

St. Michael's C of E



Spirituality Policy

Vision

"Life in all its fullness"

Our vision guides us in all that we hope to be, enabling every part of our community to grow and develop. This means growing in body, mind and spirit in order to flourish and experience the joy and hope of, 'life in all its fullness' (John 10.10).

Awaiting approval from LAB

Policy Reviewed and Adopted by Local Advisory Board:	Autumn Term 2026
Date of Next Review:	Autumn Term 2027
Responsible Officer:	Headteacher

Purpose and Church school context

This policy outlines how spirituality is understood, nurtured, planned for and lived out at St. Michael's C of E Primary School. As a Church of England primary school, our approach is rooted in our Christian vision, while remaining inclusive and invitational for pupils, adults and families of all faiths and none.

At St. Michael's C of E Primary School, we strive to bring all together as one loving family. Through strong relationships, we offer a sense of belonging by nurturing all to flourish as unique and responsible children of God.

"But I came to give life - life in all its fullness" (John 10:10)

Spirituality is not a separate subject or one-off experience. It is woven through the curriculum, collective worship, relationships, reflection, prayer, pastoral care, play, leadership, behaviour, inclusion and the daily life of the school.

Our understanding of spirituality

"Spirituality helps us understand ourselves, others, the world and God through the 'wow' and 'ow' moments of life"

To talk about spirituality is to talk about something deep, human and sometimes beyond words. Within our Christian understanding, every person is uniquely created, known and loved by God. Spiritual development helps pupils and adults become increasingly aware of themselves, others, the world and the possibility of something beyond the material.

In line with our school vision, we define spiritual development as an ongoing reflective journey. It teaches us about questioning, understanding and relationships: relationships with ourselves, with others, with the world and, for those who choose, with God. Spirituality enables children and adults to wonder, reflect, ask big questions, express feelings, respond creatively, live out values, develop hope and flourish in *"Life in all its fullness,"* (John 10:10)

Rationale

This policy outlines how spirituality is developed across St. Michael's school. Our children engage in many planned and unplanned development opportunities throughout their time in school.

The Church of England's Vision for Education places Jesus' promise of "life in all its fullness" at the heart of education and embraces the spiritual, physical, intellectual, emotional, moral and social development of children and young people.

The 2023 SIAMS Framework places emphasis on a theologically rooted Christian vision and how this enables pupils and adults to flourish. This policy therefore helps leaders, staff, governors and pupils articulate how spirituality is intentionally nurtured and how its impact can be seen in school life.

Spiritual development is not specific to one curriculum area or activity. It is developed through broad, rich curriculum opportunities, collective worship, RE, relationships, reflection, the school environment, pupil leadership and the lived expression of our Christian values.

Christian values and spirituality

This policy is firmly rooted in our Christian Values. These values help pupils and adults understand spirituality not simply as reflection, but as something that shapes how we live, learn and respond to others.

Christian Value	How is this value lived out in our spirituality policy?
Koinonia	But God has combined the members of the body so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it (1 Corinthians 12:24-26) In Christian teaching, Koinonia describes how Christians come together as a family. The members of our school family are interdependent: all are needed and valued and each person is important to the whole. We are working together to ensure all feel included and valued. Through Christ we all share fellowship with one another as one big family. Koinonia comes from the Greek word meaning community or fellowship. This shows the special relationship we have with each

Christian Value	How is this value lived out in our spirituality policy?
	other where as a community we look after each other, where we are welcomed and accepted, no matter who we are. Together we can grow in our relationship with one another and with God. We come together with Christ at the centre of our school. We will be linking Koinonia to 'The Parable of the Good Shepherd' (Matthew 18)
Creation	Belief in God as creator is not merely a belief about how everything began; it is the perspective from which we are to view all life including our own. It means that we place the highest value on this earth and see life as God's gift. Pre-technological societies lived in close dependence on the earth. The daily struggle for food and shelter, at the mercy of natural forces and the changing seasons, led to a profound respect for the environment. With technological mastery has come a different attitude: one that sees the earth as there to be plundered and exploited. Now we are reaping the whirlwind: with climate change, crises over access to water and food, destruction of habitat and the rapid extinction of species. It is not clear whether the earth can still renew itself or whether the damage has gone too far. It is also not clear that there is the will to stop, to restore this 'blue planet', our only fragile home. In Genesis, God gives humans certain rights over his creation. With these rights, come responsibilities. We are stewards. A steward manages an estate on the owner's behalf. We have been given the earth to look after by God and to hold it in trust for future generations. If the earth is to sustain our children and succeeding generations, this clearly places limits on how we treat the earth. There have always been elements in the Christian tradition to remind us of our responsibilities and priorities. The Law of Moses made provision for a year's 'Sabbath rest' for the land every seven years and Francis of Assisi addressed the sun, moon, earth, wind and water as his mother, sisters and brothers. We will be reflecting on the wonders of creation and continuing to remind us of the dependence on the earth for our survival, and lead us to thank God as the ultimate source of all the earth's riches.
Endurance	For the LORD is good and his love endures forever; his faithfulness continues through all generations (Psalm 100:5) The word can be used for standing firm in the face of hardship, persecution or scorn, but we hope this is not our situation in our school. We use it more in the context of 'keeping going, and not giving up' as endurance is the special gift that we have when life is difficult or painful that helps us not to give up. The Bible assures us that God's love, mercy, faithfulness and righteousness endure forever (e.g. Psalm 118: 136). Emphasis upon endurance is common in the New Testament, where it is linked with patience and suffering. St Paul is certain that endurance is honed by suffering, is character building, and is characterised by love (Romans 5: 3–4; I Corinthians 4: 12–13). It is linked with self-control, godliness (2 Peter 1: 6) and steadfastness. At its root, endurance is a recognition that life is sometimes difficult and painful, and that it is important not to give up in the face of adversity. Jesus endured rejection, abuse and the cross, and his followers are warned that they may well have to share that pain as persecution took hold. Discipleship is depicted as 'taking up the cross daily' and following in Jesus' footsteps (Luke 9: 23). Endurance and perseverance are only possible where there is hope, and that hope is based on the enduring nature of God's love and faithfulness. Even Jesus, for all his strength and ability to endure, looked to his disciples to help and sustain him by watching and praying with him (Matthew 26). We will be linking Endurance to the story of 'The Parable of the Sower' (Matthew 13, 1–9 & 18–23).
Wisdom	Christ, the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength. (Corinthians 1:24-25)

Christian Value	How is this value lived out in our spirituality policy?
	Wisdom is not just about how clever someone is; it is about how we use our knowledge to make the right choices and decisions. God wants us to use our wisdom so that we can consider the consequences of our actions. What difference will we make to others? How can we use wisdom to affect our thoughts, words and actions and an awareness of the true value of things. One of the bible stories we will use for this value is The wise and foolish builders (Matthew 7: 24-27).
Justice	(Deuteronomy 16:20) Follow justice and justice alone. Spirituality not only looks at the 'Wows' but it also looks at the 'Ows'. They need to become aware of the world in all its wonder but also a sad realisation of its many problems, i.e. to realise that the world is both 'awe-full but also sadly 'awful' at times too. While looking at the Ows children will discuss how and if justice can be achieved.
Hope	The beginning of John's Gospel says 'The light shines in the darkness and the darkness has not overcome it.' Throughout his life Jesus gave hope to others and the resurrection of Jesus shows us that evil can never ultimately triumph over love. Hope is an attitude of mind that we develop through faith in God and each other. This helps us to keep going even when things get hard and when we face new challenges. Together we can turn hope into reality. We will be linking Hope to "When God Saved A Family" (Genesis 6:5-9:17; Matthew 24:37-38; Luke 17:26-27)
Service	Words relating to 'servant' and 'service' are central in Christian theology. Some of the most important prophecies in Isaiah speak of the coming of the 'Servant of the Lord' and his role as a 'suffering servant.' That is why Jesus said that he 'came not to be served, but to serve, and to give his life as a ransom for many.' Jesus washed the feet of his disciples at the Last Supper. This turned upside down the normal relationship between master and disciple, leader and follower. In many ways, this astonishing action symbolizes the essence of the Incarnation: God stooping to share the human condition. Jesus is very clear about the meaning of his action: 'Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done.' The parable of the Good Samaritan shows we should serve those in need whoever they are. Such service is not offered to gain some advantage for ourselves. 'Going the extra mile' involves sacrifice, putting ourselves out for someone else's benefit. Serving God means serving others. It also means that we cannot serve other masters as well – such as money. However, the Christian message is equally clear that service is not all about restrictions. It is precisely in a life of service that we become most truly free.

The four elements of spiritual development

The four elements of spiritual development form the basis of our work with children in developing a strong sense of spirituality. Adults in school are also encouraged to develop their own spirituality for their own wellbeing and so that they can effectively support pupils.

Element	What this involves
Self	Awareness of feelings; ability to reflect and express; awareness of uniqueness; gratitude; personal faith or worldview; imagination and creativity.
Others	Empathy, respect and dignity; loving your neighbour; being loved and showing care; making a difference; duty and responsibility.
World	Awe and wonder; enjoyment of everyday miracles; time for what matters; appreciation of beauty in art, music, science, nature and human creativity.
Beyond / transcendence	A sense of what lies beyond the material; opportunities for prayer and stillness; questions about life, death, suffering, meaning, God and human purpose.

Windows, Mirrors and Doors

Opportunities for spiritual development are both planned and unplanned. Children are encouraged to reflect on their own development using the "Windows, Mirrors and Doors" framework.

Opportunity	What is involved?
Windows: learning about life	Opportunities to look out on the world, gaze, wonder and notice “Wow” and “Ow” moments. Pupils encounter beauty, joy, injustice, inequality, creativity, science, nature, technology and human experience.
Mirrors: learning from experience	Opportunities to look inward, reflect on feelings, ask big questions, consider personal responses and learn from the insights, beliefs and experiences of others.
Doors: learning to live out values and beliefs	Opportunities to respond through action, creativity, prayer, service, courageous advocacy, change-making and living out our Christian values.

Where spiritual development opportunities occur

Spiritual development occurs in many ways, both planned and unplanned. We aim to ensure that children:

- have regular times for quiet, stillness and reflection, including worship, stories, candles, outdoor reflection, prayer spaces and areas around school;
- are provided with opportunities for creativity, imagination and expression through the curriculum and wider school life;
- have purposeful and regular opportunities for prayer, including thankfulness, reflection and invitations to connect with God;
- have regular opportunities to explore, express and share feelings safely;
- see positive relationships modelled by adults and pupils, including how we speak to, forgive and value one another;
- have opportunities to express awe and wonder, appreciate beauty and recognise connections in the world;
- are encouraged to reflect on mistakes, seek forgiveness, restore relationships and say sorry where appropriate;
- are encouraged to show perseverance, respect, trust, compassion, justice and service in practical ways;
- have opportunities to explore “Big Questions”, particularly through RE, collective worship, PSHE, English, science, history, geography, art and outdoor learning.

Specific areas which contribute to the spiritual growth of pupils include collective worship, Religious Education, the wider curriculum, pastoral care, behaviour and relationships, courageous advocacy, pupil leadership, the school environment and the general ethos of daily school life.

Spirituality in Collective Worship

Collective Worship is the beating heart of St. Michael’s C of E Primary School. It provides the opportunity for our school community to share experiences, ideas and understanding. It is the context in which the language of spirituality is regularly and explicitly shared.

Through daily Collective Worship, pupils are offered a space for hearing the Christian story and encountering Christian spiritual practices such as prayer, Bible reading, reflection, liturgy and music. Worship is invitational, inclusive and inspirational, giving pupils and adults the opportunity to participate or reflect with integrity.

Opportunities to reflect on the “Wows” of life, such as beauty and joy, are given alongside time to reflect on “Ow” moments of disappointment, pain or injustice. Pupils are given time to consider their responsibilities to others and to grow in love, hope and service.

Spirituality in Religious Education

The Church of England’s Statement of Entitlement outlines the aims and expectations for Religious Education in Church of England schools and guides this school’s approach to RE and spirituality.

Learning in RE provides a safe space for pupils to explore their own religious, spiritual and philosophical ways of seeing, living, thinking, believing and belonging. It enables meaningful and informed dialogue with people of all religions and worldviews, linking learning to pupils’ own developing sense of spirituality.

Spirituality across the curriculum

Spirituality is planned for across the curriculum through moments of awe and wonder, ethical reflection, beauty, creativity, human achievement, struggle, mystery, injustice, service and big questions. Subject leaders and teachers should consider where their curriculum naturally provides opportunities for pupils to encounter Windows, Mirrors and Doors.

- Science may prompt wonder, curiosity and responsibility for creation.
- English may explore human experience, imagination, empathy and moral choices.

- History and geography may explore identity, belonging, justice, place, stewardship and human impact.
- Art, music and drama may offer opportunities for creativity, expression, beauty and stillness.
- PSHE/RSE may support relationships, wellbeing, dignity, respect, emotions and responsible choices.
- Outdoor learning and play may support awe, gratitude, risk, resilience, cooperation and connection with the natural world.

Inclusion, dignity and respect

Spiritual development is for every child and adult. Opportunities are planned and adapted so that pupils with SEND, disabilities, medical needs, communication needs, sensory needs, social and emotional needs, EAL or other individual circumstances can participate meaningfully.

No pupil or adult should be pressured to share personal beliefs, pray aloud or act as a spokesperson for a faith, culture or worldview. Spirituality at St. Michael's is invitational and respectful, grounded in the Christian character of the school while protecting freedom, dignity and conscience.

Staff, governors and the wider community

All adults have a role in nurturing spirituality through the quality of relationships, language, modelling, environment and opportunities they provide. Staff induction and professional development should support a shared understanding of spirituality, the school's Christian vision and the use of the Windows, Mirrors and Doors framework.

Governors and the Local Advisory Board monitor how the school's vision and values are lived out and how spiritual flourishing is supported across the school community. Partnerships with the parish church, Diocese, Trust, families and wider community strengthen this work.

Monitoring and evidence of impact

Spirituality is not assessed through levels or grades. Its impact is seen through pupils' language, questions, reflections, behaviour, relationships, creativity, courage, service, sense of belonging and ability to consider themselves, others, the world and beyond. Leaders may gather evidence through pupil voice, learning walks, worship reflections, curriculum planning, floor books, displays, RE work, staff discussion, governor visits, examples of courageous advocacy and observations of daily school life.

Monitoring should ask whether pupils and adults are being given meaningful opportunities to flourish spiritually and whether the school's Christian vision is shaping policies, practice and relationships.

Review

This policy will be reviewed annually by the Headteacher, relevant subject/leads and the Local Advisory Board, or earlier if SIAMS guidance, diocesan guidance, Trust expectations or school practice changes.

References and supporting guidance

- Church of England Vision for Education: Deeply Christian, Serving the Common Good.
- SIAMS Framework for Anglican and Methodist Schools.
- Church of England Statement of Entitlement for Religious Education.
- School policies for Religious Education, Collective Worship, PSHE/RSE, SEND and Inclusion, Behaviour, Equality, Safeguarding and Curriculum.