Cworwm yw 5 aelod / Quorum is 5 members

** Bydd pleidlais mwyafrif yn cyfrif / Majority vote will count

WASACRE Spring Meeting – 21 March 2023

Dear Clerks to SACRE ,

I am emailing you today regarding the **WASACRE Spring Meeting**. The meeting will be hosted virtually by Pembrokeshire SACRE and will take place on Tuesday 21st March. Please pass this date on to your SACRE members. Further details to follow.

Many thanks

Alice