



Prayer and Liturgy Policy

A place where we love, pray, learn and grow

Our vision and values are at the core of everything we do. They underpin our teaching and learning and provide an environment which prepares our pupils as confident, happy citizens.

"Star of the Sea Catholic Primary School is dedicated to the education, growth and development of the whole child based on the partnership of pupils, staff, parents, governors and parishes. The school affirms Gospel values through Christian Catholic teaching, prayer, liturgy and worship"

Coordinator: Miss Austin

Updated: February 2026

To be reviewed: February 2028

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, 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. Diocesan Bishop directive

The Prayer and Liturgy Directory refers to the norm at all Masses that only those who normally receive Holy Communion at Mass be invited to proclaim the Word of God. It continues that on exceptional occasions and for a just cause the Diocesan Bishop will give permission for a Christian from another denomination to proclaim scriptures at Mass.

“As an exception to the norms and when there is a pastoral just cause exercised on his behalf by the Headteacher, the Bishop gives permission for children from other Christian denominations to read the scriptures at school Masses. Permission is also given for baptised Catholics who have not received First Holy Communion, and are of sufficient maturity, to read the scriptures at school Masses. Children of other faiths are welcome to actively participate in school Masses and liturgies in keeping with The Prayer and Liturgy Directory. A just cause may also be applied due to the diversity of faith backgrounds in a school, cohort or the age profile of those attending a Mass.”

4. 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 (see appendix 1), as outlined in the Prayer and Liturgy Directory
- pupils are supported in their liturgical formation to take an active role in the planning, preparation, delivery and evaluation 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 Department for Education and others is maintained to ensure they keep updated with best practice

5. Overview of prayer and liturgy provision

Definition of Terms

Prayer – ‘a lifting up of hearts and minds to God’. Prayer can take any form and be creative, communal or solitary. It can respond to the needs of the person, school or community and often punctuates the beginning and end of the day, lunchtimes and meetings. It may be a traditional prayer or written for the occasion. It is important to include silence within the parts of the prayer.

Celebration of the Word – This is a term created for schools and here the time allocated and the amount of people involved can grow. It usually follows a structure of Gather/Word/Respond/Mission and includes elements of Liturgy such as texts, symbols and gestures. This can also include carol services, assemblies which include scripture or other gatherings of the school community.

Liturgy — The most familiar form of liturgy is Mass. This has a more complex structure and is taken from official books such as the Roman Missal and the Lectionary. There is a set structure to follow, gestures to be performed and symbols to be used.

Overview of prayer and liturgy provision

Prayer and liturgy are central to the life and identity of the school and underpin our mission as a Catholic community. Through a rich and varied programme of prayer, worship, and sacramental life, pupils are supported to grow spiritually, deepen their relationship with God, and live out the values of the Gospel in their daily lives.

Prayer and liturgy are woven naturally into the rhythm of school life.

- Prayer punctuates our school day. The *Hail Mary*, and morning prayer are prayed at the beginning of each day. Grace before meals is said at lunch time, and we end our school day with our evening prayer. We encourage spontaneous prayer throughout the day.
- Celebration of the Word takes place regularly across the school.
- On days without a Celebration of the Word, pupils and staff participate in class-based prayer and reflection using resources such as creative prayer, mandalas, meditation, Mark 10 Mission, Little Liturgies and Prayer Journals.
- Prayer is also a regular feature of Religious Education lessons, providing opportunities for reflection, thanksgiving, praise and intercession.
- Staff prayers at the beginning of meetings & INSET days.
- Creative Prayer Bags are used within classes to encourage informal prayer and reflection, providing pupils with engaging and creative ways to deepen their prayer life.

These daily experiences help to create a calm, purposeful and prayerful environment throughout the school.

Weekly acts of prayer and liturgy are carefully planned and reflect the liturgical year, Gospel messages, Church seasons and themes from the Religious Education curriculum. Pupils are given regular opportunities to plan and lead worship, developing confidence, participation and a deeper understanding of prayer and liturgy.

Celebration of the Word takes place regularly and includes:

- **Whole-school Celebration of the Word** based on the weekly Gospel, Statements to Live By, led by the Headteacher and different classes, from Reception to Year 6, each Monday.
- **Key Stage Celebrations of the Word** based on liturgical themes and seasons, led by class teacher/Mark 10 Mission on Wednesdays KS2 am and KS1 pm.
- **Weekly class-based Celebrations of the Word**, planned and led by pupils.
- **Half-termly Celebrations of the Word** led by the Mini Vinnies and open to pupils across the Key Stage.
- **Annual parent and pupil Celebrations of the Word** in each class, providing opportunities to share prayer together as a school community.

The celebration of Mass is an important part of the school's spiritual life. Mass is celebrated regularly throughout the academic year, including at key points such as the beginning and end of the school year, major liturgical seasons, and significant feast days. Where possible, year groups attend Mass at different stages during the year, allowing pupils to become familiar with the structure and meaning of the Eucharist. School Masses are celebrated in collaboration with parish clergy, strengthening the partnership between the school, parish, and wider Catholic community.

Key opportunities include:

- **Whole-school Masses and liturgies** for feast days, holy days and key celebrations, including Ash Wednesday, Harvest and the May Procession.
- **Class Masses at church** during the Summer Term.
- **The Sacrament of Reconciliation** in December.
- **The celebration of Mary** in October/May.

These celebrations are planned in partnership with parish clergy, strengthening the relationship between the school, parish and wider Catholic community.

This overview outlines the general pattern of prayer and liturgy within the school. More detailed information, including specific dates, responsibilities, and planning arrangements, is provided in the Annual Plan of Provision.

7. 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.

7. 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.

8. 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

9. Review

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

This prayer and liturgy policy has been approved and adopted by the governing body on [enter date] and will be reviewed on [enter date].

Signed by the Chair of Governors

Signed by the Headteacher:

Appendix 1

Common prayers

This list is introduced in section 7.10 of the directory.

Age phase	5-7 (KS1)	7-9 (Lower KS2)	9-11 (Upper KS2)	11-14 (KS3)
Prayers	The Sign of the Cross The Lord's Prayer Hail Mary Glory be Grace before meals Grace after meals	The Apostles' Creed An Act of Contrition Angel of God Come, Holy Spirit The Prayer of St Richard of Chichester	Morning Offering The Rosary The Magnificat Act of Faith Act of Hope Act of Love	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 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

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 Canticle 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. T
o 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.