



ST. AUGUSTINE OF CANTERBURY CATHOLIC PRIMARY SCHOOL

Prayer and liturgy policy

Mission Statement

"I called you by your name, you are mine." Isaiah 43

Our mission at St. Augustine of Canterbury Catholic Primary School is to provide a learning environment in which all children and staff reach their potential in an atmosphere of kindness, empathy, honesty, gratitude, courage and love.

All our work is inspired by the teachings of Christ and His Church.

Working in partnership with parents and carers, we aim to enhance and celebrate the moral, physical, social and emotional development of all children entrusted to us.

We are an inclusive community, welcoming and accepting all who enter our school, regardless of ability or background; teaching children to be understanding of the world they are growing up in, together with learning how to live alongside and respect diversity within our society.

Equality Statement

This policy has been equality impact assessed and we believe that it is in line with the Equality Act 2010 as it is fair, it does not prioritise or disadvantage any pupil and it helps to promote equality at Augustine of Canterbury Catholic Primary School. We have carefully considered and analysed the impact of this policy on equality and the possible implications for pupils with protected characteristics, as part of our commitment to meet the Public Sector Equality Duty (PSED) requirement to have due regard to the need to eliminate discrimination, advance equality of opportunity and foster good relations.

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Date to be reviewed: March 2027

Written by: Mrs Claire Burns (RE Lead)

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.)

"For where two or three meet in my name, I shall be there with them" Matthew 18:20.

At St. Augustine of Canterbury Catholic Primary School, prayer and liturgy is an integral part of our school ethos and central to the Catholic life of the school.

We believe that collective Christian worship in St. Augustine of Canterbury celebrates God's presence in our lives. It is concerned with giving glory, honour, praise and thanks to God. It is our loving response, in word and action, to God's invitation to enter into relationship, made possible through the work of Jesus Christ and the witness of the Holy Spirit.

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, 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.

3. 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 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.

4. Overview of prayer and liturgy provision

[In this section of the policy, an overview of the provision is given. It will outline when prayer and liturgy take place, and the daily and weekly pattern of prayer and liturgy offered in the school. It will also include when Mass is celebrated across the year, when there are opportunities for the

Sacrament of Reconciliation, and when there are special liturgies. This section of the policy is similar to but less detailed than the Annual Plan of Provision. The Annual Plan of Provision will include, for example, dates, who is responsible, and much more detail.]

At St. Augustine of Canterbury we aim to make prayer and liturgy meaningful to the children. They are encouraged to take an active part in assemblies either by acting, singing, leading prayers, through liturgical dance or quiet reflection. Different forms of prayer are encouraged during class reflections and collective worship. Children regularly engage in spontaneous prayer, stilling, thanksgiving and guided meditations.

We use Ten Ten resources to support with Collective Worship at St. Augustine of Canterbury Catholic Primary School. The vision of Ten Ten Resources is to help school communities grow in faith, love, understanding and compassion. They provide a wide-range of unique media-rich resources, inspired by our Catholic faith and linked with the Gospel.

Assemblies and Hymn Practice

Prayer and liturgy take place on a daily basis. On Monday, we have a whole school assembly led by the Head teacher, or Deputy Headteacher, which focusses on the weekly Gospel.

Tuesday is the infant focussed assembly and Thursday is the junior assembly. These are led by the class teachers following the termly plan of provision that is provided by the Prayer and Liturgy co-ordinator. On the day when there is no assembly for infants and juniors, a reflection is held either in the class or the school Chapel, including use of guided meditation resources.

On Wednesday we have a whole school hymn practice, linked to the liturgical year or upcoming masses, liturgies or events. The Friday assembly alternates between a work sharing assembly for infants, juniors and a year group led assembly.

On occasion, special visitors are invited in to lead assemblies - e.g. Cafod and Catholic Children's Society representatives and other guest speakers relating to enrichment weeks etc.

Masses and Liturgies

Mass is an important part of our school community worship. The staff prepare the children for this occasion by encouraging them to lead the readings, hymns, bidding prayers and offertory. At St. Augustine of Canterbury we celebrate Holy Days, other major feast days, and the start/end of each school year. These are planned by the Headteacher, Prayer and Liturgy co-ordinator or class teachers, and given to the Parish Priest in advance of the Mass.

During the school year, additional masses and liturgies are celebrated on a cycle - the KS2 classes (Years 3-6) participate in a junior mass, with the Infant classes conducting a celebration liturgy in the Church delivered by the teacher. The class teachers prepare these Masses and liturgies which are linked to the RE programme.

We also have whole school liturgies; celebrating children's work at different times of the year e.g. Harvest, Ash Wednesday, Stations of the Cross service etc.

Teachers conduct class liturgies and celebrations linked to each of the Religious Education topics during the rejoice section of Response, which are planned for and led by the children.

Prayer

Prayer is an important part of daily life in our school. Children are encouraged to pray in their own words and for their own intentions throughout the day. Each class has a religious focal area, relating to their Religious Education topic to be used for reflections and during the RE lesson.

Traditional Catholic prayers are taught in specific key stages in accordance with the Prayer and Liturgy Directory - see appendix.

Children pray at certain times of the day: morning, before and after lunch and at the end of the day. As well as these prayer opportunities throughout the school day, the children also engage with the daily prayers from Ten Ten resources, which often link with the Gospel theme from the Monday whole school assembly.

In addition to this, at different times of the liturgical year e.g. Advent and Lent, children are encouraged to pray more; making use of sacred spaces in the school such as prayer corners, the school chapel and our holy garden to engage in self-led or spontaneous prayer.

KS1 and KS2 Prayer packs for ECT's or new teachers are available from the RE Lead and can be found within the appendix of this policy.

Prayer and Liturgy at home

To help further strengthen the children's spirituality, the school provides materials and resources for use at home within family prayer times and worship.

We are part of the Wednesday Word family - *"Sharing the Sunday Gospel with families through primary schools and enriching the Home, School & Parish partnership"*. Each Wednesday on our school website, a virtual online leaflet is shared to enable the children to share the Gospel with their family.

We also share resources, websites and ideas for home reflection and worship with parents/carers on our school website and through Parent Mail communication.

Voluntary Worship and Retreats

The school Chapel is available for quiet reflection and prayer for both the children during various times in the year. Use of this reflective area is also actively encouraged during advent and Lent through our 'Pop in and Pray' scheme.

The school grounds provide the opportunity for spontaneous contemplation, meditation and prayer by the children with the use of the Holy Garden. The Holy Garden and the school chapel are also used regularly during RE lessons.

We also provide opportunities for groups of children to go on a spiritual retreat to Aylesford Priory, to strengthen their relationship with God.

GIFT Team - Growing in faith together

At St. Augustine of Canterbury Catholic Primary school, we actively encourage all children to take the lead with preparing, organising and leading prayer and liturgy with high quality modelling by members of staff to help develop and sustain this.

"Children who are given the opportunity to develop their spirituality are likely to be successful learners who are creative, resourceful and able to identify and solve problems. They have enquiring minds and think for themselves, process information, reason, question and evaluate. They will know about big ideas and events that shape our world. They will be confident individuals who have a sense of self-worth and personal identity, who relate well to others and form good relationships, are self-aware and deal with their emotions and be open to excitement and inspiration offered by the natural world and human achievements." (from 'The Spirit of the Child' - Hay, Nye and Kingsley, 2006)

Within KS2, the children have the opportunity to develop their Spiritual journey further as members of the GIFT (*Growing In Faith Together*) Team. These representatives within the KS2 classes are ambassadors for leading prayer and liturgy within their classes as well as across KS1 and KS2. They receive support and guidance from their class teachers as well as from the Headteacher and Deputy Headteacher.

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.

8. Review

The policy will be reviewed as part of the regular cycle of policy review conducted by the governors.

Appendix - Common Prayers

Agee phase	5-7 (KS1)	7-9 (Lower KS2)	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	<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

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 Lord, and these your gifts
which we are about to receive from your bounty.
Through Christ our Lord.
Amen.

Grace after meals

We give you thanks, Almighty God,
for all your benefits,
who live and reign, world without end.
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.

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.

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

Come, Holy Spirit

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 (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

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.