

Prayer and Liturgy Policy

Our Lady and St George's Catholic Primary and
Nursery School



Approved by: Learning Committee

Date Approved: January 2024

Last reviewed on: February 2022

Next review due by: January 2025

Our Mission Statement

Caritas Christi Urget Nos

The Love of Christ Impels Us

***With Jesus, we join together
To Love, Listen, Respect, Learn and Enjoy***

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.)

Statement of requirement

The law requires all maintained Catholic schools to provide an act of daily collective worship (prayer and liturgy) for all pupils, including those in the sixth form (Section 70, 1988 Education Act) 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). Academies in England are required by their funding agreement and Articles of Association to comply with similar requirements (The Mainstream Academy and Free School: Supplemental Funding Agreement, December 2020; Model Articles for Catholic Academies, February 2019).

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)). Sixth-form pupils can choose to withdraw themselves from prayer and liturgy (School Standards and Framework Act 1998, s.71(1B)).

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.

Responsibility

(a) 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 Coordinator)
- 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.

(b) 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
- 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.

(c) Prayer and Liturgy/RE Coordinator

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 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

- 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.

Overview of prayer and liturgy provision

Prayer & Liturgy takes into account the religious and educational needs of all who share in it:

- Those who form part of the worshipping community in church
- Those for whom school may be their first and only experience of church
- Those from other Christian traditions – or none
- Those from other faith backgrounds

It is an integral part of school life and central to the Catholic tradition.

Principles

All Acts of Worship in this school will:

- Give glory and honour to God
- Be a quality experience, fundamental to the life of the school and its Catholic character
- Enable pupils to develop skills so that they can prepare, organise and lead worship
- Give children positive liturgical experiences, appropriate to their age, aptitude and family backgrounds in order to prepare them for the liturgical life of the Church
- Celebrations will be
 - Short and appropriately paced
 - Simple, including a range of experiences offered in a variety of groupings and in a variety of settings

The Aims of Prayer & Liturgy

We believe that Prayer & Liturgy in our school aims to provide opportunity for all pupils and staff:

- To contemplate the mystery of God
- To meet the Living God
- To reflect on spiritual and moral issues
- To explore their own beliefs
- To respond to and celebrate life
- To encourage full, conscious, active participation and response whether through active involvement in the presentation
- To experience a sense of belonging and develop community spirit
- To develop a common ethos and shared values
- To develop the skills of:
 - Reverence
 - Contemplation
 - Reflection
 - Interpretation
 - Empathy
 - Meditation
- To enrich religious experience and offer opportunities to ponder the Word of God
- To offer opportunities to explore the Spiritual Dimension in ways that enable /empower/uplift/ponder/reflect/empathise
- To grow in liturgical understanding and development
- To pray using prayers which are part of the Catholic tradition
- To reinforce positive attitudes
- To participate fully
- To take time out 'to wonder at', 'to come to terms with' and 'to give worth to.'
- To enable pupils to come into the fullness of Trinitarian life

The Planning, Content and Delivery of Prayer & Liturgy

Daily Prayer & Liturgy in class and in assemblies is planned following a structure with reference to the Church's seasons, Ten Ten Resources, RE Directory in EYFS and 'Come and See programme' in Year 1 onwards, feast days, the curriculum and significant dates e.g CAFOD Family Fast Day, Holocaust Memorial Day. Scripture will be the focus in most acts of worship. Pupils' are provided with a Planning pack including prompt cards for each element of the Prayer & Liturgy session ('Gather, Word, Respond & Mission')

Parish and parents are invited to participate in some celebrations. A variety of prayer styles will be used appropriate to the age of the children and the occasion.

Worshipping Nature of our school

The worshipping nature of our school is expressed in a variety of ways. Among these are:

- Prayer
- Assemblies
- Eucharist

- Sacraments
- Alternative Liturgies
- Classroom Prayer/Worship

Categories of worship

- Praise
- Thanksgiving
- Repentance
- Intercessions

Types of Acts of Worship

- Pupil or Class led
- Teacher led
- Head Teacher
- Senior Management
- Visitor led
- Parent led

Timetable of Prayer & Liturgy

Pupils participate in a daily act of worship, which includes whole school assemblies on two days each week and class based worship on the three other days. Each class will participate in and record a pupil led Prayer & Liturgy session once a week; planned and delivered by a group of pupils. Every class starts and ends each day with a moment of prayer. The Rosary is prayed every Wednesday at 7.30pm via Google Meet in our online school 'Prayer Room'. Classes join the parish for mass at least once every half term with their Buddy classes. The whole school celebrates Holy Days of Obligation by attending Mass at Church. Pupils participate in special liturgies and opportunities for Reconciliation throughout the year.

Children in Year 3 upwards join with their parents, other members of the Parish community and the priests of the Parish in preparing for the Sacrament of First Holy Communion. The school fully supports the work undertaken by the Parish in preparing the children.

Format for Prayer & Liturgy for our school:

- ❖ **Gather** – how we come together, the setting, the environment (quiet reflective music, lighted candles, icons etc.)
- ❖ **Proclaim (Word)** – every liturgy will centre around at least one text from the Bible, with the reading of the day being the first source, The Word of God will be proclaimed from a bible or lectionary
- ❖ **Respond** – The response to the Word may lead into a time of ritual action or communal prayer. The ritual action may vary (dance, music, drama, art, poetry, etc.). We place our needs before God (intercessory prayers)
- ❖ **Go Forth (Mission)** – giving the children something to hold on to from the experience of the liturgy that they can take into their daily lives

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, RE Champion, 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.

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.

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. The school's provision of worship will be evaluated to consider whether it meets the needs of all pupils and whether pupils are making progress in acquiring skills and abilities in organising and leading worship.

Areas for development will be identified and issues raised will be actioned and evidenced as appropriate.

Policy Monitoring and Reviews

The policy will be monitored by the RE Coordinator and reviewed every two years, as part of the regular cycle of policy review conducted by the senior leadership team and governors.

Appendix 1

Common Prayers

This list is introduced in section 7.10 ('Common prayers').

Age phase	5–7 (KS1)	7–9 (Lower KS2)	9–11 (Upper KS2)	11–14 (KS3)
Prayers	<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	<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	<ul style="list-style-type: none">• The Benedictus• The Angelus• Hail Holy Queen• The Memorare• Jesus, Mary and Joseph, I give you• Eternal Rest

The Sign of the Cross

In the name of the Father and of the Son and of the Holy Spirit. Amen.

The sign of the cross is both an action and a statement of faith.
A physical reminder of our redemption in the cross and an expression of faith in the Trinity.

The Lord's Prayer

*Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.*

The Lord's Prayer 'is truly the summary of the whole of the Gospel'. (CCC 2761.)

The Hail Mary

*Hail, Mary, full of grace,
the Lord is with thee.
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.
Amen.*

The first part of the Hail Mary is biblical, drawn from Gabriel's greeting to Mary at the Annunciation and Elizabeth's greeting at the Visitation.

The second part of the prayer has its origins in 15th-century Italy.

Glory be to the Father

*Glory be to the Father
and to the Son
and to the Holy Spirit,
as it was in the beginning
is now, and ever shall be
world without end. Amen.*

The doxology is a short expression of praise of the Trinity dating back to the early Church. It is used extensively in the Liturgy of the Hours and in devotions such as the Rosary.

Grace before meals

*Bless us, O God as we sit together
Bless the food we eat today
Bless the hands that make the food
Bless us Oh God
Amen.*

Prayer after lunchtime

*Thank you God for the Food we have eaten.
Thank you God for all of our friends,
Thank you God for Everything,
Thank you God,
Amen.*

The Apostles' Creed

*I believe in God,
the Father almighty
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,*

At the words that follow, up to and including the Virgin Mary, all bow.

*who was conceived by the Holy
Spirit, born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.*

*I believe in the Holy Spirit,
the holy catholic Church, the
communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.*

Based on baptismal documents of the 8th century but related to texts of an earlier origin.

Act of Contrition

*O my God,
because you are so good,
I am very sorry that I have sinned against you, and with the help of your grace
I will not sin again.*

Based on baptismal documents of the 8th century but related to texts of an earlier origin. One of the forms of the Penitent's Prayer of Sorrow found in the Rite of Penance.

Angel of God

*Angel of God,
my guardian dear,
to whom God's love commits me
here, ever this day be at my side,
to light and guard, to rule and guide.
Amen.*

Come, Holy Spirit

The prayer is based on one by Reginald of Canterbury in the early 12th century.

*V. Come, Holy Spirit, fill the hearts of your faithful.
R. And kindle in them the fire of your love.*

*V. Send forth your Spirit and they shall be created.
R. And you will renew the face of the earth.*

*Let us pray
O God, who by the light of the Holy Spirit,
did instruct the hearts of your faithful,
grant that by that same Holy Spirit,
we may be truly wise, and ever rejoice in your
consolation, Through Christ our Lord.
Amen.*

This prayer is a compilation of a number of liturgical texts drawn from the Mass and Office of Pentecost and the Votive Mass of the Holy Spirit.

Prayer of St Richard of Chichester

*Thanks be to you, my Lord Jesus Christ,
for all the benefits which you have given me,
for all the pains and insults which you have borne for me.
O most merciful Redeemer, friend and brother,
may I know you more clearly,
love you more dearly,
and follow you more nearly,
day by day.*

Amen.

Morning Offering

*O Jesus,
through the most pure heart of Mary,
I offer you all my prayers,
thoughts, works and sufferings of this day
for all the intentions of your most Sacred heart.*

The Rosary

For each mystery or decade, one Our Father, ten Hail Marys and the Glory be is recited.

The Joyful Mysteries

(Recited Monday and Saturday)

The Annunciation (Luke 1:26–38)

The Visitation (Luke 1:39–45)

The Nativity (Luke 2:1–7)

The Presentation in the Temple (Luke 2:22–35)

The Finding in the Temple (Luke 2:41–52)

The Mysteries of Light

(Recited Thursday)

The Baptism of Jesus (Matthew 3:13–17)

The Wedding Feast of Cana (John 2:1–12)

The Proclamation of the Kingdom, with the call to Conversion (Mark 1:14–15; 2:3–12)

The Transfiguration (Luke 9:28–36)

The Institution of the Eucharist (Matthew 26:26–29)

The Sorrowful Mysteries

(Recited Tuesday and Friday)

The Agony in the Garden (Mark 14:32–42)

The Scourging at the Pillar (Matthew 27:15–26)

The Crowning with Thorns (Matthew 27:27–31)

The Carrying of the Cross (John 19:15–17; Luke 23:27–32)

The Crucifixion (Luke 23:33–38, 44–46)

The Glorious Mysteries

(Recited Wednesday and Sunday)

The Resurrection (Matthew 28:1–8)

The Ascension (Acts 1:6–11)

The Descent of the Holy Spirit (Acts 2:1–12)

The Assumption (1 Thessalonians 4:13–19)

The Coronation of Mary Queen of Heaven and Earth (Revelation 12:1; 14:1–5; Isaiah 6:1–3)

Prayer concluding the Rosary

[Hail, Holy Queen, etc. as above]

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

*O God, whose only-begotten Son,
by his life, death and resurrection,
has purchased for us the rewards of eternal life,*

*grant, we beseech thee,
that meditating on these mysteries
of the most holy Rosary of the Blessed Virgin Mary, we may
imitate what they contain and obtain what they promise,
through the same Christ our Lord. Amen.*

The Magnificat

*My soul proclaims the greatness of the Lord,
and my spirit rejoices in God my Saviour,
for he has looked upon his handmaid in her lowliness;
for behold, from this day forward,
all generations will call me blessed.*

*For the Almighty has done great things for me,
and holy is his name.
His mercy is from age to
age for those who fear him.*

*He has made known the strength of his arm,
and has scattered the proud in their conceit of heart.
He has cast down the mighty from their thrones
and has exalted those who are lowly.
He has filled the hungry with good things,
and has sent the rich away empty.*

*He has helped his servant Israel,
mindful of his mercy,
even as he promised to our fathers,
to Abraham and his descendants for ever.*

*Glory be to the Father and to
the Son and to the Holy Spirit,
as it was in the beginning, is now, and
ever shall be, world without end.
Amen.*

Mary's song of praise was first sung to her cousin Elizabeth (Luke 1:46–55).
It is sung daily at Evening Prayer.

Act of Faith

*My God, I believe in you
and all that your Church teaches,
because you have said it,
and your word is true.*

Act of Hope

*My God, I hope in you,
for grace and for glory,
because of your promises,
your mercy and your power.*

Act of Love

*My God, because you are so good,
I love you with all my heart,
and for your sake,
I love your neighbour as myself.*

The Benedictus

*Blessed be the Lord God of Israel:
for he has visited his people and redeemed them;
he has raised up for us a horn of salvation
in the House of David his servant,
as he spoke through the mouth of his holy ones,
his prophets from ages past:*

*To grant salvation from our foes,
and from the hand of all who hate us,
showing mercy to our fathers,
remembering his holy covenant;
the oath he swore to Abraham our father,*

*To grant that freed from the hand of our foes,
we may serve him without fear
in holiness and righteousness
all the days of our life.*

*And you, little child, will be called
the Prophet of the Most High,
for you will go before the Lord
to make ready his ways:
to grant knowledge of salvation to his people
by the forgiveness of their sins;*

*Through the tender mercy of our God,
the Dawn from on high will visit us,
to shine on those who sit in darkness,
and those in the shadow of death;
to guide our feet into the way of peace.*

*Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be,
world without end.*

Amen.

The Cantic of Zechariah, father of John the Baptist, is taken from Luke's Gospel (Luke 1:68–79).
It is sung daily at Morning Prayer.

The Angelus

*V. The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Spirit.*

*Hail, Mary, full of grace, the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.
Amen.*

*V. Behold the handmaid of the Lord.
R. Be it done unto me according to thy word.
Hail Mary.*

*V. And the Word was made flesh.
R. And dwelt among us.*

Hail Mary.

*V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.*

*Let us pray;
Pour forth, we beseech thee, O
Lord, thy grace into our hearts;
that we, to whom the Incarnation of Christ, thy Son,
was made known by the message of an angel,
may by his Passion and Cross be brought to the glory of his Resurrection. Through
the same Christ, our Lord.*

Amen.

The Angelus is traditionally said three times a day: at 6am, 12 noon, and 6pm.

Hail, Holy Queen (Salve Regina)

*Hail, Holy Queen, Mother of Mercy,
Hail our life, our sweetness and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs,
mourning and weeping in this valley of tears!
Turn, then, most gracious Advocate,
thine eyes of mercy toward us,
and after this, our exile,
show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving,
O sweet Virgin Mary.*

The Salve Regina is one of the Marian Anthems sung at Night Prayer.

The Memorare

*Remember, O most gracious Virgin Mary,
that never was it known that anyone who fled to thy protection,
implored thy help, or sought thy intercession, was left unaided.
Inspired by this confidence I fly unto thee,*

O Virgin of virgins, my Mother.

*To thee do I come, before thee I stand, sinful and
sorrowful. O Mother of the Word Incarnate, despise not
my petitions, but in thy mercy hear and answer me.*

Amen.

A 16th-century version of a longer 15th-century prayer.

Jesus, Mary and Joseph

*Jesus, Mary and Joseph, I give you my heart and my soul.
Jesus, Mary and Joseph, assist me in my last agony.
Jesus, Mary and Joseph, may I breathe forth my soul in peace with you.*

Eternal Rest

*Eternal rest grant unto them, O Lord,
and let perpetual light shine upon
them. May they rest in peace. Amen.*

Based on the Entrance Antiphon of the Mass for the Dead.