



Prayer and Liturgy Policy

MISSION STATEMENT

ACHIEVING EXCELLENCE TOGETHER

Our purpose is to develop learning in a Christian, caring environment and to promote the Catholic faith.

Inspiring independent learners with Jesus by our side

OUR CORE VALUES

Pride ~ Respect ~ Responsibility ~ Challenge ~ Curiosity

Our aim is:

- ◆ To **enable** everyone within the school to develop their full potential - spiritually, academically, socially and physically.
- ◆ To **provide** a high-quality education which promotes the most desirable attitudes, values, skills and understanding.
- ◆ To **foster** the Catholic faith of the school community through prayer, worship and liturgy and to encourage and develop links with the family and the parish.
- ◆ To **promote** moral issues - justice, care, forgiveness, respect, self-discipline and to value the importance of relationships both within school and in the wider community.
- ◆ To **promote** equal opportunities by acknowledging and respecting the needs of individual children and by celebrating their achievements.
- ◆ To **maintain** school improvement through critical appraisal and the pursuit of challenging targets.

1. The context of this prayer and liturgy policy

'The celebration of Catholic liturgies and prayers as an integral part of the learning and teaching should enable the school community to become reflective, experience the presence of God and should develop a mature spiritual life.' (Marcus Stock (2012), *Christ at the Centre*, Catholic Truth Society, 23.)

2. Statement of requirement

- The law requires all maintained Catholic schools to provide an act of daily collective worship (prayer and liturgy) for all pupils that is in accordance with the rites, practices, disciplines, and liturgical norms of the Catholic Church (School Standards and Framework Act 1998, schedule 20; Instrument of Government, clause 2).

- The law requires all maintained schools to recognise and respect that parents have the legal right to withdraw their children up to the age of 16 from prayer and liturgy (School Standards and Framework Act 1998, s.71 (1A)).
- The school's provision for prayer and liturgy will fulfil pupils' entitlement to experience the range of liturgical treasures of the Church, including a shared repertoire of prayers and liturgical music with which pupils in the school will be familiar.
- Prayer and liturgy are not designated curriculum time. In the context of the Catholic school, this means that times of prayer and liturgy are not considered to be part of the allocation of curriculum time for Religious Education.

3. Responsibility

i. Governance

The governors, as guardians of the Catholic school's life and mission, have a responsibility to ensure that:

- prayer and liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the *Prayer and Liturgy Directory*
- there is a named person(s) who is responsible for prayer and liturgy in the school
- the prayer and liturgy policy is updated regularly and shared with all stakeholders
- there is a budget for prayer and liturgy that reflects its centrality to the life of a Catholic school.

ii. Headteacher

The headteacher, as the spiritual leader of the school as a Catholic community, ensures that:

- prayer and liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the *Prayer and Liturgy Directory (App1)*
- they work in partnership with the leader(s) for prayer and liturgy
- those responsible for prayer and liturgy in the school have been given appropriate training and formation to ensure that all guidance is followed and adhered to
- there are suitable resources for prayer and liturgy in the school.

iii. Prayer and Liturgy Lead

Those responsible for prayer and liturgy ensure that:

- prayer and liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the *Prayer and Liturgy Directory*
- there is an Annual Plan of Provision (APOP) (App 4) for prayer and liturgy across the school year which identifies liturgical seasons and key celebrations, as well as opportunities for the celebration of the Sacraments there is daily planned prayer for all pupils, appropriate to age and ability, as outlined in the *Prayer and Liturgy Directory*
- pupils are supported in their liturgical formation to take an active role in the planning, preparation, and delivery of prayer and liturgy according to their age

and capacity, and in a manner which facilitates their progressive participation (App 3)

- resources to support the planning of prayer and liturgy are appropriate and readily available to staff and pupils
- induction on prayer and liturgy takes place for new members of staff as required
- staff have access to effective training and formation opportunities
- monitoring and evaluation of prayer and liturgy take place regularly and feed back into planning for future liturgies
- monitoring of prayer and liturgy is reported to the headteacher and governing body to support whole-school development and the Catholic life of the school
- there is collaboration with local clergy and parishes
- liaison with the Diocesan Advisory Service and others is maintained to ensure they keep updated with best practice.

4. Overview of prayer and liturgy provision

Pray frames each and every day, all classes pray the morning offering at the start of each day, say grace before and after lunch and our prayer at the end of each day.

Teachers are encouraged to employ a variety of styles of prayer in their classrooms. These include: traditional prayers (App 2) quiet private prayer; written prayers or letters to God; informal or spontaneous prayer arising from discussion, events etc. As the children gain in maturity, they are helped towards experiencing short periods of meditation/reflection. They will become involved in the planning of classroom prayer by choosing religious objects/images to focus upon, music, stories, different themes etc. depending on age.

Focal points for prayer both in the classroom and around the school are provided where appropriate:

Crucifix in each room and the main hall

Displays mounted with Liturgical themes or seasons

Prayer Space in each classroom: featuring a crucifix, candle, bible, interactive items/artefacts.

Crib at Christmas

Statues, pictures/icons, candles etc.

Prayer Area

MONDAY

At the start of the school week our Assembly reflects upon the "Liturgy of the Word" of Sunday's Mass. We set the Liturgical message from the readings as the theme for our week.

TUESDAY

Individual class Celebration of the Word adult led or pupil led according to the progression of expectation (App 3)

WEDNESDAY

Separate Key Stage assemblies linked to our 'Statements to Live by', the Liturgical Year or to aspects of Catholic Social Teaching are held.

THURSDAY

Laudate (Hymn Practice). Learning hymns and songs which reflect the liturgical calendar, scripture and Christian values. Pupils are encouraged to sing in parts and use signing and actions to elevate their praise. Scripture linked to the hymns is shared with pupils.

Throughout the year pupil led Class Assemblies are also planned.

FRIDAY

These assemblies celebrate the achievements of either whole classes, groups, teams or individuals. There is a strong emphasis on perseverance, resilience, effort and consideration for others.

Annual plan of provision (APOP)

A plan of Mass celebrations across the year, opportunities for the Sacrament of Reconciliation, and special liturgies is created by the prayer and Liturgy lead and parish priest at the start of each year. This document is shared with all staff and the parish. (App 4)

5. Resourcing

Prayer and liturgy are central to the school's understanding of itself as a Catholic school, and this is reflected in the annual budget allocation and available resources, including staff time, chaplaincy provision, and dedicated spaces for prayer and liturgy. The Catholic character of the school is reflected in religious artefacts and images on display throughout the building. Dedicated spaces for prayer and liturgy will be furnished and maintained as such, and updated to reflect the Church's liturgical season. Staff training and formation costs will be funded separately to ensure that all staff are able to fulfil their responsibility to contribute to the prayer and liturgical life of the school.

6. Training and formation

All new staff will be supported during induction and beyond, so that they fully understand the responsibility they carry within their individual role for leading prayer and liturgy in the school. Any individual training needs will be identified and addressed through training and formation. There will also be the opportunity for whole-staff professional development at least once a year, so that all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead as required.

7. Monitoring and evaluation

Monitoring and evaluation of the quality and impact of prayer and liturgy will take place regularly, and at least annually, and involve all key stakeholders: pupils, parents, staff, clergy, and governors. Areas for development will be identified and issues raised will be actioned and evidenced as appropriate.

Approved and adopted by the governing body: Spring 2025

to be reviewed: Annually

Appendices

Appendix 1 – Participation in Liturgy

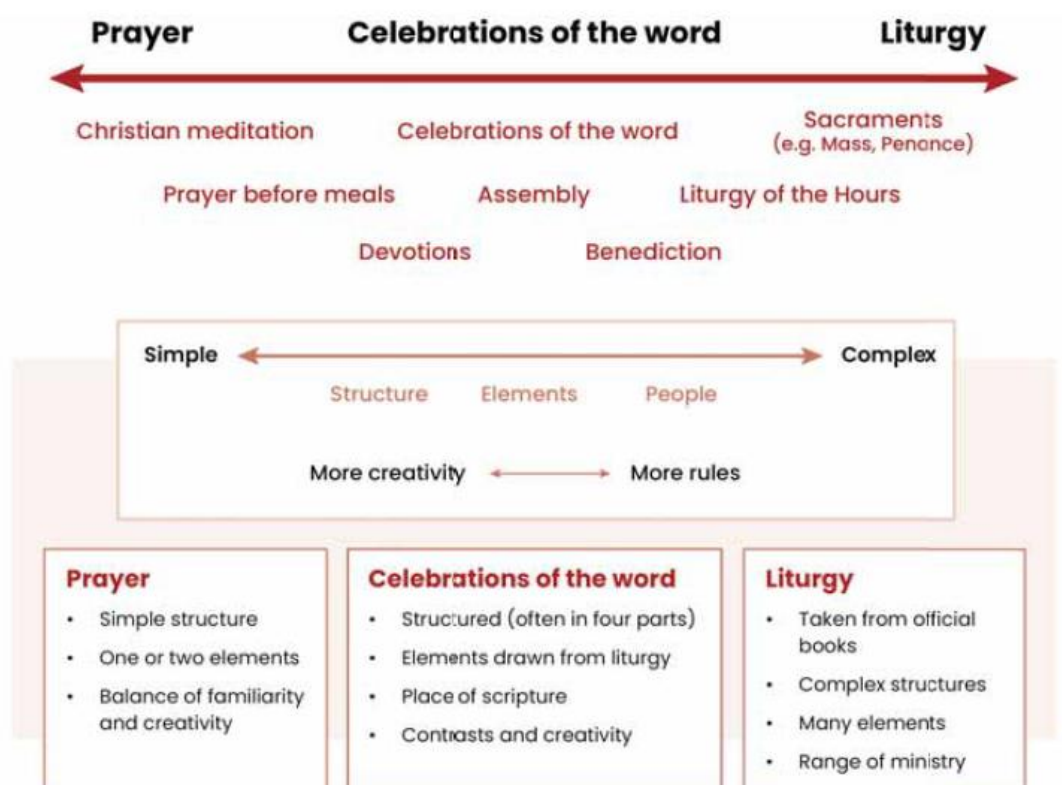
Appendix 2 – Progression of prayer

Appendix 3 - Pupil led Celebration of the Word progression from Reception - Y6

Appendix 4 – Annual Plan of Provision (APOP)

Appendix 5 – Sacramental Programme Arrangements

Appendix 1 Participation in the Liturgy



Participation in the liturgy

To participate in the liturgy is to participate in the Paschal Mystery. Each time we celebrate, the Holy Spirit deepens our participation in Christ's redeeming work and gives us the grace to share daily in his life and mission. Our experience and understanding of what we are about, however, will vary due to our age, development, and the circumstances in which we gather. So participation can never simply be action.

It is also about the engagement of hearts and minds, the imagination, memory, and will – it plays out in the choices we make and the actions we take as a community and as individuals. Participation is therefore both interior and exterior, and there is a close interplay between the two.

Full, conscious and active terms express the underlying attitude of mind and heart that a person brings to the liturgy. This attitude is rooted in how each person approaches life itself. These aspects – full, conscious, and active – are not separate, but work together.

- **To participate 'fully'** means appreciating that the whole gathered community is involved (as well as the wider Church); on an individual level, that the whole person is engaged through body, mind, and spirit; and that the individual is also sharing in the work of the whole gathered community (as well as of the wider Church).
- **To participate 'consciously'** requires that the individual has an appreciation of the meaning of what is happening and has a glimpse into the mystery. Therefore the liturgy should be appropriate to the participant's age and development.
- **To participate 'actively'** means to enter the liturgy with an openness to God's grace, so that the encounter between Christ and his people in the celebration can change us and have a direct impact on the way we live our lives in the future. From this it becomes clear that the term 'active' here is used in a very different way to when it is found in educational terms such as 'active learning'.

Appendix 2: Progression of Prayer

There is a long tradition of Christians learning prayers and phrases of scripture by memory. This was not only the consequence of a pre-literate society, but a way to provide people with core texts which they could call upon when needed. We speak about learning prayers 'by heart' so that they can spring from the heart.

In *Catechesi Tradendi* St Paul VI wrote:

The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memory-less catechesis. What is essential is that the texts that are memorised must at the same time be taken in and gradually understood in depth, in order to become a source of Christian life on the personal level and the community level.

This suggests that Catholic pupils not only learn common prayers, but are helped to appreciate how each text draws them into a relationship with Jesus, so that these texts become a foundation for their ongoing prayer life. Care will need to be taken that the list of prayers given below is introduced gradually according to each Key Stage, with sensitivity to the age, personal development, and capacity of the pupils in the school.

Even where prayers are known by heart, there will be circumstances, such as in the celebration of the Sacrament of Penance and Reconciliation, where assistance might be necessary.

The prayers and responses of the Mass should be familiar to Catholic pupils. However, in the celebration of the liturgy, we hold a corporate memory of the texts. Prayers we may not be able to remember individually we are able to recite together with confidence.

It is important that pupils, during their time at school, encounter a wide range of prayers. They should have a familiarity with the common texts of the Catholic tradition, but also appreciate that there are many ways of praying and languages of prayer. (pg 46 PLD 7.10)

Prayer has been traditionally described as 'lifting up of the hearts and minds to God', which means it involves our whole person – our head as well as our heart.

Age 5–7 (EY/KS1)	Age 7–9 (Lower KS2)	Age 9–11 (Upper KS2)
<ul style="list-style-type: none">• The Sign of the Cross• The Lord's Prayer• Hail Mary• Glory be• Grace before meals• Grace after meals• Eternal Rest	<ul style="list-style-type: none">• The Apostles' Creed• An Act of Contrition• Angel of God• Come, Holy Spirit• The Prayer of St Richard of Chichester	<ul style="list-style-type: none">• Morning Offering• The Rosary• The Magnificat• Act of Faith• Act of Hope• Act of Love
<p>Each key stage will build on the prayers taught from previous years. All prayers are available in The School Prayer Book A morning offering is prayed by all pupils appropriate to their age and phase Grace before and after meals is prayed by all pupils appropriate to their age and phase</p>		

Appendix 3:

Pupil led *Celebration of the Word* progression from Reception – Y6

The fundamental structure that recurs across prayer and liturgy is one of call and response: God speaks to his people in his word (the scriptures), and they respond. Their response may take many different forms: praise, thanksgiving, or acknowledgement of the need to change. However, the basic pattern holds; it is God who takes the initiative and who speaks, and we who listen and respond. In the liturgy, this pattern is frequently expanded into longer structures by the addition of opening and closing sections. This creates a four-part structure, which can be expressed as:

- *Gather*
- *Word or listen*
- *Response/Action*
- *Send/Go Forth/Mission*

The beginning and end show that this prayer does not take place in a vacuum. We need to gather to establish who we are as a praying community and to recognise that it is God who has called us together. We need to be sent so that, transformed by what we have heard and done, we can play our part in the Church's service to the world.

This four-part pattern is very flexible. Each part can be simple or elaborate. To gather, we might just light a candle and be silent, or make the sign of the cross, or our gathering might be the Introductory Rites at Mass. For celebrations of the word, the context of the celebration may therefore affect the relative weight of the different parts.

The focus is a proclamation of the scriptures, read from the bible/lectionary, and a gathered response. At its simplest it might be a moment of gathering to centre minds and hearts, a short reading, a time of silent reflection, and an invitation to move back to the rest of the day. Fuller patterns have a more developed introductory section (as at Mass) and the inclusion of intercessions as a response to the reading. At its most complex, this pattern can be expanded into a typical carol service, where there is often a sequence of readings, to which carols and prayers form a response. A celebration of the word will form the basis of many longer times of prayer, including assemblies or special liturgies to mark times in the school year. (ref PLD 7.2 & 7.3)

EY	KS1	LKS2	UKS2
Celebration is planned by the class teacher. Prayer focus is set up by the teacher and discussed with the children (e.g. What can you see?) Scripture is chosen and read by adult. Artefacts and music are chosen to be age appropriate and support the prayer focus and participation. Basic responses and prayers used for participation. Resources help children to focus in the silence.	Celebration is planned by the class teacher. Prayer focus is set up by the teacher with the help of a small group of children and discussed with the children. Scripture is chosen and read by adult. Artefacts and music are chosen to be age appropriate and support the prayer focus and participation. Basic responses and prayers used for participation. Activities for pupils to respond to are introduced.	With support from teacher prayer leaders prepare the celebration: CoW planner and resources used to help plan. Pupils set up the prayer focus with appropriate artefacts and liturgical colours. Adult chooses the scripture to guide the prayer session. Music is chosen to support the prayer focus and participation.	Pupils plan the celebration (<i>under teacher supervision</i>). CoW planner and resources used to help plan. Pupils are encouraged to select the reading in the Bible (quoting the Bible reference). Appropriate music. Pupils prepare prayer focus with appropriate artefacts and colours. Pupils may make resources for the prayer session. (e.g. ppt, cards). All pupils have an opportunity to plan & lead a class Celebration of the Word.

Appendix 4: APOP (Annual Plan of Provision)2024/25

Date	Time	Theme	Who	Prepared by	Where
Th 12 Sept	2.30	Mass – New School year	Whole School	Louise	School
Wed 23 Oct	2.40	Service - Harvest	Whole School	Louise/MV (facilitate)	School
Mon 11 Nov	2.30	Mass- All Saints/Holy Souls Remembrance	Whole school	Year 5	School
Tue 3 Dec	10.10	Reconciliation with Fr. Paul	Y3	Fr Paul	Church
Tue 3 Dec	11.00		Y4	Fr Paul	Church
Thur 5 Dec	10.10		Y5	Fr Paul	Church
Thur 5 Dec	11.00		Y6	Fr Paul	Church
Mon 16 Dec	2.00	Advent Service	Whole School	EY/KS1	Church
Wed 11 Dec	2.00	KS2 Production	parents	KS2	School
Thu 12 Dec	2.00/6.00		parents	KS2	School
Fri 20 Dec	1.15	Mass – Christmas/Advent	Whole School	Louise	Church?
Mon 6 Jan	10.45	Mass - Feast of the Epiphany	Whole School	Louise	School
Sun 26 Jan	11.15	FHC Enrolment Mass	FHC Sacramental Programme	Fr Paul /LC/LM	Church
Wed 5 March	2.30	Mass – Ash Wednesday	Whole School	Year 4	School
		Reconciliation Service /Stations of the Cross	Year 5 and year 6	Fr. Paul/Staff	St. Bede's Church
		Reconciliation Service/Stations of the Cross	Year 4	Fr. Paul/Staff	St. Bede's Church
		Lent for KS1	Y1/Y2	Louise	?
Thur 20 March	6.00pm	First Forgiveness	Sacramental pupils/Staff	Fr. Paul/Staff	St. Bede's Church
Fri 25 Apr	2.30	Easter Mass	Whole School	LC	School
Fri 23 May	CoW	St. Bede' feast day	Whole School	Louise	School
Mon 9 June	10.45	Pentecost	Whole School	LC/prayer leaders	School
Sat 21 June	10.00	First Holy Communion Mass	Sacramental Pupils/Staff	Catechists (LC/LM)	St. Bede's Church
Fri 27 June	9.30	Feast of Sacred Heart /FHC	Whole School	Y3	School
Thur 17 July	6.00	Y6 Leavers Mass	Year 6/Family	Y6	School
Mon 21 July	9.30	End of Year mass	Whole School	Louise/MV	School

ref. 7.4 Prayer and Liturgy Directory - Understanding and Celebrating Mass

ref.7.5 Prayer and Liturgy Directory - Understanding and Celebrating Reconciliation

The celebration of Mass is central to the life of the school community. When Mass is celebrated in school (preparing the hall/classroom) consideration is given to creating a sacred space through the

use of seating, decoration, lighting. Preparation is supported by Fr Paul and Sr Phyllis providing items/cloths required.

Fittings

- Altar
- Ambo (or lectern)
- Processional cross and/or altar cross

Books

- Roman Missal
- All volumes of the Lectionary

Vessels

- Paten: a shallow dish for holding the host(s) for the Eucharist
- Ciborium: a covered dish for storing consecrated hosts (plural *ciboria*)
- Chalice: a large cup for the wine for the Eucharist
- Cruets: small containers for the water and wine used in the preparation of gifts

Linen

- Altar cloths
- Corporal: a square cloth placed on the altar underneath the chalice and paten so that no fragments are discarded
- Purificator: cloth used to wipe the chalice after Communion
- Lavabo cloth: cloth used to dry the priest's hands at the preparation of gifts

Perishables

- Altar breads
- Wine
- Water
- Candles
- Matches

Items used should conform to the norms set out in the *General Instruction of the Roman Missal*.

Sacred objects will be stored carefully, respecting their dignity, and not used for other purposes.

Arrangements will need to be made for the purification of vessels in a suitable designated area, and for the cleaning of purificators and lavabo towels etc. after the celebration.

(ref. 9.2 *Prayer and Liturgy Directory Glossary*)

Appendix 5: Sacramental Programme

Pupils in Year 3 and above who have been baptised into the Catholic Church are invited by the school and parish to join the Sacramental Programme.

January – Mass of Induction

Lent – Receive the Sacrament of Reconciliation

Summer Term – Receive the Sacrament of the Eucharist.

2024/25 programme

As part of the preparations to receive the sacraments, the parish arrange meetings with parents.

School delivers afterschool workshops with the pupils following the *Making Things Right* and *Called to His Supper* programme.