

Sacred Heart Catholic Primary School



Together we live and learn; we
play and pray

Prayer and Liturgy Policy

Date of Policy: September 2026

Date of Review: September 2028

Responsible for Policy: Local Governing Body

Policy Approved: September 2026

This policy should be read alongside To Love You More Dearly: The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales, the school's Annual Plan of Provision for Prayer and Liturgy, and the Sacred Heart Progression in Prayer and Liturgy.

Together we live and learn; we play and pray

“Catholic Theology emphasises that faith, while always a personal response to God, is never to be regarded simply as the response of an individual believer. Rather it is always expressed in and through participation in the life of the community of faith... through their active participation in prayer, sacramental life and service to others.”

Religious Education – Curriculum Directory for Catholic Schools

As a Catholic School, Sacred Heart base our worship, ethos and curriculum around the teachings of Christ. Our Christian identity is a focal point and it is at the heart of everything that we do. We aim to make the Liturgical life of the school both creative and diverse to ensure that we stimulate and challenge the children in a spiritual way.

The policy is to support the Liturgical life of the school by providing guidelines for various acts of prayer and liturgy from the individual, to class prayer times, to Masses with the Parish and the wider community. We also recognise the rich multicultural society within which we live.

We reflect other cultures in our worship and teachings where appropriate. We compare faiths to enable us to deepen our understanding of our own faith.

1. The context of this policy

At Sacred Heart Catholic Primary School, prayer and liturgy are central to our identity and mission. Our mission, '*Together we live and learn; we play and pray*', expresses our conviction that prayer is not an addition to school life but part of the way in which our community comes to know God, grows in relationship with Jesus Christ, is formed by the Holy Spirit and is sent to live the Gospel.

As a Catholic school, we seek to provide a prayer and liturgical life which is authentically Catholic, rooted in Scripture, faithful to the liturgical year and to the rites and traditions of the Church, inclusive of the whole school community, and appropriate to the age, capacity and needs of our pupils.

Sacred Heart serves a culturally and religiously diverse community. Families, pupils and staff from different Christian traditions, other faiths and none are welcomed with dignity and respect. The Catholic character of prayer and liturgy is explicit and confident, while participation is facilitated sensitively and no person is required to act contrary to conscience.

The prayer and liturgical life of the school is also shaped by our relationship with Sacred Heart parish, our school's particular mission and traditions, the Church's liturgical year, and the needs of the community at particular moments of joy, sorrow, thanksgiving and need.

2. The purpose of prayer and liturgy at Sacred Heart

Prayer is traditionally understood as the lifting of the heart and mind to God. Through prayer, pupils and adults are helped to develop a living relationship with God through praise, thanksgiving, petition, intercession, adoration, repentance, meditation, contemplation and silence.

Liturgy is the public worship of the Church. In school this includes, above all, the celebration of Mass, the Sacrament of Reconciliation where appropriate, elements of the Liturgy of the Hours, and other liturgies celebrated according to the Church's rites and norms. Celebrations of the Word are school-created celebrations centred on the proclamation of Scripture.

Through prayer and liturgy, we intend that pupils and adults will:

- experience the presence and love of God and grow in a mature spiritual life;
- encounter Christ through Scripture, sacrament, silence, symbol, music and communal prayer;
- understand and participate in the breadth and richness of Catholic prayer and liturgical tradition;
- develop the knowledge, dispositions and practical skills needed for full, conscious and active participation;
- become increasingly confident in preparing, leading, ministering within and evaluating prayer and liturgy according to age and capacity;

- recognise the rhythm of the Church's liturgical year and allow it to shape the prayer life of the school;
- understand that prayer forms us and sends us into mission: what we celebrate and pray should shape how we live, serve others and work for the common good.

3. Statement of requirement

As a Catholic school, Sacred Heart provides daily prayer and liturgy in accordance with its Catholic character, funding arrangements and governing documents. Provision will be in accordance with the rites, practices, disciplines and liturgical norms of the Catholic Church and with the guidance of the Catholic Bishops' Conference of England and Wales.

Prayer and liturgy are not designated curriculum time and are not counted as part of the curriculum time allocated to Religious Education.

Parents and carers have legal rights in relation to withdrawal from collective worship/prayer and liturgy. Any parent considering withdrawal is encouraged to speak with the Headteacher so that the nature of Catholic prayer and liturgy, and the implications of withdrawal, can be discussed sensitively. The school will act in accordance with applicable legal and trust requirements.

The school will ensure that pupils experience a range of the liturgical treasures of the Church and develop a shared repertoire of common Catholic prayers and liturgical music.

4. Key principles

- Christ-centred and Trinitarian: Christian worship is offered to the Father, through the Son, in the Holy Spirit.
- Scripture at the heart: the Word of God is central to Celebrations of the Word and is carefully selected in accordance with the liturgical season and the needs and capacity of those present.
- God speaks; we listen and respond: the fundamental movement of Catholic prayer and liturgy is one of call and response. God takes the initiative and the praying community listens, responds and is sent.
- Full, conscious and active participation: participation is more than having a visible role. It includes attentive listening, silence, gesture, response, singing, prayer and interior engagement.
- Progressive formation: pupils are taught how to participate, plan, lead, minister and evaluate with increasing confidence, understanding and independence as they mature.
- Faithful creativity: music, art, symbol, movement and technology may enhance prayer and liturgy, but creativity must serve prayer and remain faithful to liturgical norms.

- Mission: prayer is not an isolated event. Reflection after prayer and liturgy should help pupils consider how the experience shapes faith, relationships, choices and action.
- Inclusion and accessibility: provision is adapted appropriately for age and capacity, including pupils with SEND, while preserving the integrity of the prayer or liturgy being celebrated.
- Progressive solemnity: the manner of celebration will reflect the significance of the liturgical day or occasion; a major solemnity will ordinarily be marked more fully than an ordinary weekday.

5. Responsibilities

5.1 Local Governing Body

Governors, as guardians of the Catholic life and mission of the school, will ensure that:

- prayer and liturgy are central to the Catholic life of Sacred Heart and reflect the Prayer & Liturgy Directory;
- this policy is regularly reviewed, approved and shared with relevant stakeholders;
- a named leader has responsibility for prayer and liturgy;
- appropriate budget, staffing, time, facilities and resources are available;
- governors receive regular information about the quality and impact of provision and contribute to evaluation and improvement;
- the school calendar gives proper priority to Holy Days of Obligation, significant liturgical celebrations and opportunities to celebrate the Eucharist and Reconciliation.

5.2 Headteacher

The Headteacher, as spiritual leader of the school community, will:

- ensure that prayer and liturgy remain central to school life and faithful to the Prayer & Liturgy Directory;
- work in partnership with the Prayer and Liturgy Lead, parish clergy, governors and diocesan advisers;
- ensure that staff receive appropriate induction, liturgical formation and continuing professional development;
- model active, reverent and confident participation in prayer and liturgy;
- ensure that pupil participation and leadership are progressively developed;
- ensure that monitoring and evaluation inform whole-school self-evaluation and improvement.

5.3 Prayer and Liturgy Lead

The Prayer and Liturgy Lead will:

- maintain an Annual Plan of Provision identifying liturgical seasons, Masses, Holy Days of Obligation, opportunities for Reconciliation, devotions, significant school occasions, retreats and formation opportunities;
- support daily planned prayer which is appropriate to pupils' age and capacity;
- coordinate progressive pupil formation in participation, planning, leadership, ministries and evaluation;
- ensure appropriate resources, liturgical books and planning materials are readily available;
- support staff through modelling, coaching, induction and professional formation;
- work with the parish priest and wider parish community;
- monitor and evaluate provision regularly, drawing on pupil and stakeholder voice, and report findings to the Headteacher and Local Governing Body;
- maintain liaison with the Diocese and keep the school informed of current guidance and good practice.

5.4 All staff

All staff contribute to the prayer and spiritual life of the school. Staff are expected to:

- facilitate daily prayer and liturgy in a manner consistent with this policy;
- model respectful and attentive participation, including appropriate silence, responses, posture and singing;
- teach pupils how to participate meaningfully and, where relevant, how to prepare and lead prayer;
- support pupils to make informed, age-appropriate choices rather than simply allowing unrestricted choice;
- seek guidance when unsure about liturgical norms or practice;
- ensure that prayer is inclusive and accessible while remaining authentically Catholic.

5.5 Pupils and the GIFT/chaplaincy team

Pupils are participants first and ministers or leaders where appropriate. They will be formed progressively to take meaningful roles in prayer and liturgy, including preparing sacred space, proclaiming Scripture where permitted, leading intercessions and responses, choosing appropriate music and symbols, serving at Mass where trained, supporting younger pupils and reflecting on the impact of prayer and liturgy.

The GIFT/chaplaincy team has a particular role in supporting the prayer life and mission of the school, including appropriate preparation and leadership of prayer, helping others to participate, and modelling service flowing from prayer.

5.6 Parish clergy

The parish priest and other clergy are key partners in the liturgical formation of the school. The school will collaborate with clergy in the preparation and celebration of Mass, Reconciliation and other liturgies, and will seek to strengthen the relationship between school, parish and family.

6. The pattern of prayer and liturgy at Sacred Heart

The daily and weekly rhythm is designed to help pupils experience prayer as a natural part of the Christian day and to reflect the prayer life of the Church. The detailed calendar is set out in the Annual Plan of Provision.

When	Provision	Purpose / character
Beginning of day	Class prayer / morning offering	Offering the day to God; praise, thanksgiving and intention.
Before lunch	Grace before meals	Thanksgiving for food and remembrance of those in need.
After lunch	Prayer / grace after meals	Thanksgiving and re-gathering for the afternoon.
End of day	Class prayer	Thanksgiving, reflection, intercession and entrusting the day to God.
Weekly	Whole-school Celebration of the Word / Mission Assembly	Scripture-centred reflection linked to the Sunday Gospel, liturgical season and mission.

Weekly	Pupil-led / class Celebration of the Word or prayer	Progressive opportunities for pupils to prepare and lead according to age and capacity.
Weekly / according to timetable	Mass with the parish / school community	Participation in the Eucharist, the source and summit of Christian life.
Friday	Celebration gathering	Celebrating gifts and talents; where prayer is included it is clearly distinguished from celebratory or information elements.
Regularly	Staff prayer	Prayer at staff gatherings, briefings, meetings and significant staff occasions.
Throughout the year	Retreats, devotions, Reconciliation and special liturgies	Deepening encounter with the breadth and richness of Catholic tradition.

Special intention prayer may also be offered in response to significant events or needs within the school, parish, local community or wider world. Prayer is not restricted to planned gatherings; staff should be confident to create appropriate moments of prayer when the life of the community calls for them.

7. The liturgical year

The liturgical year shapes the prayer life, environment, music, Scripture and devotions of the school. Pupils are progressively taught to recognise its seasons and their theological meaning, rather than only identifying colours.

- Advent: waiting, hope and preparation for the coming of Christ;
- Christmas: celebration of the Incarnation;
- Ordinary Time: growth in discipleship and the life and teaching of Jesus;
- Lent: prayer, fasting, almsgiving, repentance and preparation for Easter;
- Holy Week and the Paschal Triduum: the Passion, death and resurrection of Christ;
- Easter and Eastertide: the joy of the Resurrection and new life in Christ;
- Pentecost: the gift and mission of the Holy Spirit;
- Marian and saints' celebrations: participation in the communion of saints and the example of holy lives;
- the Feast of the Sacred Heart and other celebrations of particular significance to the school and parish.

Appropriate liturgical colours, symbols, music, Scripture and devotions will be used with care. The principle of progressive solemnity will be observed.

8. Forms of prayer and liturgy

8.1 Daily and classroom prayer

Daily prayer may include common prayers, spontaneous prayer, intercession, psalms, short Scripture readings, silence, meditation, song and age-appropriate forms based on the Liturgy of the Hours. Prayer should not become mechanical; familiar forms should be balanced with opportunities for attentive silence and spontaneous response.

Pupils are helped to understand not only the words of familiar prayers but when, why and how the Church prays them.

8.2 Celebrations of the Word

A Celebration of the Word is centred on the proclamation of Scripture and the response of the gathered community. At Sacred Heart, the child-friendly planning language is GATHER – WORD – RESPONSE – MISSION.

This corresponds to the Directory's Gather – Word (or Listen) – Response – Send model.

The model is a flexible aid to formation, not a compulsory script for every prayer. It expresses a deeper theological movement: God calls us together; God speaks through the Scriptures; we listen and respond; and we are sent to live what we have heard.

Stage	Purpose	Possible elements
Gather	Become a prayerful community ready to encounter God.	Sacred space, liturgical colour, sign of the cross, music, procession, candle, silence, greeting.
Word	Listen attentively to God speaking through Scripture.	Proclamation of Scripture, psalm, Gospel, appropriate acclamation, short reflection.
Response	Respond to the Word in heart, mind, voice and action.	Silence, intercession, meditation, song, one meaningful symbol, creative response, traditional prayer.
Mission	Recognise that prayer forms us and sends us to live differently.	A concrete invitation to action, prayer of sending, blessing where appropriate, final song or silence.

The proclamation of Scripture is the high point of a Celebration of the Word. What precedes it prepares the community to listen; what follows creates space for prayerful response and mission. One well-chosen Scripture passage is generally preferable to a series of disconnected readings or activities.

When a lay person leads a Celebration of the Word, language and actions reserved to ordained ministry must not be imitated. In particular, the liturgical greeting “The Lord be with you” is reserved to a priest or deacon. Scripture may be proclaimed reverently by pupils or staff outside Mass, with suitable responses.

8.3 Mass

The Eucharist is the source and summit of Christian life and must be prepared and celebrated worthily. The structure, readings and prescribed texts of Mass belong to the Church and are not to be rewritten or replaced by school-created material.

The Order of Mass has two main parts which form one single act of worship: the Liturgy of the Word and the Liturgy of the Eucharist. These are framed by the Introductory Rites and the Concluding Rites. For the purposes of pupil formation, the four-part movement may be described as follows:

Structure of Mass	Purpose	Relationship to Sacred Heart planning language
Introductory Rites	The community is gathered into one and prepared to listen to the Word and celebrate the Eucharist.	Gather
Liturgy of the Word	God speaks to his people through Scripture; the Church listens, reflects and responds in faith.	Word
Liturgy of the Eucharist	Bread and wine are prepared; the Church gives thanks in the Eucharistic Prayer and receives Christ in Holy Communion.	Response
Concluding Rites	The community is blessed and sent to glorify God through the way it lives.	Mission / Send

This relationship is a formation aid only. GATHER – WORD – RESPONSE – MISSION does not replace the proper names, rites or prescribed texts of Mass.

- Preparation will be undertaken in collaboration with the priest celebrant and will begin from the liturgical texts, readings and season rather than by imposing a school-created theme.
- The readings assigned by the Church will be used; any adaptations for children will follow approved provision.

- A non-biblical text, drama, artwork or other creative form may enhance reflection but will not replace a Scripture reading at Mass.
- The Gospel at Mass is proclaimed by the priest or deacon.
- The homily is preached by ordained clergy in accordance with Church norms and approved provision for Masses with children.
- The bread and wine are the principal gifts in the offertory procession; thematic objects or displays should ordinarily be incorporated elsewhere.
- Music is integral to the celebration and will support the liturgical action. Particular attention will be given to the Gospel Acclamation and the acclamations within the Eucharistic Prayer.
- Where texts are prescribed, approved wording will be used.
- Pupils undertaking ministries will be appropriately prepared and rehearsed so that their ministry is reverent and confident.
- Those who do not receive Holy Communion will be treated with dignity and included fully in the prayer of the assembly.

8.4 Reconciliation and penitential prayer

The school will seek opportunities, particularly in Advent and Lent, for pupils to experience the call to repentance and reconciliation. Where the Sacrament of Reconciliation is celebrated, appropriate clergy, space, safeguarding and preparation will be arranged. Non-sacramental penitential liturgies will be clearly distinguished from sacramental confession.

8.5 Devotions and other forms of Catholic prayer

Across their time at Sacred Heart, pupils will encounter Catholic devotions and forms of prayer including the Rosary, Stations of the Cross, Marian prayer, Advent and Christmas devotions, Easter prayer, prayer for the dead, Eucharistic devotion where appropriately arranged, and simple forms of the Liturgy of the Hours.

These forms will be taught and celebrated in a way which helps pupils understand their place within Catholic tradition rather than treating them as isolated activities.

8.6 Retreats and extended prayer

Retreats and extended periods of prayer provide opportunities to step out of the ordinary rhythm of the school day and deepen encounter with God. Sacred Heart will provide age-appropriate retreat experiences across pupils' time in school, drawing on school, parish, diocesan and other suitable Catholic resources and partners. Staff and governors may also be invited to participate in appropriate retreat and formation experiences.

9. Scripture

Scripture is to hold a central place in the school's prayer and liturgy.

- Scripture will be chosen thoughtfully, informed by the liturgical season, the Church calendar and the spiritual needs and capacity of participants.
- In Mass, prescribed readings are used from the approved Lectionary and are not substituted with non-biblical texts.
- In Celebrations of the Word, one well-chosen passage is generally preferable to a collection of disconnected readings.
- Pupils will be taught to proclaim Scripture clearly, reverently and with understanding.
- Where a Gospel is proclaimed outside Mass, the reverence shown to the Gospel may include standing; however, roles, gestures and greetings reserved to clergy are not used by lay leaders.
- Poetry, story, film, drama, artwork or other material may enrich reflection but must not displace Scripture from the heart of a Celebration of the Word.

10. Music, silence, symbol, gesture and sacred space

Prayer involves the whole person. Sacred Heart therefore uses music, silence, posture, gesture, symbol, movement, art and environment purposefully so that they deepen prayer rather than distract from it.

- Music will be theologically and liturgically appropriate, accessible to those present, and linked to the liturgical action or season rather than selected simply because it is popular.
- Pupils will be taught a growing repertoire of Catholic liturgical music and encouraged to participate confidently in sung prayer.
- Pupils will experience prayerful silence of increasing depth and duration according to age and capacity. Silence is itself a form of active participation.
- Symbols such as the cross, Bible, candles, water and liturgical colour will be used with clear Christian meaning. One authentic and meaningful symbol is often more effective than many competing objects.
- Sacred objects and sacramentals will be treated with reverence. Blessings and sacramental actions will only be undertaken in accordance with Church norms.
- Prayer spaces in classrooms and around school will be attractive, uncluttered, cared for and responsive to the liturgical season. Pupils should increasingly contribute to and take ownership of these spaces.
- Posture and gesture - including standing, sitting, kneeling where appropriate, bowing, genuflecting, making the sign of the cross and offering the sign of peace - will be taught so that pupils understand their meaning rather than simply copy an action.

- The school will maintain suitable spaces and resources for the worthy celebration of Mass and other liturgies.
- Technology, projection and participation aids will support prayer and liturgy but will not dominate the celebration.

11. Progressive pupil participation, leadership and formation

Pupil leadership is the fruit of formation, not simply the delegation of adult tasks. Pupils are progressively taught what prayer and liturgy are, why particular choices are made, how to participate, and how to lead others prayerfully. Independence will develop through modelling, scaffolding, coaching and formation rather than unrestricted choice.

Aspect	EYFS	KS1	Lower KS2	Upper KS2
Planning	Make simple choices with an adult.	Choose from appropriate options with support.	Plan collaboratively with growing rationale.	Plan confidently and increasingly independently within liturgical norms.
Sacred space	Place cloth, Bible, cross or candle with support.	Choose appropriate colour/symbol and explain simply.	Link choices to season, Scripture and purpose.	Create a coherent prayer environment and justify choices.
Scripture	Listen and respond to short Scripture.	Choose from adult-selected passages.	Locate/select suitable Scripture with guidance.	Select suitable Scripture and explain why it serves the celebration.
Leading	Lead a response, action or simple prayer.	Lead familiar elements with support.	Share defined ministries and lead a Celebration of the Word.	Lead confidently, sensitively and collaboratively.
Evaluation	Say what they noticed or how prayer made them feel.	Identify what helped people pray.	Identify strengths, impact and one next step.	Evaluate participation, faithfulness, impact and improvements with increasing depth.
Mission	Identify one kind action.	Explain what Jesus may be asking us to do.	Connect prayer to concrete action in school, home or community.	Articulate how prayer shapes values, choices, Catholic Social Teaching and service.

The school's separate Progression in Prayer and Liturgy document expands this overview and is used to support planning, staff formation, pupil voice and evaluation.

12. Common prayer repertoire

Pupils will develop a shared repertoire of Catholic prayer. The emphasis is not only on memorising words but on understanding when, why and how the prayers are used.

EYFS foundation	KS1 (5-7)	Lower KS2 (7-9)	Upper KS2 (9-11)
Sign of the Cross; simple Morning Offering; simple grace; Our Father and Hail Mary introduced through regular participation.	Sign of the Cross; Lord's Prayer; Hail Mary; Glory be; Grace before meals; Grace after meals.	KS1 repertoire secured, plus Apostles' Creed; Act of Contrition; Angel of God; Come, Holy Spirit; Prayer of St Richard of Chichester; Morning Offering; Rosary.	Earlier repertoire secured, plus Magnificat; Acts of Faith, Hope and Love; Benedictus; Angelus; Hail Holy Queen; Memorare; Jesus, Mary and Joseph; Eternal Rest.

This repertoire follows the age-phase guidance in To Love You More Dearly and the progression in prayer by year group document. Individual pupils' age, experience and capacity will be taken into account.

13. Prayer, formation and mission

Prayer and liturgy form the person and send the community into mission. At Sacred Heart, the final movement of a Celebration of the Word is therefore described as MISSION. Mission is not an unrelated activity added at the end; it should arise from the Scripture proclaimed and the response made in prayer.

The school's Jesuit Pupil Profile and Catholic Social Teaching themes provide a language through which pupils can recognise how prayer shapes character, discernment and action. These themes support, rather than replace, the primacy of Scripture and the Church's liturgical year.

Pupils should increasingly be able to explain how prayer calls them to live differently: in relationships, service, care for creation, solidarity, pursuit of the common good and courageous action for justice. In this sense, they are formed by prayer and sent into mission.

14. Planning prayer and liturgy

Planning is proportionate. The purpose is to support prayerful, faithful celebration, not to generate unnecessary paperwork. The school uses a cyclical approach:

PLAN – CELEBRATE – REFLECT / EVALUATE – IMPROVE.

14.1 Long-term planning

The Annual Plan of Provision translates this policy into the school year. It identifies Masses, Holy Days of Obligation, Reconciliation, liturgical seasons, significant school and Church celebrations, devotions, retreats, music development, pupil ministries, staff formation and strategic priorities arising from evaluation.

14.2 Medium-term planning

Termly planning confirms dates, clergy and other ministers, music and practical arrangements, daily and weekly prayer patterns and resources. It also reviews the previous term and any agreed areas for improvement.

14.3 Short-term planning

Individual Celebrations of the Word, class prayer and liturgies are prepared with an appropriate level of detail. Staff and pupil planning formats are differentiated by phase so that independence increases without turning prayer into a written exercise.

For Celebrations of the Word, planners should consider:

- purpose and context;
- liturgical season and relevant Church calendar;
- Scripture - beginning from the Word rather than adding Scripture after a theme has been chosen;
- participation, including silence, gesture, response and song;
- music, symbol and sacred space;
- ministries and who is appropriately able to undertake them;
- accessibility and the needs of pupils, including SEND;
- the response flowing from Scripture;
- mission - how participants are being sent to live differently;
- subsequent reflection and evaluation.

15. Evaluation and mystagogical reflection

Evaluation is not a judgement of whether prayer was entertaining or whether pupils 'liked' it. It asks whether the celebration enabled authentic participation, was faithful to Catholic tradition and Scripture, met the needs of those present, and had an impact on faith and life.

After prayer and liturgy, pupils should increasingly engage in mystagogical reflection - 'going deeper' into the experience and considering what it means for faith and action.

- How did people participate? Was there attentive listening, prayerful silence, response and singing where appropriate?
- Was Scripture truly at the heart of the celebration?
- Were music, symbol, silence and gesture purposeful and faithful to the season or form of prayer?
- What helped us to encounter God or understand the Word more deeply?
- What difference should this prayer make to how we live?
- What would we retain, adapt or improve next time?

Evaluation will be age-appropriate: oral and visual reflection in EYFS and KS1; increasingly structured self- and peer-evaluation in Lower KS2; and more developed evaluation, including impact and next steps, in Upper KS2.

16. Families, parish and the wider Church

Sacred Heart seeks a flourishing partnership with families and the parish so that pupils experience prayer and liturgy as part of the life of the wider Church, not only as a school activity.

- Families will be invited to significant Masses, Celebrations of the Word and prayer events where appropriate.
- The school will communicate the liturgical life of the school and, where helpful, provide resources which support prayer at home.
- The school will collaborate with the parish priest in sacramental and liturgical preparation.
- Pupils will be encouraged to recognise their belonging to the local and universal Church.
- The prayer life of the school will respond to significant moments of joy, sorrow and need in the school, parish, local community and wider world.
- The school will celebrate and communicate examples of prayer and liturgy appropriately through newsletters and other communication channels, while ensuring that the dignity of prayer is not reduced to publicity.
- The school chapel is used weekly on a Sunday for the wider Church community to celebrate Mass.

17. Staff prayer, formation and professional development

Adults cannot form pupils in a tradition they have not themselves been supported to understand. Sacred Heart therefore treats staff formation as integral to the quality of prayer and liturgy.

- Prayer will form a regular part of staff gatherings, briefings, meetings, INSET days and significant staff events.
- All new staff will receive induction into the Catholic prayer and liturgical life of Sacred Heart.
- All staff will receive planned formation in prayer and liturgy at least annually, with additional support according to role and need.
- Formation will include the theology and purpose of prayer and liturgy, the liturgical year, Scripture, participation and ministry, planning Celebrations of the Word, common prayer, Catholic liturgical norms and pupil progression.
- The Prayer and Liturgy Lead and senior leaders will model and coach practice rather than relying solely on written guidance.
- Staff will be supported to deepen their own experience of prayer through opportunities for reflection, retreat and participation in the liturgical life of the school and parish.

18. Resourcing

Because prayer and liturgy are central to the Catholic life of the school, appropriate provision will be made within the school budget and through the allocation of staff time, resources and spaces.

- approved liturgical books, including the Roman Missal and Lectionary as required;
- Bibles and age-appropriate Scripture resources;
- crosses, candles, cloths, sacred images and seasonal resources;
- high-quality liturgical music and appropriate licences;
- resources for devotions, prayer spaces and retreat experiences;
- staff formation, diocesan training and pupil ministry formation;
- appropriate audio-visual and participation aids which support rather than dominate prayer.

19. Monitoring, evaluation and school improvement

The quality and impact of prayer and liturgy will be monitored and evaluated as part of the school's normal cycle of Catholic self-evaluation and improvement. Evidence will be proportionate and purposeful. We monitor provision to improve it - not to grade prayer.

- observation of prayer and liturgy across different phases and contexts;
- pupil voice, including pupils' understanding of ways of praying, the liturgical year, planning, evaluation and mission;
- review of pupil planning and evaluation where these are used;
- review of prayer spaces and liturgical environment;

- staff voice and identification of formation needs;
- feedback from parents, parish clergy and governors;
- review of the Annual Plan of Provision and the extent to which intended provision occurred;
- evaluation of impact: how prayer and liturgy shape pupils' thinking, relationships, service and action.

Findings will be reported to the Headteacher and Local Governing Body and will inform school improvement, staff formation and the next Annual Plan of Provision.

20. Safeguarding, health and safety and dignity

All prayer and liturgy will be planned in accordance with safeguarding and health and safety requirements. Particular care will be taken with candles, incense, movement, processions, sacred spaces, visits to church, individual confession and any use of water or other materials.

Sacramental or quasi-sacramental actions will not be improvised. Oils, blessed water, blessings, laying on of hands and other actions with a specific liturgical or sacramental meaning will only be used in accordance with Church norms and appropriate guidance.

The dignity, privacy, religious background, communication needs and individual circumstances of pupils will be respected at all times.

21. Review

This policy will be reviewed annually by school leaders and the Local Governing Body, and sooner if there is a significant change in Church, diocesan, legal or national guidance. Monitoring and evaluation will inform each review so that the policy remains a living document which shapes practice.

Appendix A - Sacred Heart planning language

Gather → Word → Response → Mission

This language is used as a formation tool for Celebrations of the Word. It reflects the Prayer & Liturgy Directory's Gather - Word (or Listen) - Response - Send structure. It is not a substitute for the prescribed structure of Mass, Reconciliation or other liturgies of the Church.

A helpful way of explaining the movement to pupils is:

God calls us together → God speaks → we listen and respond → God sends us.

Appendix B - The structure of Mass

The Order of Mass is one single act of worship. It contains two main parts - the Liturgy of the Word and the Liturgy of the Eucharist - with the Introductory Rites at the beginning and the Concluding Rites at the end.

Part / rite	What happens
Introductory Rites	The community gathers; the celebration is opened and all are prepared to listen to the Word and celebrate the Eucharist.
Liturgy of the Word	Scripture is proclaimed, culminating in the Gospel; the homily and Prayer of the Faithful flow from the Word.
Liturgy of the Eucharist	The gifts are prepared; the Eucharistic Prayer is offered; the Communion Rite prepares the assembly to receive Holy Communion.
Concluding Rites	The assembly is blessed and dismissed - sent to glorify God through the way it lives.

Appendix C - Key references

- Catholic Bishops' Conference of England and Wales, To love You more dearly: The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales (2023).
- The Roman Missal and the approved Lectionary.
- General Instruction of the Roman Missal.
- Directory for Masses with Children.
- Catholic Schools Inspectorate, The National Framework for the Inspection of Catholic Schools, Colleges and Academies.
- Sacred Heart Annual Plan of Provision for Prayer and Liturgy.
- Sacred Heart Progression in Prayer and Liturgy (EYFS-Year 6).
- Sacred Heart Jesuit Pupil Profile and Catholic Social Teaching overview.

Items used at Mass & Liturgies

Books



Sacramentary

Contains the opening prayer, prayer over the gifts, prayer after communion, and solemn blessings. Eucharistic prayers and prefaces for all of the masses including most special occasions.



Book of the Gospels

Contains only the Gospel readings. It is used on more solemn occasions and is carried by the deacon if it is used.



Lectionary

Contains the scripture readings for Mass. It is carried in the procession by the lector and placed on the ambo.

Hymnal/Missalette

Contains all the parts of the mass for a specific season in the liturgical year including instructions on when to stand, sit, or kneel.

Objects



Chalice The large cup used at Mass used to hold the wine which becomes the Blood of Christ.



Paten

A saucer-like disk which holds the bread which becomes the Body of Christ.



Ciborium

A vessel used to hold the Hosts which will be used for communion. They are also used to reserve the Blessed Sacrament in the tabernacle.

Decanter or Flagon

The bottle or pitcher like vessel used to hold the wine which will be consecrated at mass for the communion of the people. It is brought forth with the gifts.

Communion Cups

Chalice like vessels used at communion when the people receive from the cup. They are kept on the Credence Table and brought to the Altar at communion time.



Corporal A white linen cloth on which are placed the vessels containing the bread and wine during Mass which will become the Body and Blood of Christ.



Purificator

A white cloth use to cleanse the chalice. It resembles a napkin.



Pall

The stiff, square, white cover that is placed over the paten when it is on the chalice.



Tabernacle

The shrine or receptacle either round or rectangular that serves as a place for the exclusive reservation of the Blessed Sacrament. It should be of solid material, opaque,

secure and inviolable, fitting the architecture of the church in a prominent place.



Censor & Boat

The Censor, also known as the Thurible, is used at solemn occasion to incense the bread and wine after the offertory, the priest, and congregation. The Boat holds

the incense until it is place in the censor by the celebrant.



Monstrance

A sacred vessel designed to expose the consecrated Host to the congregation either for adoration in church of carrying in procession, particularly on the Solemnity of the Body and Blood of Christ.



Sanctuary Lamp

An oil lamp or wax candle that burns near the tabernacle. It is always lit whenever the Blessed Sacrament is reserved in churches or chaples as a sign of honour shown to the Lord.

↑ Vestments



Alb

A long white garment which can be used by all liturgical ministers. It is a reminder of the baptismal garment worn when the new Christian "Put on Christ."



Cincture

A long cord used for fastening albs at the waist. It holds the loose-fitting type of alb in place and is used to adjust it to proper length. It is usually

white, although the liturgical colour of the day may be used.

Liturgical Colours for Chasuble, Dalmatic and Stoles

● Green - Worn during "Ordinary Time." Ordinary does not mean ordinary in the sense of common or normal. Ordinary means counting, as in the 15th Sunday in Ordinary Time.

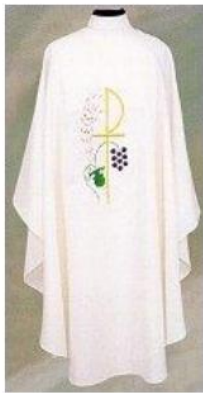
● Red - Worn on Passion (Palm) Sunday, Good Friday, Pentecost Sunday, and on the Feast Days of Martyrs including the Apostles and Evangelists.

● Violet - Worn during Advent and Lent or at Masses for the dead.

○ White - Worn during the Christmas, Easter seasons and celebrations of Mary, the Angels, Saints who were not martyrs, All Saints, Birth of John the Baptist, Chair of Peter, Conversion of Paul, St. John the Evangelist and is the preferred colour for Masses for the dead..

● Rose - Worn on the 3rd Sunday of Advent (Gaudete Sunday) and the 4th Sunday of Lent (Laetare Sunday/ Mothering Sunday).

● Black - Was traditionally worn at Masses for the dead. Now the preferred colour is White or Violet.



Chasuble

The sleeveless outer garment, slipped over the head, hanging down from the shoulders covering the alb and stole of the priest. It is the proper Mass vestment for the main celebrant and its colour varies according to the feast.



Dalmatic

A loose-fitting robe with open sides and wide sleeves worn by a deacon on more solemn feasts. It takes its colour from the liturgical feast as listed above.



Priest Stole

A long cloth "scarf." According to the manner in which it is worn it is the mark of the Office of the priest or deacon. A priest wears it around the neck, letting it hang down in front.



Deacon Stole

A long cloth "scarf." According to the manner in which it is worn it is the mark of the Office of the priest or deacon. A deacon wears it over his left shoulder, fastening it at his right side.



Cassock

A long black garment worn by Altar Servers under the Surplice. Also worn by Diocesan Priests (Black), Monsignors (Rose), Bishops (Violet), Cardinals (Red), and the Pope (White).



Surplice

This is a wide-sleeved garment, slipped over the head, covering the shoulders, and coming down below the hips. It is worn over the cassock.

