St. Augustine's Catholic Primary School Hoddesdon

Prayer and Liturgy Policy September 2026

Updated: September 2026

Renewal: September 2028

St Joseph's Catholic Primary | Sacred Heart Catholic Primary School | St Augustine's Catholic Primary School | St Joseph's Catholic Primary School | St Thomas of Canterbury Catholic Primary School | St Joseph's Catholic Primary School | St Mary's Catholic School | St Cross Catholic Primary School

MISSION STATEMENT

We come to school to live and learn happily together
by loving ourselves and each other as Jesus teaches us.

SCHOOL VALUES

Trust, Perseverance, Friendship, Respect

Our Vision:

We aim to provide our children with an education that prepares them for the responsibilities and opportunities that arise throughout life in the 21st Century.

Our active partnership between Home, Parish and the wider community continues to grow with each playing a role in the continual development of our School.

We strive to provide a curriculum that reflects on learning and teaching practice to create a stimulating educational environment that caters for individual needs.

We aim for every person that comes into our school to be touched by our compassionate ethos where the gospel values are seen to be at work.

Amended: September 2026 **Review date: September 2028**

Policy Review

This Prayer and Liturgy Policy has been approved and adopted by the governing body, September 2026 and will be reviewed in September 2028.

Signature ……. Date ……

Head Teacher

Signature ……..……. Date ….……

Chair of Governors

Introduction

Understanding Prayer and Liturgy

In any school there will be a range of prayer and liturgy: classroom prayer, meditation, assemblies, devotions, special services for times in the school year, celebrations of Mass and the Sacrament of Reconciliation. Each form of prayer and liturgy will have its own character dependent on the circumstances, size and age of the group, the place of celebration and its content.

Definition of Terms

Prayer, Liturgical Prayer, and Liturgy form a continuum with silent meditation at one end and a celebration of Mass on a Solemnity of the Church (e.g., Ascension of the Lord) at the other. Of course, there are areas of overlap between the categories.

Prayer **Liturgical Prayer** **Liturgy**

Christian meditation Service of the Word Sacraments:

Prayer before meals Assembly Liturgy of Hours Mass

Penance

Devotions Benediction

Prayer	Liturgical Prayer	Liturgy
Simple structure	Structured (often 4 part)	Taken from official books
One or two elements	Elements drawn from liturgy	Complex structure
Balance of familiarity & creativity	Places of Scripture	Many elements
	Contrasts and creativity	Range of ministry

In Catholic terminology 'worship' is not generally used to name and describe a distinct type of prayer or event. Worship is about living our lives in a way that recognises that everything we have is a gift from God and that everything we do gives glory to God. That, of course, does include prayer but the scope is broader. With that understanding of worship it will be seen that that the purpose of education in a Catholic school is to know and love Christ and to open the vision and imagination of all pupils to the wonder of living in God's world, and the responsibilities that follow from this.

Under Section 48 of the Education Act 2005 there is a statutory duty to inspect and report on denominal education (that is religious education) and collective worship in schools designated as having a religious character. For this reason, the term 'Collective Worship' has been kept as the headline judgement by the Catholic Schools Inspectorate but throughout the framework it is referred to as prayer and liturgy. This model policy addresses the shift in vocabulary and is an interim response to the draft Prayer and Liturgy Directory.

St. Augustine's Prayer and Liturgy Policy

Mission Statement
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School Values
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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. 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**

<u>Daily pattern of prayer and liturgy offered in our school</u>
Every morning, the children will pray the whole school Morning Prayer in class.
Before going to lunch, the children will pray the whole school Grace before Meals prayer in class.
After lunch time, the children will pray the whole school Grace after Meals prayer in class.
Before going home, the children will pray the whole school End of Day prayer in class.

Weekly pattern of prayer and liturgy offered in our school.
On a Monday, the whole school join in the school hall for Gospel Assembly, led by the Interim Executive Headteacher, or the Deputy Headteacher, which focuses on the weekend's Gospel reading, its meaning and what Jesus is teaching.
On a Tuesday, the whole school join in the school hall for PSHE/SMSC/RSE Assembly, led by a different class teacher on a rota basis each week. This will relate to a particular event that is occurring of importance that week.
On a Wednesday, the whole school participate in Prayer and Liturgy within their own individual classes. These have been planned and then led by groups of five children each week, on a rota basis. They focus on the previous weekend's and Monday's Gospel reading.
On a Thursday, the whole school join in the school hall for Prayer Through Song, led by a different class teacher on a rota basis each week. Specific hymns will be practiced when a particular mass in church or other liturgical event in school is due to take place.

On a Friday, the whole school join in the school hall for Celebration Assembly, to which parents are also invited. This is led by the Interim Executive Headteacher, or Deputy Headteacher, beginning with a focus on an event that took place within the week or is due to take place over the weekend or beginning of the next week. Then there is a celebration of birthdays, the Golden Book, House Points, Attendance Award, children's individual achievements and any other awards or certificates due that week or at the end of each half term (such as the School Values Award and the Saint Francis of Assisi Values Award).

Celebration of Mass across the Year

There are a range of Masses that are celebrated across the year as a whole school, jointly with St. Cross or as an Academy Trust. These include:

Start of the new academic year mass for the whole school in church, jointly with St. Cross.

- End of Christmas Term Mass as a whole school in church jointly with St. Cross.
- Epiphany Mass as a whole school in church jointly with St. Cross.
- Years 3 and 4 Lent Mass in church.
- Years 5 and 6 Lent Mass in church.
- Ash Wednesday Mass as a whole school in church, jointly with St. Cross.
- Ascension Mass as a whole school in church, jointly with St. Cross.
- End of Academic Year Mass as a whole school in church.

Opportunities for the Sacrament of Reconciliation

The Sacrament of Reconciliation is led by our Parish Priest within school. Like the Sacrament of Communion, the preparation for Reconciliation starts at the beginning of the child's school life. It begins with the child's first experiences; teachers and helpers work towards a loving, caring and forgiving atmosphere in school. Pupils in Years 4-6 can participate in the Sacrament of Reconciliation in school during Lent.

Special liturgies across the Year

We offer many special liturgies that take place as a whole school, jointly with St. Cross or as an Academy Trust, all of which parents are warmly invited to attend. These include:

- Chaplaincy Team Commissioning as a whole school in church jointly with St. Cross.
- Chaplaincy Team badge liturgy presentation led by the Academy Trust.
- Reception Class Tie Ceremony Service as a whole school in church.
- Whole school Praying the Rosary, led by the Chaplaincy Team.
- Blessing of Advent Wreath whole school liturgy in the school hall, led by Father Julian.
- Academy Trust School Choir Carol Service in church led by the Academy Trust.
- EYFS Nativity Performance for the whole school in the school hall.
- KS1 Nativity Performance for the whole school in the school hall.
- Whole School Carol Service in church.
- Whole school May Procession, led by Year 3 First Holy Communion, jointly at St. Cross.
- Academy Trust First Holy Communion liturgy led by Academy Trust in Bishops Stortford.
- Whole school Stations of the Cross, led by the Chaplaincy Team.
- Years 3 and 4 Easter Production Performance for the whole school in the school hall.

5. **Resourcing**

Prayer and liturgy are central to our school's understanding of ourself 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 our school is reflected in religious artefacts and images on display throughout our 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 our 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 our 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.

Policy Monitoring and Review

This policy is monitored by the Prayer and Liturgy Coordinator and is evaluated and reviewed by the whole school staff and governors every two years. The policy will be reviewed as part of the regular cycle of policy review conducted by the governors.

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)
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 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*, 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.