Painsley Catholic College

Prayer and Liturgy Policy

INTERNAL POLICY

Approved: September 2026

Next Review: September 2027

This prayer and liturgy policy has been approved and adopted by the governing body and will be reviewed annually.

Signed by the Chair of Governors

Mrs A Green

Signed by the Principal

Mrs R Waugh

'In our College we value and respect every person as a child of God, as we grow together in faith, knowledge, understanding and love to serve the community.' Our mission is summarised in the motto 'Know Yourself'.

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.

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) Principal

The Principal, 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**

Each week every year group attends one Act of Worship on a designated day unless examinations are set up in the hall. If this is the case the Act of Worship is experienced virtually.

In Emmaus time, every tutor is required to enable prayer with their tutor group, for which prayers are provided via the Emmaus time prayer book and weekly Emmaus PPT and some guidance given to tutors about students leading prayer. The use of the prayer corner should be incorporated into this time. This constitutes an Act of Worship (and is expected to happen) and it is monitored in school in a variety of ways.

In addition, on special occasions, extra acts of worship may occur to respond to special school or global events.

Acts of Worship are part of a coherent plan, and should not be changed, disregarded or unfulfilled casually or without consultation with the Chaplain, Lay Chaplain or Leadership Team.

The Act of Worship theme is provided at the start of each term outlining which Emmaus tutor or Pastoral Lead is responsible and what the theme of the Gospel is for that week along with the associated Gospel value and Catholic Social Teaching for the half term. Other influences and considerations will include; the Liturgical calendar, the seasons of the year, Saint's Days, Holy Days of Obligation, Charity initiatives, responses to global disasters and incidents or events particular to the school community.

Spiritual, Moral, Vocational, Social and Cultural

The Act of Worship should:

- Provide a brief period of reflection at the start of each day, when students will have time to pause for thought in an atmosphere of peace and quiet and invite Christ to join them on their day's journey. This involves a quiet and well-ordered arrival and departure.
- Provide students with an opportunity to contemplate the spiritual dimension of their life through music, images and words. The writing of the gospels provide a source of meaningful stories and philosophies for life.
- Provide an opportunity for quiet contemplation and prayers.
- Have a sense of occasion that separates them from the rest of the school day.
- Make reference to the Painsley Way and the associated half termly Catholic Social Teaching.

All students, when entering, during and leaving the act of worship, are expected to adhere to an accepted standard of behaviour, monitored by the Pastoral Lead and Emmaus Tutors in each case.
The following will be monitored:

- Time set aside for prayer and liturgy (LG)
- Whether the observed practice is consistent with agreed policy (PL & LG)
- Staff development on prayer and liturgy and its impact (PICCL)
- Prayer focus and its effectiveness in drawing students into prayer (PL & LG)
- Impact on students and members of the school community
- Opportunities for students to develop the necessary skills to access worship and prayer (Emmaus Tutors & PLs)
- Records of themes and teachings of the Catholic Church covered in prayer and liturgy (PICCL)

The recommendations for the procedure of acts of worship will be monitored by staff giving acts of worship, students receiving the acts of worship, the Chaplaincy Crew, Pastoral Leads and Leadership Group presence at acts of worship.

Prayer

Prayers are Christological and Trinitarian and an integral part of the day at Painsley Catholic College and is not separated from the rest of school life - pupils share in this important aspect of our daily experience. Teachers will create an environment where these responses are developed, and

expectations are clear. To this end, each classroom will have a special prayer corner that reflects an Emmaus Group and the liturgical colours of the season. These spaces are intended to support pupils to initiate their own prayers. Each day students pray an Emmaus prayer in the morning, based on the Catholic Social Teachings of the half term and are written by students, they say grace before meals and our College prayer at the end of the day. Sixth Form students have a weekly act of worship together and begin each day with a prayer. In addition, pupils have opportunities to pray the Sign of the Cross, The Lord's Prayer, Hail Mary, Glory be, The Apostles' Creed, An Act of Contrition, Angel of God, Eternal Rest, Morning Offering, Grace before meals, Grace after meals, Come, Holy Spirit, The Angelus, The Rosary, Hail Holy Queen, The Magnificat, The Memorare, The Prayer of St Richard of Chichester, Act of Faith, Act of Hope, Act of Love, Jesus, Mary and Joseph, I give you.

The Planning, Content and Delivery of Prayer and Liturgy

Prayer and Liturgy is planned:

- following a structure with reference to the Church's liturgical seasons, significant dates and the curriculum. Scripture will be the focus in most acts of worship. At Painsley we focus on the weekly Gospel
- involving consultation with appropriate parties and reference to school aims and policies
- with flexibility to respond to changing situations within the school and the wider community
- to develop in pupils, skills that enable them to prepare, organise and lead worship in a meaningful and purposeful way.

Recording

Prayer and Liturgy is recorded:

- on an act of worship planner to keep records of themes, leaders, pupil groupings and resources
- through Emmaus Saints books, displays, collections of pupils' contributions, prayers, reflections, photographs, videos etc.

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.