



St. Philip's Catholic Primary School

Prayer and Liturgy Policy

Version:	1
Date created/updated:	September 2024
Ratified by:	LGB
Date ratified:	14 th October 2024
Date issued:	14 th October 2024
Policy Review Date:	October 2025
Post Holder Responsible for Review:	RE Lead



Commitment to Equality:

We are committed to providing a positive working environment which is free from prejudice and unlawful discrimination and any form of harassment, bullying or victimisation. We have developed a number of key policies to ensure that the principles of Catholic Social Teaching in relation to human dignity and dignity in work become embedded into every aspect of school life and these policies are reviewed regularly in this regard.


This Prayer and Liturgy Policy has been approved and adopted by St Philip's Catholic Primary School on 14th October 2024 and will be reviewed in October 2025.

Signed by the Chair of the Local Governing Body for St Philip's Catholic Primary School:

Stephen Godber

Signed by the Principal for St Philip's Catholic Primary School:

Carmel Hinton



School Mission Statement

Learning and Working Together Through Christ

Legal Requirements

The legal requirement is that there must be a daily act of worship for all pupils. This can take place at any time during the school day and can be either a single act of worship for all pupils, or separate acts of worship in school groups. We understand that simply holding an assembly that includes a prayer, said by either the teacher or everyone present, does not fulfil this requirement. We also acknowledge that prayer and liturgy and assembly are distinct activities. They may sometimes form part of the same gathering. At St Philip's, responsibility for arranging prayer and liturgy rests with the governing body after consultation with the Principal.

The Place of Prayer and Liturgy in the Life of our School

We endorse the belief that prayer and liturgy takes into account the religious and educational needs of all who share in it:

- Those who form part of the worshipping community in Church;
- Those for whom school may be their first and only experience of Church;
- Those from other Christian traditions, or none;
- Those from other faith backgrounds.

It will be an educational activity or experience to which all can contribute and from which all can gain. Prayer and liturgy in this school is an integral part of school life and central to the Catholic tradition.

The Aims of Prayer and liturgy

We believe that prayer and liturgy in our school community will provide a variety of opportunities to deepen our relationships with God and develop the following:

- contemplate the mystery of God;
- unite our worshipping Eucharistic community;
- develop the necessary skills of reverence, contemplation, reflection, interpretation, empathy, meditation which will enable our relationships with God to be deepened.

Full participation in our faith will allow us:-

- To grow in spiritual, moral, cultural and liturgical understanding;
- To grow in understanding of our living faith tradition;
- To develop a sense of awe, wonder and inspiration in the person of Christ;
- To examine and reflect upon our own individual faith journeys;
- To develop the skills of prayer.

What is Prayer and Liturgy?

What is Prayer?

Prayer is conversation with God, the angels and the saints. Prayer should be experienced as a living relationship with God, in and through Jesus Christ. All forms of prayer are God's gift.

What is Liturgy?

Liturgy is a communal act in which we praise and worship God. Liturgy is the source and summit of the Church's life and our lives.

All good liturgies involve the telling of the story of Christ and his Church. Liturgy is action and symbol; it speaks to the person, it involves all the senses: sight, touch, sound, taste and smell-as guided by the Holy Spirit. For the purposes of this policy, Liturgy refers to all acts of Collective Worship held within school.

Organisation of Prayer and Liturgy

An Act of Collective Worship, appropriate for the liturgical season, takes place each day and can be celebrated as a whole school, key stage or class.

Collective Worship throughout the week is usually organised as follows:

Monday	Staff prayer
Tuesday	Gospel Assembly
Wednesday	Key Stage/Phase collective worship - this can include in class collective worship Staff Prayer
Thursday	Mass
Friday	Gifts of God Celebration Musical Praise Hymn Practice

On occasion, school will take part in assemblies, which are not linked to scripture or prayer, such as Safer Internet Day assembly, science assemblies or others which are curriculum-linked. These, therefore are not considered an act of Collective Worship and so are in addition to this.

During weeks in which there is a Holy Day of Obligation, Mass days are rearranged accordingly and all children celebrate these Masses.

Children say the designated prayers at the start and end of each day and a grace before and after meals.

Implementation

All acts of worship should:-

- Give glory and praise to God;
- Be structured to ensure a quality experience for all participants;
- Be kept to the point (and brief wherever possible);
- Be clear in their liturgical focus and varied in their delivery;

Prayer and liturgy in our school may follow the pattern or variation of the pattern detailed below:-

Gather - how we come together, the setting, the environment (quiet/ reflective music, lighted candles, statues, sat in a different format, sign of the cross, focus and examination of conscience etc);

Listen (word) - a reading from the Scriptures, breaking the word, time to reflect on this and prayers to fit into the theme;

Respond (action) - a ritual movement that everyone can join in with that fits with the theme (gestures such as shaking hands, holding hands, lighting a candle, prayers, responses to prayers, etc);

Go forth (mission) - the sending out from the celebration, giving the children something to hold onto from the experience of the liturgy that they can take into their daily lives.

School progression of child led liturgy

<u>Year Group</u>	<u>Provision</u>	<u>Prayer Leaders</u>
EYFS	<p>Adult-Led Worship</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Using the child-led planning sheet, adults give children (whole class, group and/or individual) two activities from each of the four elements (G, L, R, GF) to choose from. This increases throughout the year until children are choosing from all options and they begin to suggest their own activity ideas.</p> <p>Throughout the academic year, children become more confident/independent in creating the prayer focal point.</p> <p>This develops into being able to self-choose appropriate</p>	<p>YR Prayer Leaders will explore their role by attending meetings, closely supported by leaders from older classes and the Subject Lead. They will input into class collective worship by feeding back from/into meetings, with support. They will be responsible for looking after prayer areas and resources within their classroom. They will try to be collective worship role models in their class</p>

	<p>religious objects, including consideration of the liturgical season (with adult guidance)</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children.</p>	<p>and lead on daily prayers.</p>
Year 1	<p>Adult-Directed Worship (i.e. adults lead planning with child input and then direct children in leading)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Using the child-led planning sheet, children (whole class, group and/or individual) choose activities from each of the four elements (G, L, R, GF). Children are encouraged to suggest their own activities (adults could use the Practical Prayer Ideas for The Classroom booklet to inspire) so that by the Spring Term, they are confident in doing this mostly independently.</p> <p>Children lead different elements of the Collective Worship session as directed by an adult. At the beginning of the academic year, each element (G, R, L, GF) will be focussed on for children to lead and understand how to do so appropriately (e.g.: Spring 1 may be a focus on the 'Respond' element and the teacher ensures children truly understand how to proclaim the word of God) Children should be given sufficient time to practise.</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children.</p>	<p>Y1 Prayer Leaders will explore their role by attending meetings, closely supported by leaders from older classes and the Subject Lead. They will input into class collective worship by feeding back from/into meetings, with support. They will be responsible for looking after prayer areas and resources within their classroom. They will try to be collective worship role models in their class and lead on daily prayers.</p>
Year 2	<p>Adult-Directed Worship (i.e. adults facilitate planning and then direct children in leading)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p>	<p>Y2 Prayer Leaders will play an active role in class worship opportunities. They will contribute to the development of these opportunities by feeding back from/into meetings.</p>

	<p>Using the child-led planning sheet (see Appendix 3) and adult-selected focus, children (whole class, group and/or individual), with direction (e.g.: if the child plans to play music for the 'Gather' section, the adult selects the specific hymn/song), plan the Collective Worship session for each of the four elements (G, L, R, GF). Children use a combination of the planning template, suggested activities and their own (adults could share the Practical Prayer Ideas for The Classroom booklet to inspire). Children lead all elements of the Collective Worship session as co-ordinated by an adult. Children should be given sufficient time to practise. The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children. Through teacher-facilitated discussion, children begin to contribute towards planning.</p>	<p>They will be responsible for looking after prayer areas and resources within their classroom and begin to make choices about the resources to be used. They will try to be collective worship role models in their class.</p>
<p>Year 3</p>	<p>Child-Led Worship (with adult support in planning and delivery) Teacher to explicitly model high-quality in-class collective worship during Autumn 1. Using the child-led planning sheet and adult guidance for the focus, children (whole class, group and/or individual), with support (e.g.: if the child plans to play music for the 'Gather' section, the adult helps to identify the specific hymn/song), plan the Collective Worship session for each of the four elements (G, L, R, GF). Children use a combination of the child-led planning template-suggested activities and their own (adults share the Practical Prayer Ideas for The Classroom booklet to inspire). Adults model making planning choices that are linked to the</p>	<p>Y3 Prayer Leaders will play an active role in class worship opportunities by modelling leadership for other pupils. They will proactively contribute to the development of these and other opportunities by feeding back from/into meetings and overseeing development (with support). They will be responsible for looking after prayer areas and resources within their classroom and making choices about the resources to be used. They will be</p>

	<p>chosen scripture and justifying these choices</p> <p>Children lead all elements of the Collective Worship session, supported by an adult. Children should be given sufficient time to practise.</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children.</p> <p>Through teacher-facilitated discussion, children begin to contribute towards planning.</p>	<p>collective worship role models in their class.</p>
Year 4	<p>Child-Led Worship (with adult support in planning)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Adults decide the theme of worship opportunities and support children in deciding upon relevant scripture.</p> <p>Children work independently at the planning stage, but prior to delivering their worship opportunities (or during planning), their planning is checked/directed to ensure its relevance to the chosen scripture and theme. Where possible, children will share worship opportunities with other classes in different locations around school and beyond. Pupils will record worship opportunities by completing planning pro forma (starting with child-led planning template and moving onto main planning pro forma)</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children.</p> <p>Through teacher-facilitated discussion, children increase their contribution towards planning.</p>	<p>Y4 Prayer Leaders will play an active role in class worship opportunities by modelling leadership for other pupils as well as beginning to support others when leading. They will proactively contribute to the development of these and other opportunities by feeding back from/into meetings and overseeing development. They will be responsible for looking after prayer areas and resources within their classroom and making choices about the resources to be used. They will be collective worship role models in their class.</p>
Year 5	<p>Child-Led Worship (with adult support)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Children plan mostly independently are able to justify their planning choices when challenged to do so. Creativity is</p>	<p>Y5 Prayer Leaders will play an active role in class worship opportunities by supporting other children when planning and leading worship. They will</p>

	<p>encouraged. Adults may help to direct more complex parts of worship, such as questioning, so as to ensure themes are explored in depth. Where possible, children will share worship opportunities with other classes in different locations around school and beyond. Pupils will record worship opportunities by completing main planning pro forma</p> <p>The teacher plans and coordinates Masses and class assemblies, distributing scripture, prayers etc. to children.</p> <p>Through teacher-facilitated discussion, children further increase their contribution towards planning.</p>	<p>proactively contribute to the development of these and other opportunities by feeding back from/into meetings, overseeing development and suggesting next steps. They will be responsible for looking after prayer areas and resources within their classroom and making choices about the resources to be used, as well as supporting children from younger classes in the development of their prayer areas. They will be collective worship role models in their class</p>
<p>Year 6</p>	<p>Child-Led Worship (independent)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>By the end of Year 6, most children will be able to plan and deliver creative liturgy and other worship opportunities independently, including selection of a liturgically-relevant theme and scripture. Their choice of supporting resources and artefacts will show creativity and resourcefulness, underpinned by liturgical awareness. They will be able to justify their planning and choice of activities by linking these to their chosen scripture – and make this explicit during delivery (e.g. “We have chosen to display the symbol of the dove because…”).</p> <p>In addition, more able children will be able to:</p> <ul style="list-style-type: none"> • lead meaningful, structured discussion of scripture, etc. independently, seeking contributions from their peers and responding to these in a meaningful way. • Be particularly creative and resourceful in their planning of worship opportunities. 	<p>Y6 Prayer Leaders will play an active role in class worship opportunities by supporting other children (across the school when possible) when planning and leading worship. They will contribute to the development of these opportunities by collaboratively deciding the agenda for meetings, monitoring development at whole school level and suggesting ways to implement next steps. They will be responsible for looking after prayer areas and resources within their classroom, suggesting new resources to be used, as well as supporting children from younger classes in the development of their prayer areas.</p>

	<ul style="list-style-type: none">• Support peers and younger children in planning worship.• Help evaluate collective worship opportunities and make suggestions for future developments.• Have considered what collective worship might be like in their future, beyond primary school, and have ideas about how they might wish to pursue it	<p>The Y6 leaders will play a proactive role in planning, setting up for and delivering whole school worship opportunities.</p> <p>They will be exemplary and prominent role models in all forms of collective worship. They will have responsibility for gathering and recording child and adult feedback after worship opportunities. They will contribute to and influence whole school worship development through regular contact with SLT, including working with the subject leader in developing new worship ideas. At some points during the year, Y6 will join worship opportunities across the school, conduct pupil voice questionnaires and contribute to the monitoring and evaluation of worship and action plan for the next school year</p>
--	--	--



School Progression of Prayer

<u>Year Group</u>	<u>Prayers which should be known and used</u>	<u>Usage</u>
<u>Foundation</u>	Sign of the Cross In the name of the Father, and of the Son, and of the Holy Spirit. Amen.	This prayer is most often used to enter in to prayer and to demarcate the end of prayer. In the words and actions we acknowledge God in three persons of the Trinity. Foundation teachers may need to mirror the actions in order to help the children make it correctly.
	Our Father Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.	This prayer is also known as the Lord's prayer as the words were used by Jesus when his disciples asked how they should pray. In this prayer we ask for God's kingdom to come, not to be put to the test in case we fail

	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. Amen.	and we ask for forgiveness. This prayer should form part of prayer on a regular and frequent basis. Sung versions can also be used.
	Hail Mary Hail Mary, full of grace, the Lord is with thee: blessed art thou amongst 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.	This prayer is based on the words of Elizabeth, Mary's cousin, who is the first to acknowledge Mary's role in God's plan. In this prayer we ask Mary to pray for us/intercede for us both in the present moment and at the moment of our death. This is a prayer that should be used very

		<p>regularly. Note that it forms the basis of other Marian prayers : The Rosary and the Angelus Hail Mary Some of the phrases in this Marian prayer are associated with the Solemnity of the Immaculate Conception. These are ‘full of grace’, ‘the Lord is with you’, ‘Blessed are you among women.’ the phrase ‘Holy Mary Mother of God’ emphasises this aspect of our belief in Mary’s place in the Church.</p>
	<p>Grace before meals Bless us, O God, as we sit together. Bless the food we eat today. Bless the hands that made the food. Bless us, O God. Amen.</p>	<p>This is a prayer of thanks we should be used daily. Some schools pray it in the classroom before dinner and others pray it in the dining hall.</p>
	<p>Grace after meals Thank you, God, for the food we have eaten. Thank you, God, for all our friends. Thank you, God, for everything, Thank you God. Amen.</p>	<p>This is a prayer of thanks we should be used daily. Some schools pray it in the classroom after dinner and others pray it in the dining hall.</p>
	<p>Morning Prayer Father in heaven, you love me, you are with me night and day. I want to love you always in all I do and say. I’ll try to please you, Father, bless me through the day. Amen.</p>	<p>The school day always starts with prayer. We need to acknowledge God’s presence in our lives. In this prayer we are offering all that we say and do to God.</p>
	<p>Prayer at the end of the day God our Father, I come to say thank you for your love today. Thank you for my family and all the friends you give to me. Guard me in the dark of night and in the morning send your light. Amen.</p>	<p>The school day always finishes with prayer. We thank God for the day and we ask for him to continue to watch over us.</p>

<p><u>Y1</u></p>	<p>Glory Be 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.</p>	<p>Like the Sign of the Cross this prayer acknowledges the Blessed Trinity. It is a prayer of praise acknowledging God's timeless presence from before the beginning of time and into all eternity.</p>
	<p>Prayer to the Guardian Angel Angel sent by God to guide me, be my light and walk beside me; be my guardian and protect me; on the paths of life direct me.</p>	<p>It is part of our belief that part of the role of angels is to watch over us. The feast of the Guardian Angels is on October 2.</p>
<p><u>Y2</u></p>	<p>Eternal Rest Eternal rest give unto them, O Lord. And let perpetual light shine upon them. May they rest in peace. Amen.</p>	<p>This prayer is for those who have died. We are asking that the dead will be with God for all eternity. It can be said on the occasion of a person's death. It is used throughout the month of November when we remember all who have died.</p>
<p><u>Y3</u></p>	<p>Act of Sorrow (Contrition) O my God, I thank you for loving me. I am sorry for all my sins: for not loving others and not loving you. Help me to live like Jesus and not sin again. Amen.</p>	<p>This sorry prayer can be used at any time. In it we ask God for his forgiveness. This prayer can also be used as an act of contrition during the Sacrament of Reconciliation (usually made for the first time in Y3). It can be used especially during Advent and Lent which are seasons which emphasise the importance of seeking forgiveness.</p>
	<p>The Confiteor I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.</p>	<p>This is a sorry prayer which can be used at any time. It is taken from the Penitential Act used in Mass. In this prayer we ask for forgiveness and we also ask for the rest of the family of God (the Communion of Saints) to pray for us too.</p>

	<p>The Angelus The Angel of the Lord declared to Mary: R: and she conceived of the Holy Spirit. Hail Mary... R: Holy Mary...</p> <p>Behold the handmaid of the Lord: R: be it done to me according to your word. Hail Mary... R: Holy Mary...</p> <p>And the Word was made flesh: R: and dwelt among us. Hail Mary... R: Holy Mary...</p> <p>Pray for us, O holy Mother of God. R: That we may be made worthy of the promises of Christ.</p> <p>Let us pray: Pour forth, we beseech you, O Lord, your grace into our hearts, that we to whom the incarnation of Christ, your Son, was made known by the message of an angel, may be brought by his passion and cross to the glory of his resurrection, through Christ our Lord. Amen.</p>	<p>The Angelus is the prayer which retells the Annunciation. The prayer is developed from the Hail Mary. Traditionally the Angelus was prayed in religious communities at particular points of their day when the bells were rung: 6 a.m., 12 noon and 6 p.m.</p> <p>Many schools pray this daily at midday.</p> <p>It is a Marian prayer especially in May, the month dedicated to Our Lady.</p>
<p>Y4</p>	<p>The Memorare Remember, O most loving Virgin Mary, that it is a thing unheard of, that anyone ever had recourse to your protection, implored your help, or sought your intercession, and was left forsaken. Filled therefore with confidence in your goodness I fly to you, O Mother, Virgin of virgins. To you I come, before you I stand, a sorrowful sinner. Despise not my poor words, O Mother of the Word of God, but graciously hear and grant my prayer. Amen.</p>	<p>In this prayer we acknowledge Mary's role as intercessor between us and God. We ask that she will answer our request.</p> <p>This is a Marian prayer that can be used especially in May, the month dedicated to Our Lady.</p>

<p>The Rosary</p> <p>1 x Our Father</p> <p>10 x Hail Mary = 1 decade</p> <p>1 x Glory Be</p> <p>5 decades = 1 Mystery</p> <p>The Joyful Mysteries: The Annunciation, The Visitation, The Nativity, The Presentation, The Finding in the Temple</p>	<p>The Rosary is a prayer This devotional prayer is made up of four Mysteries. The word mystery means 'the telling' and through praying the Rosary we recall the Joyful, Sorrowful and Glorious events in the life of Jesus and Our Lady. Pope John Paul II added a fourth part known as the Luminous Mysteries (Mysteries of Light). The prayer centres upon the</p>
--	---

<p>The Luminous Mysteries: The Baptism of Our Lord, The Wedding Feast at Cana, The Proclamation of the Kingdom, The Transfiguration, The Institution of the Eucharist</p> <p>The Sorrowful Mysteries: The Agony in the Garden, The Scourging at the Pillar, The Crowning with Thorns, The Carrying of the Cross, The Crucifixion</p> <p>The Glorious Mysteries: The Resurrection, The Ascension, The descent of the Holy Spirit, The Assumption of Mary, The Crowning of the Blessed Virgin Mary</p>	<p>recitation of the Hail Mary. Each Mystery is made up of five decades. Each decade includes 10 repetitions of the Hail Mary. Rosary beads are used to help count off each prayer. This prayer is used especially in the month of October which is the month of the Holy Rosary.</p> <p>It is not necessary to say all the Mysteries in one go. You could focus on a different mystery each day of the week. If praying it aloud it is usual for one person to say the first part of each prayer and the others to respond with the second half.</p>
<p>The Stations of the Cross There are many different versions available but the Fourteen Stations remain the same.</p> <ol style="list-style-type: none"> 1. Jesus is condemned to death 2. Jesus takes up his cross 3. Jesus falls for the first time 4. Jesus meets his mother 5. Simon of Cyrene helps Jesus carry his cross 6. Veronica wipes the face of Jesus 	<p>This prayer follows Jesus journey from his arrest to his death. Ideally the prayer should be said in a space where the children can physically move from station to station. Each station has an image (a painting or sculpture) depicting the scene. The Stations of the Cross can be found in Church. Many schools also have bought or made their own Stations.</p>

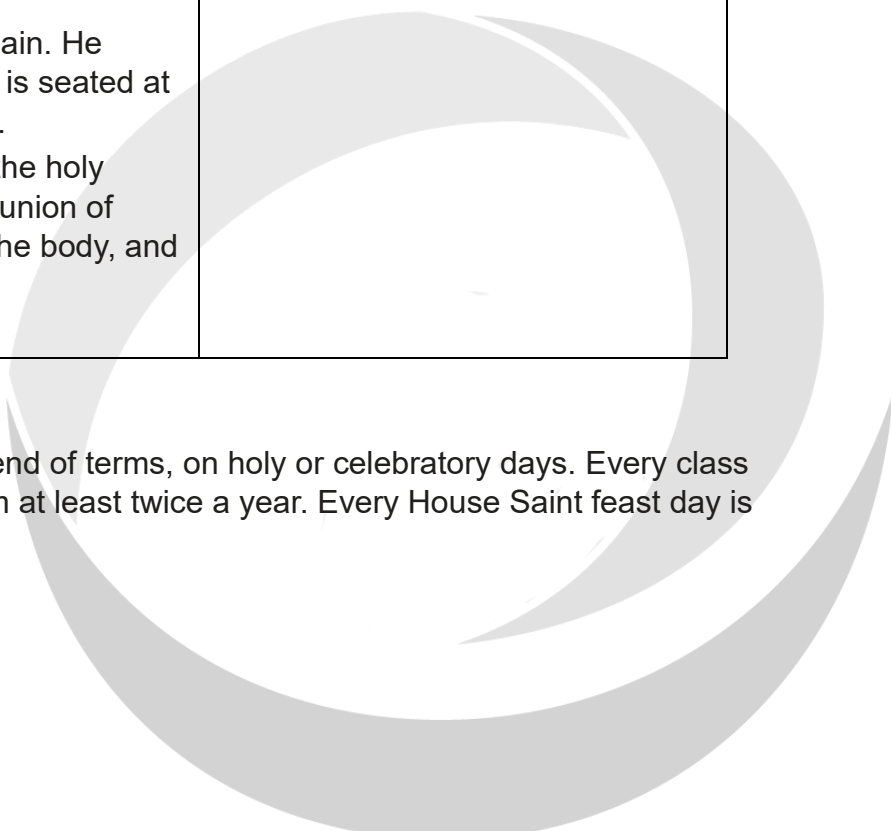
	<p>7. Jesus falls for the second time</p> <p>8. Jesus comforts the women of Jerusalem</p> <p>9. Jesus falls for the third time</p> <p>10. Jesus is stripped of his garments</p> <p>11. Jesus is nailed to the Cross</p> <p>12. Jesus dies on the Cross</p> <p>13. Jesus is taken down from the Cross</p> <p>14. Jesus is laid in the tomb</p> <p>15.</p>	
Y5	<p>The Magnificat</p> <p>My soul glorifies the Lord, My spirit rejoices in God, my Saviour. He looks on his servant in her loneliness; henceforth all ages will call me blessed. The Almighty works marvels for me. Holy his name! His mercy is from age to age, on those who fear him. He puts forth his arm in strength and scatters the proud-hearted. He casts the mighty from their thrones and raises the lowly. He fills the starving with good things, sends the rich away empty. He protects Israel, his servant, remembering his mercy,</p>	<p>This prayer or canticle (a song or chant containing words from Scripture) is a song of joy (Luke 1:46-55). In this song Our Lady is singing in her humble role as God's servant "My soul proclaims the greatness of the Lord". She is also singing as the Mother of God and of the Church because the hope expressed in the Old Testament is being fulfilled "even as he promised our fathers, Abraham and his descendants forever. Another element of this prayer is her declaration that "people forever will call me blessed." The Evening Prayer of the Church said by priests and religious everyday includes the Magnificat.</p>
	<p>the mercy promised to our fathers, to Abraham and his sons for ever.</p>	<p>This is a Marian prayer that can be used especially in May, the month dedicated to Our Lady. There are also sung versions of this prayer that can be used.</p>
	<p>Nunc Dimittis</p> <p>At last, all powerful Master, you give leave to your servant to go in peace, according to your promise. For my eyes have seen your salvation which you have prepared for all nations, the light to enlighten the Gentiles and give glory to Israel, your people. Give praise to the Father almighty, to his Son, Jesus Christ, the Lord, to the Spirit, who</p>	<p>This prayer or canticle (a song or chant containing words from Scripture) is also known as the song of Simeon. Simeon is a worker in the temple where Mary and Joseph come to make an offering following Jesus' birth. Simeon, an old man, has been promised by God that he would see the Messiah before he dies: Simeon recognises and acknowledges Jesus</p>

	<p>dwells in our hearts, both now and forever. Amen.</p>	<p>as the 'Light of the World'. This event of The Presentation is commemorated on 2 Feb. All the candles to be used in Church for the following year are blessed on this day.</p>
	<p>The Benedictus Blessed be the Lord, the God of Israel; he has come to his people and set them free.</p> <p>He has raised up for us a mighty saviour, born of the house of his servant David.</p> <p>Through his holy prophets he promised of old that he would save us from our enemies, from the hands of all who hate us.</p> <p>He promised to show mercy to our fathers and to remember his holy covenant.</p> <p>This was the oath that he swore to our father Abraham: to set us free from the hands of our enemies, free to worship him without fear, holy and righteous in his sight all the days of our life.</p> <p>You my child, shall be called the prophet of the Most High; for you will go before the Lord to prepare his ways to give his people knowledge of salvation for the forgiveness of their sins. in the tender compassion of our God</p>	<p>This prayer or canticle (a song or chant containing words from Scripture) is the song of Zechariah, the father of John the Baptist. Zechariah is struck dumb when he refuses to believe that his wife Elizabeth is with child. It is not until the baby is born that he writes on the ground that he is to be called John. Now able to speak this song tells of God's promise, foretold by the Old Testament prophets to send the Messiah who is to be preceded by John, the prophet who will prepare the people. This prayer can be used especially during Advent.</p> <p>This canticle forms part of the daily prayer of the Church and is said by priests and religious as part of Morning prayer.</p>
	<p>the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.</p>	

	<p>Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.</p>	
6	<p>Prayer to the Holy Spirit Come, Holy Spirit, fill the hearts of your faithful, and enkindle in them the fire of your love. Send forth your Spirit and they shall be created. And you shall renew the face of the earth. O God, who has taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of that same Spirit we may be always truly wise and ever rejoice in his consolation.</p>	<p>This prayer can be used in the Easter season leading up to the Feast of Pentecost. In this prayer we ask the Holy Spirit to transform us as he transformed the disciples at Pentecost.</p>
	<p>Apostles Creed I believe in God, the Father almighty creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. I believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the resurrection of the body, and the life everlasting. Amen.</p>	<p>The Creed is a prayer in which what we believe as Catholics is expressed. The Nicene Creed is prayed at every Sunday Mass. It can be said especially in the season of Easter and also leading up to Confirmation.</p>

Celebration of the Eucharist at Mass

This takes place at the beginning and end of terms, on holy or celebratory days. Every class also celebrates Mass in their classroom at least twice a year. Every House Saint feast day is celebrated with Mass.



Policy Monitoring and Review

The Governance Committee are aware of their legal responsibilities in regard to prayer and liturgy, taking account of the requirements of the Education Reform Act 1988, Education Act 1996 and the school standard framework 1998. It is the overall responsibility of the Governance Committee, in consultation with the Principal, to ensure that the legal requirements are met and opportunities for quality prayer and liturgy are being delivered. Those responsible will ensure that acts of worship are in accordance and consistent with the rites and practices of the Catholic Church. This policy is monitored by the RE Leader and is evaluated and reviewed by the whole school staff every two years. The Local Governing Body (LGB) should review reports on the prayer life of the school.

The following will be monitored:

- Time set aside for prayer and liturgy;
- Whether the observed practice is consistent with agreed policy;
- Whether prayer and liturgy is resourced in terms of materials, visual aids etc;
- Staff development on prayer and liturgy and its impact;
- Prayer focus and its effectiveness in drawing pupils into prayer;
- Impact on pupils and members of the school community;
- Opportunities for pupils to develop the necessary skills to access worship and prayer;
- Records of themes and teachings of the Catholic Church covered in prayer and liturgy.

Observation and monitoring records should be kept and should form part of the self-review process. Outcomes of monitoring will be communicated to staff and the LGB with recommendations for future action.

The Role of the Co-ordinator for Prayer and liturgy: The co-ordinator will be responsible for:-

- Formulating a written policy;
- Ensuring there is a development plan for prayer and liturgy;
- Ensuring that prayer and liturgy is appropriate to the age, aptitudes and family backgrounds of pupils;
- Ensuring that prayer and liturgy takes account of the religious and educational needs of all who share in it and is rooted in the Catholic teachings;
- Organising themes for worship;
- Assisting the Governance Committee in carrying out their legal responsibilities with regard to prayer and liturgy.

Communication

This policy will be communicated to:

- All members of the school community;
- Parish priests or members of pastoral areas as appropriate;
- New members of staff and will form part of their induction;
- New parents, to promote positive attitudes towards prayer and liturgy.

Keeping Children safe in Education 2024

At St Philip's, in line with Keeping Children Safe in Education 2024, we take a child centred and coordinated approach to safeguarding.

Safeguarding and promoting the welfare of children is everyone's responsibility. Everyone who comes into contact with children and their families has a role to play. In order to fulfil this responsibility effectively, all practitioners make sure their approach is child centred. This means that they consider at all times, what is in the best interests of the child.

Safeguarding and promoting the welfare of children is defined as:

- protecting children from maltreatment
- preventing the impairment of children's mental and physical health or development
- ensuring that children grow up in circumstances consistent with the provision of safe and effective care, and
- taking action to enable all children to have the best outcomes.

KCSIE 2024

RE Coordinator: Mrs Emma Anslow

Principal: Mrs Carmel Hinton

RE Link Local Governing Body Representative: Fr Gerard Bonaventure

Chair of the Local Governing Body Committee: Mr Stephen Godber

