

CARDINAL POLE CATHOLIC SCHOOL



Prayer & Liturgy Policy

Approved by
Governors

Signed:

A rectangular box containing a handwritten signature in black ink.

Date:

20/03/2024

Review due date (1 year):

March 2025



CARDINAL POLE
CATHOLIC SCHOOL

OUR MISSION

‘Cardinal Pole Catholic School is a community of **service** guiding young people on a path to **opportunity**, **aspiration**, and **reward**, founded on Catholic values.’

Mission Statement

Cardinal Pole Catholic School is a community of **service** guiding young people on a path to **opportunity, aspiration** and **reward**, founded on Catholic values.

We serve our students through bespoke interventions that meets the needs of all. This is shared with all stakeholders, to empower our community to become “Lovers of Reading”.

Cardinal Pole Catholic School is committed to providing a range of opportunities for staff and students to become lifelong lovers of reading through workshops, authors visits, whole school events and programmes. We are a community of aspirant writers where talent is nurtured or flourish by expert and experienced staff, authors and other professionals. We reward our literate learners by celebrating their successes, progress, achievements in all areas of literacy and beyond.

Aims of Collective Worship

Catholic Life at Cardinal Pole should be central to the life of the school and a feature of every school action and celebration. Acts of Collective Worship, therefore, should be embedded within this and should be inclusive, educational and spiritual.

Worship should be relevant to students’ experience, involve them as participants and foster a sense of community within the school. Collective worship reflects the traditions of the Catholic Church, whilst taking into account the spiritual and educational needs of all who share in it. In line with DfE/OFSTED guidance, we aim to support students with different religious beliefs in their prayer rituals.

Worship should be linked to curricular activities and allow students opportunities to reflect on the educational aims of our school and should provide opportunities for individual reflection in an atmosphere conducive to the consideration of the transcendent and sense of mystery. Ultimately, collective worship should be meaningful.

Students are encouraged to put their faith into practice with the duty to serve echoed in the school motto of **SOAR**.

The Role of the Chaplaincy Team

At Cardinal Pole we believe that worship is concerned with giving worship, glory, honour and praise to God. It is our loving response in word and action to God’s invitation to enter into relationship, made possible through the work of Jesus Christ and the witness of the Holy Spirit. The liturgical life of the school is organised and monitored by the Chaplain, with support from the Head of RE and the SLT, who plan and arrange liturgies together with the local clergy, where possible.

Prayers are provided to assist tutors in leading Collective Worship. This contains prayers and reflections related to everyday life/events and the liturgical year. Daily events are arranged throughout Advent and Lent to support students’ understanding of those liturgical seasons. The Chaplain also arranges and organises regular acts of worship or liturgical events so that our students are consistently exposed to Catholic acts of worship. The religious and educational needs of all who share and participate in worship are also taken into consideration, when acts of collective worship are planned.

Designated staff, principally the Chaplain and SLT, are also responsible for developing a programme of retreats to be made accessible for identified year groups as well as working with Heads of Year and organising events that give students the opportunity to show service to others through acts of charity.

Daily Prayers

'Prayer, worship and liturgical celebration are central to our Catholic tradition. It is of prime importance, however, that sound educational and pastoral principles determine the ways in which these are experienced in the school community'

Evaluating the Distinctive Nature of a Roman Catholic School, Third Ed. 1994, CES

The school day begins with prayer, which is central to our life and work in this Catholic School. At Cardinal Pole, we believe that our community can be made distinctive by:

- A selection of prayers, appropriate to the time of day, and season (see Appendix). These should be used in the first instance;
- Praying with students;
- Helping students to reflect on their prayers;
- Encourage students to create their own prayer;
- Enable students to participate in the liturgy;
- Foster a quiet and prayerful environment;
- Celebrate prayer and learning through assemblies;
- Participate in staff prayer;
- Working with the parish communities;
- Inviting parents into the prayer life of the school
- Sharing with students in Eucharistic and other liturgical celebrations;
- Offering students the opportunity to receive the Sacrament of Reconciliation during either Advent or Lent (depending on Priest availability)

Mass

Staff and pupils whose beliefs are to another religious tradition may not lead to occasions of prayer but may facilitate and/or be present at. The directory describes this as “coming together to prayer” not “coming to prayer together”.

We aim to organise the celebration of Mass regularly throughout the year, but this is dependent on the availability of local priests. The prayers, readings, music and various liturgical presentations are organised by identified staff in conjunction with the local clergy, who continue to support the liturgical life of the school. Students are also involved in the planning of Mass. Each year group should have at least one Mass per half term. Year 7 Students will additionally have their annual Bible Mass, as well as their celebration Mass on the annual pilgrimage to Canterbury.

Opportunities for music to be an integral part of celebrating Mass should be sought where possible and preference given to singing of liturgical texts over hymns and songs.

All members of the school community are expected to attend celebration of Mass, but only those who normally receive Holy Communion and who belong to the Eastern Orthodox Church may proclaim the word of God.

Liturgies

There are occasions when it is more suitable to organise non-Eucharistic or para-liturgical services. Once again, the Chaplain will oversee and lead, often assisted by other staff but crucially involving students in the design and, where appropriate, the delivery of these liturgies.

Celebration of the Word Assemblies

A school Celebration of the Word assemblies rota (see link [rota](#)) is produced each year that includes acts of collective worship (traditionally called assembly) organised by Senior Leaders, Heads of Year or Form Groups. This rota follows the liturgical calendar (which includes all the main feasts of the Church's calendar) and themes are calendared to assist those leading the respective assemblies. Each Year Group has a Celebration of the Word assembly each week.

In line with recent OFSTED guidance on collective worship, our aim is for these assemblies to become more student-led in both planning and delivery.

Every Celebration of the Word Assembly, where possible, will follow the following routine:

- Students line up in form groups outside the main hall. At this point students should be prepared for the occasion and be respectful. Uniform should be checked here and any issues resolved;
- The SLT member assigned for that day should be at the front of the hall ensuring students are silent and respectful;
- Students enter the main hall in silence and sit in silence awaiting the rest of the year Group;
- Students are greeted with good morning and respond;
- All (in line with personal beliefs) give the sign of the Sign of Cross;
- Exploration of Religious Theme as indicated by the Celebration of the Word rota for the year;
- Reference to scripture and the school's core values where appropriate, students stand for Gospel readings;
- Closing Prayer;
- Sign of the Cross;
- Notices/Awards (Tutors should take a register as notices are shared);
- If Notices/Awards are likely to detract from the purpose of the assembly, be used as a means of disciplining students or cause the Assembly to overrun, these should be delivered in Form Period.

The format of Collective Worship should be as follows:

ENTRY

- The Head of Year is present in the hall to receive students, and supervise and control their entry and exit;
- The senior staff member, assigned to that day, is present to assist with supervision and standards;
- Students must enter the main hall in silence and in full correct uniform.

ATMOSPHERE (Environment)

- The person with responsibility for leading each assembly should pay particular attention to creating an inspiring atmosphere conducive to prayer/reflection/worship – a sense of awe (a focal point, use of Music/Lighting/Word Focus/ Quotations etc).

PLANNING

- The assembly should be thoroughly planned and prepared (use of imaginative resources).

THEME

- The Theme should help students explore the liturgical year/school mission/celebrate our students' achievements and gifts and talents. The general themes for each week are published in the weekly staff bulletin and in the staff handbook each academic year;
- It should be clear what key messages we want the students to leave the Celebration of the Word with and use appropriate scripture where possible, which should be explained;
- Staff should make sure they open with opportunities for student response.

ENGAGEMENT & RESPONSE

All staff should ensure that, throughout this act of Celebration of the Word, our students:

- Students act with reverence and respect;
- Students are inspired;
- Students participate enthusiastically;
- Students are challenged to put the teaching into practice.

RESPONSIBILITY

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.

Overview of prayer and liturgy provision – See Rota

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.

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.

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.

Review

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

Common Prayers

Age Phase	5-7 (KS1)	7-9 (Lower KS2)	9-11 (KS2)	11-14 (KS3)
Prayers	<ul style="list-style-type: none">• The Sign of the Cross• The Lord's Prayer• Hail Mary• Glory be• Grace before meals• Grace after meals	<ul style="list-style-type: none">• The Apostles' Creed• An Act of Contrition• Angel of God• Come, Holy Spirit• The Prayer of St Richard of Chichester	<ul style="list-style-type: none">• Morning Offering• The Rosary• The Magnificat• Act of Faith• Act of Hope• Act of Love	<ul style="list-style-type: none">• 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 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.

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.
To thee do we send up our sighs,

mourning and weeping in this valley of tears!
Turn, then, most gracious Advocate,
thine eyes of mercy toward us,
and after this, our exile,
show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving,
O sweet Virgin Mary.

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.