



St Philip Howard Catholic Voluntary Academy

Prayer and Worship Policy 2025-2026

'Team SPH: heads, hearts, hands together on the success journey'

This policy will address (as outlined in The Prayer and Liturgy Directory for Catholic schools):

Context

- The importance of prayer and liturgy in the context of a Catholic school.
- The particular character of the school.

Statement of requirement

- That the provision of prayer and liturgy in a Catholic School fulfils the legal requirements.
- Provision to fulfil pupils' entitlement to experience a range of the liturgical treasures of the Church.
- The shared repertoire of prayers and liturgical music with which pupils in the school will be familiar.

Responsibility

- Governors.
- Headteacher.
- Prayer and Liturgy Coordinator- Senior Leaders, Chaplain.
- All Staff.

Overview of prayer and liturgy provision

- This will refer to the various models of prayer and liturgy.

Resourcing

- This is reflected in the annual budget allocation and available resources, including staff time, chaplaincy provision, and dedicated spaces for prayer and liturgy which are worthily equipped.

Training and formation

- This will include professional development of staff (individuals, groups, and all), the induction of new staff, and the formation of liturgical ministers.

This prayer and liturgy policy has been approved and adopted by the governing body on [13/09/24] and will be reviewed on [18/07/26].

Signed by the Chair of Governors: C Parker

Signed by the Headteacher: M Kays

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Context: The heart of Christian worship

‘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).

The importance of prayer and liturgy in a Catholic school:

When Jesus is asked which is the greatest commandment, the answer is the same in all three of the Gospels in which the question is asked: **to love God with all your mind, heart, soul and strength, and to love your neighbour as yourself**. This call to love is at the heart of the educational mission of every Catholic school. It is a mission that is clearly echoed in the Second Vatican Council which teaches that the purpose of an education that is distinctively Christian is threefold (*Gravissimum Educationis* ⁱ2).

- Its first purpose is to ensure that all pupils understand the faith that gives the school its identity as a Catholic school.
- The second, is to ensure that all are invited to learn how to worship God in spirit and truth through the prayer and liturgy of the Church.
- The third, is the formation of all to live in conformity with the pattern of human goodness, truth and justice that we find in Jesus Christ. That is, all pupils in Catholic schools are called to know God more clearly, to love him more dearly and to follow him more nearly every dayⁱⁱ.

When we say that worship is directed towards God the Father, we are acknowledging something about ourselves. Despite what scripture calls, 'the wonder of our being', we human beings can easily lose sight of our place in God's eternal plan and narrow our focus to ourselves.

To worship is to recognise that we are not the centre of the universe, that our life and all that we are is a gift from God...The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world. Just as Our Lord Jesus Christ is at the heart of all of our prayer and liturgy so too he is at the centre of every Catholic school. His Gospel is the reference point for its ethos and values. The quality of prayer and liturgy within school not only gives honour to God but forms the spiritual and ethical life of pupils and staff alike.

Prayer has been traditionally described as 'lifting up the hearts and minds to God', which means it involves our whole person- our head as well as our heart.ⁱⁱⁱ

ⁱ *Gravissimum educationis* is the [Second Vatican Council's](#) Declaration on Christian Education. It was promulgated on 28 October 1965 by [Pope Paul VI](#), following approval by the assembled bishops by a vote of 2,290 to 35.

ⁱⁱ *Prayer of St Richard of Chichester. Thanks be to thee, my Lord Jesus Christ, for all the benefits thou hast given me, for all the pains and insults thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day. Amen*

ⁱⁱⁱ *To love you more dearly* (The Prayer and Liturgy Directory for Catholic schools)


The particular character of SPH:

As part of Nottingham Diocese, we work to, '**nurture a Gospel-driven educational environment for all children and staff, where each person can grow in their relationship with Jesus Christ**'.



St Philip Howard Catholic Voluntary Academy's Mission draws together the key principles of the school's purpose as a Catholic school in educating the whole child with 'Christ at the centre'.

Our mission focuses on, 'togetherness' and with 'God at the heart of our journey', helping us to 'realise our potential'. With a strong focus on the Gospel values and the principles of Catholic social teaching, we believe that by practising our faith in unity, we are strengthened.



ST. PHILIP HOWARD
CATHOLIC VOLUNTARY ACADEMY

Our Mission at Team SPH

Together, we will make the SPH journey:
safely, respectfully and with kindness as
part of a united Catholic family.


God will be at the heart of our journey,
supporting us to realise the potential of
our God given talents.

Our Gospel Values will guide us on
our journey, helping us to make brave
choices along the way.

Respect for all will be at the spirit of
our journey and we will embrace the
uniqueness of everyone we greet.

Inspiration and passion for learning will
lead us all to have a memorable and
successful journey.

#TeamSPH: Together on the Journey



The Team SPH motto is:

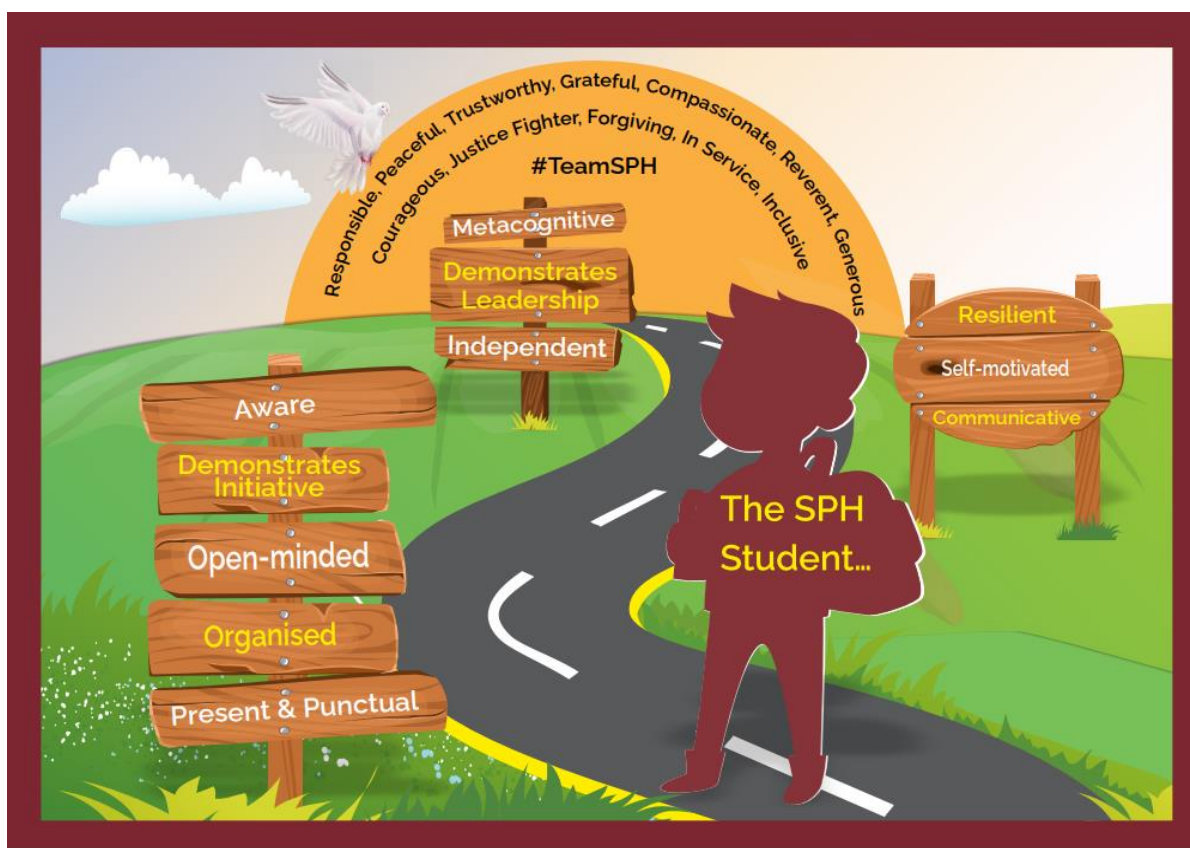
'Team SPH: heads, hearts, hands together on the success journey'



This means that if each and every member commits their whole selves to work collectively together, they will achieve more. This requires Staff and Students to promote, model and live out the values of what it means to be a good SPH Student or team member and these values underpin every aspect of what it means to fully experience and bear witness to Catholic education.

The SPH Student values-

a focus for prayer in developing all aspects of the whole person (head, heart, hands).




The values of the SPH Student promote the personal or spiritual aspects of our students, as well as the academic.


Personal or spiritual values	Academic values
Responsible	Present
Peaceful	Punctual
Trustworthy	Organised



Grateful	Open-minded
Compassionate	Demonstrates Initiative
Reverent	Resilient
Generous	Self-motivated
Courageous	Resilient
Just	Independent
Forgiving	Demonstrates Leadership
In service	Communicative
Inclusive	Metacognitive

An easy guide to Catholic Social Teaching Principles






Human Dignity
Everyone is special.

What is best for everyone?

Common Good




Solidarity
We are one big family.

All people should have a say!

Subsidiarity




Participation
We all want to work and contribute to our communities.



We are part of and need to care for creation.

Care for Our Common Home

Preferential Option for the Poor
Some people need extra help.

www.caritas.org.au

All gifts/ values for which we aim to develop and principles of Catholic social teaching form the basis of our practice and focus when engaging in different types of prayer (seeking support/ guidance or giving thanks).

Statement of requirement:

The provision of prayer and liturgy at St Philip Howard fulfils the legal requirements as:

The law requires all maintained Catholic schools to provide an act of daily collective worship (prayer and liturgy) for all pupils, including those in the sixth form (Section 70, 1988 Education



Act) that is in accordance with the rites, practices, disciplines, and liturgical norms of the Catholic Church (School Standards and Framework Act 1998, schedule 20;

Instrument of Government, clause 2). Academies in England are required by their funding agreement and Articles of Association to comply with similar requirements (The Mainstream Academy and Free School: Supplemental Funding Agreement, December 2020; Model Articles for Catholic Academies, February 2019).

The law requires all maintained schools to recognise and respect that parents have the legal right to withdraw their children up to the age of 16 from prayer and liturgy (School Standards and Framework Act 1998, s.71(1A)).

Provision fulfils pupils' entitlement to experience a range of the liturgical treasures of the Church as:

The shared repertoire of prayers and liturgical music in the school is familiar to Students since they have a range of opportunities to experience different types of prayer and liturgy. The kinds of prayer and liturgy available to Staff and Students and the frequency of these can be found here: 'Overview of provision at SPH' and 'Catholic Life' (Appendix 1)

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.

Responsibility

It is the responsibility of all Staff to lead and facilitate varied opportunities for liturgical and spiritual formation.



(a) Governance

The governors, as guardians of the Catholic school's life and mission, have a responsibility to ensure that:

- prayer and liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the *Prayer and Liturgy Directory*
- there is a named person(s) who is responsible for prayer and liturgy in the school (the Prayer and Liturgy Coordinator)
- the prayer and liturgy policy is updated regularly and shared with all stakeholders
- there is a budget for prayer and liturgy that reflects its centrality to the life of a Catholic school.

(b) Headteacher

The headteacher, as the spiritual leader of the school as a Catholic community, ensures that:

- prayer and liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the *Prayer and Liturgy Directory*
- they work in partnership with the leader(s) for prayer and liturgy
- those responsible for prayer and liturgy in the school have been given appropriate training and formation to ensure that all guidance is followed and adhered to
- there are suitable resources for prayer and liturgy in the school.

(c) Prayer and Liturgy Coordinator

Those responsible for prayer and liturgy ensure that:

- prayer and liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the *Prayer and Liturgy Directory*
- there is an Annual Plan of Provision for prayer and liturgy across the school year which identifies liturgical seasons and key celebrations, as well as opportunities for the celebration of the Sacraments
- there is daily planned prayer for all pupils, appropriate to age and ability, as outlined in the *Prayer and Liturgy Directory*
- pupils are supported in their liturgical formation to take an active role in the planning, preparation, and delivery of prayer and liturgy according to their age and capacity, and in a manner which facilitates their progressive participation
- resources to support the planning of prayer and liturgy are appropriate and readily available to staff and pupils
- induction on prayer and liturgy takes place for new members of staff as required
- staff have access to effective training and formation opportunities
- monitoring and evaluation of prayer and liturgy take place regularly and feed back into planning for future liturgies
- monitoring of prayer and liturgy is reported to the headteacher and governing body to support whole-school development and the Catholic life of the school
- there is collaboration with local clergy and parishes
- liaison with the Diocesan Advisory Service and others is maintained to ensure they keep updated with best practice.



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.

(To Love you More Dearly)

At St Philip Howard, Staff receive support/ opportunities for formation to uphold their duties in the following ways:

Role	Support/ Training	Duties/ responsibilities
Headteacher	Trust HT/ Diocesan HT training.	<ul style="list-style-type: none">• Ensuring prayer and liturgy is an integral part of school life.• Securing timetabled opportunities for prayer.• Modelling and quality assuring the impact of prayer and worship.• Ensuring prayer and liturgy opportunities follow the scripture and teachings of the church and prayer is at the heart of the community.• Ensuring that participation is 'full, conscious and active'.
Senior leadership team/ Pastoral Team	Formation training: Building the Kingdom Barnabas Magdelene Trust/ Diocesan DHT/ AHT meetings	<ul style="list-style-type: none">• Creating the calendars for prayer and liturgy,• Developing participation of all in the community.• Providing different opportunities for prayer and liturgy.• Evaluating prayer and liturgy and enhancing its impact on the formation and spiritual development of all.• Modelling practices and ethos.
Prayer and Liturgy co-ordinator: Chaplain	Nottingham Diocese Chaplain's retreats/ Trust Chaplaincy training	<ul style="list-style-type: none">• Planning a variety of resources for prayer and liturgy.• Educating the school community on different types and methods of prayer.



		<ul style="list-style-type: none"> • Training and facilitating others to lead prayer and liturgy. • Quality assuring prayer and liturgy. • Increasing participation.
Teaching Staff	Year team meetings/ Form Tutor Meetings	<ul style="list-style-type: none"> • Leading/ taking part in daily morning, lunch/ end of the day prayer. • Checking the calendar for their scheduled prayer. • Modelling and engaging students in prayer. • Making prayer accessible and engaging. • Using all resources that are provided to lead prayer/ liturgy. • Encouraging students to evaluate their prayer experiences and the impact it had. • Developing reverence during prayer and respecting and supporting others' prayer practices.
Non-teaching Staff	Insets Encountering on the journey (Half-termly)	<ul style="list-style-type: none"> • Attending end of term liturgies/ Masses. • Promoting the themes/ values/ sentiments identified in the prayer calendar. • Engaging Students in participation. • Promoting the ethos and SPH Student values.
New Staff	New starter sessions Encountering on the journey (Half-termly)	<ul style="list-style-type: none"> • Engaging in CPD and new starter sessions. • Completing half-termly sessions in Encountering on the Journey programme.
Continual CPD/ ongoing support	Staff Ethos group Encountering success on the journey (Half-termly)	<ul style="list-style-type: none"> • Offering support to other colleagues where needed. • Engaging in other opportunities to develop own and others' spiritual formation.

Understanding prayer and liturgy

Prayer= the act of opening up and expressing thanks or sharing our needs with God. This can be through meditation, reflection or devotion.

Celebrations of the word= Celebrations which are created for the school community and not directly taken from the liturgical books of the Church. These celebrations will take many forms, but the common element is the **proclamation of scripture**. These include assemblies, carol services and other gatherings of the school community for special times and occasions.

Liturgy= The most familiar forms of the liturgy celebrated in school are the Mass and the Sacrament of Reconciliation. The liturgical books, such as the **Roman Missal** (the liturgical book which contains the prayer texts for the celebration of Mass) and the **Lectionary** (the book from which the readings in the liturgy of the word are proclaimed at Mass), **set out the structure to be followed, the words to be spoken, the gestures to be performed, and the symbols to be used when celebrating a liturgy**. The possibility for some creativity and adaptation remains but they have to be exercised within the parameters authorised by the liturgical books.

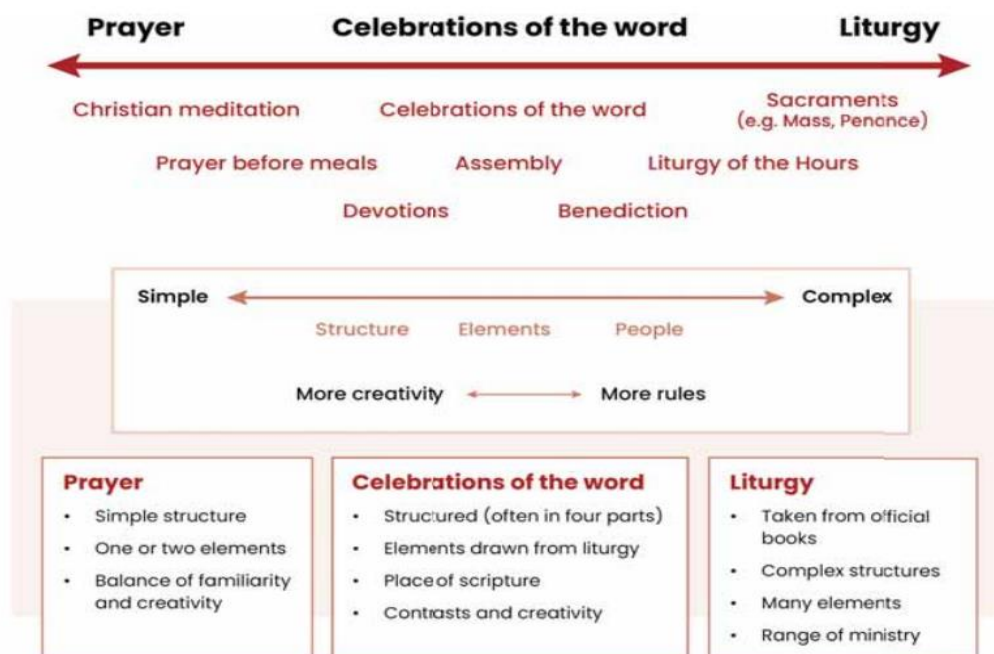


Liturgy of the Word= The first main part of the Mass which **consists of readings from scripture** leading to the proclamation of the Gospel (the teaching of Christ).

Liturgy of the Eucharist- the second main part of the Mass. It begins with the **preparation of the gifts (bread and wine/ body and blood of Christ)** then centres on the Eucharistic prayer of thanksgiving then the communion rite and when **Holy Communion** is distributed.

Mass= 'Celebration of the Eucharist' (Eucharist- 'to give thanks' which refers to the consecrated bread and wine, as well as the whole of Mass).

Prayer, celebrations of the word and liturgy form a continuum with silent meditation at one end and a celebration of Mass... at the other.



Types of prayer and liturgy

Prayer and liturgy form close bonds of unity between those who gather to pray and celebrate.

'To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence (respect/ duty like that owed to a parent), supplication (asking for something) and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples, and which is the model of all Christian prayer.' (Directory for Catechesis)

Prayers must be said during the following times:

- To begin a meeting/ to begin the day.
- Before lunch- to give thanks for the food we have.
- At the end of the day, to reflect on the day or prepare for the following day.



***Expectation for all prayers:**

Students must be stood behind their chairs in silence and either bow their head or focus on the crucifix in their classroom.

With sensitivity to their age, personal development, and capacity, pupils should know the following prayers:

Age phase	5–7 (KS1)	7–9 (Lower KS2)	9–11 (Upper 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

Purpose of common prayers:

- The Lord's Prayer
- Hail Mary
- Glory be- an expression of glory and praise.
- The Apostles' Creed- a statement of faith/ beliefs.
- An Act of Contrition- to show remorse.
- Angel of God- serves as a reminder of God's love and offers protection.
- Eternal Rest- remembering those who have departed.
- Morning Offering- offering up one's day.
- Grace before meals
- Grace after meals
- Come, Holy Spirit- inviting God into our hearts.
- The Angelus- for meditation and to commemorate incarnation.
- The Rosary- when asking for Mary to pray to God for us.
- Hail Holy Queen- to pay homage to Mary.
- The Magnificat- a poem of praise to God.
- The Memorare- acknowledges human sin and acknowledges the power of Mary's intercession to obtain blessings from God.
- The Prayer of St Richard of Chichester- expresses gratitude to Christ for his blessings and encourages the individual to walk more closely with Jesus in everyday life.
- Act of Faith- to profess beliefs.
- Act of Hope- pardon of sins and prayer for eternal happiness.



Overview of Provision at SPH

Types of prayer	Purpose	Regularity and Practices
Liturgy	To celebrate significant solemnities/ Feast Days or Holy Days of Obligation (Feast of SPH/ SRS, Ash Wed, Advent, Lent). A liturgy can be used as a memorial or celebration whereby the 'Celebration of the Word' and key scripture is used. In this case, it does not include Holy Communion/ The Eucharist.	<ul style="list-style-type: none"> At the end of a term and key feast days. Online – whole school. In Hall- year groups. Silence upon entry to Hall. Students encouraged to participate in responses/ readings/ hymns.
The SPH Pilgrimage	The SPH Pilgrimage is an opportunity for students to go with their form on a spiritual journey around school to remind them of the SPH values they should be living out daily around school. This takes place as per the calendar twice a year to refresh and remind students about their duties as an SPH Student.	<ul style="list-style-type: none"> Once/ twice an academic year. Starts and ends outside the Chapel. Half a Form attends the Pilgrimage with Form Tutor whilst the other half attends CoW in the Chapel with Chaplain. Arrive at footsteps in silence. Students lead prayers/ reading.
Form-time Celebration of the Word (Chapel)	This is an opportunity for Students to engage in individual prayer and meditation or as guided by the Chaplain.	<ul style="list-style-type: none"> Once/ twice an academic year. Starts and ends outside the Chapel. Half a Form attends CoW in the Chapel with Chaplain whilst other half attends Pilgrimage with Form Tutor. Quiet music for reflection. Students able to bring own prayer requests/ prayer cards.
Assembled Celebration of the Word	This is when a Form group leads their own Celebration of the Word in Assembly using scripture linked to the liturgical themes in the calendar. This enables all to offer their gifts in service to others and to develop their own formation and engagement in prayer.	<ul style="list-style-type: none"> Once an academic year. Form Tutor must explain when this is to Students in advance. Students to plan using 'Let us Pray' resources. All form members to take part using a variety of resources/ music etc.
Weekly Reflections	A reflection on key liturgical themes and social/ cultural events, as well as relevant feasts or holy days of obligation.	<ul style="list-style-type: none"> Pre-recorded the week in advance and saved to shared area. Watched in Form on a Monday/ other day as necessary.



	Helps all to reflect on the world around them and what they can do as missionary disciples.	<ul style="list-style-type: none">• All engage with prayers and pause/ respond to key questions as guided by FT.• FT to prompt Students to reflect on the message and how they will act on this throughout the week.
Daily Prayer	To start the day positively/ give thanks/ ask for support and provide opportunities for all to have time to meditate/ seek calm in preparation for the day ahead.	<ul style="list-style-type: none">• All are stood up for daily prayers with head bowed or facing crucifix.• These take place in briefing, form, assembly, P3/ P5.• A combination of Trust prepared, personalised form prayers or common prayers are used.• The reason and importance is always explained to students and all play an active part/ lead prayer at some point.



Understanding Mass

- **The celebration of Mass will take place in Forms twice a year as calendared.**

*During these times, Form Tutors must check that their usual subject lesson has been covered in advance.

- **The celebration of Mass in year groups/ multiple year groups will take place at the end of each term for Christmas, Easter, Pentecost. This means that Year 11 will attend Mass twice in the academic year all other year groups will attend three times.**

Understanding the parts of Mass and ensuring this is accessible for Students:

Part of the Mass:	Meaning and practices:	Participation:
Introductory Rites	The Introductory Rites help the faithful come together as one, establish communion and prepare themselves to listen to the Word of God.	Take part in hymn. Greet Priest and engage in responses.
The Liturgy of the Word	This is when three readings are given: one from the old testament, one from the new and one from the gospels. The first two are read by a reader and the last, the priest/ deacon, followed by the homily (the priest's explanation of this) and the Nicene Creed (a statement of faith).	Listen to readings to understand message. Take part in the creed/ statement of faith.
The Liturgy of the Eucharist	The second part of the Mass, significant in preparation for Communion. The liturgy of the Eucharist is the high point of the mass celebration when the priest prepares the gifts (bread and wine) and invites people to pray that their sacrifice will be acceptable to God.	Consider own actions and reflect on sacrifices to make. Pray for forgiveness/ consider how to change.
The Communion Rite	The communion rite is the final part of the liturgy of the Eucharist. The elements that make up the rite are The Lord's Prayer, Sign of Peace, Breaking of the Bread, Communion (invitation, procession, song, silence) and Prayer after Communion.	Prepare for communion and give thanks for gifts from God/ opportunity for salvation.
The Concluding Rites	The Concluding Rites begin with the priest praying for God's Blessing upon us all, followed by a dismissal where we are sent forth to carry out the mission of Jesus Christ. The Concluding Rites are to leave the church renewed, inspired, nourished and transformed.	Bow head. Give thanks to God and pray for lasting change in own life and for the benefit of others.



Expectations in preparation for Mass

Time	Lead and responsibilities	Expectations
At the beginning of each liturgical season/ term:	Form Tutors and Heads of Year explain to Students in Form/ Assembly when Form/ Year group Masses will be. (as per calendar for Form and end of term for year).	Students are aware of these in advance and why we attend Mass. Students understand the parts of Mass.
In the week leading up to Mass:	Form Tutors remind Students about when Mass will be and the expectations/ practices for this.	Students are aware that they must: <ul style="list-style-type: none"> • Be in full school uniform. • Behave reverently.
The morning of Mass:	Form Tutors remind Students about when Mass will be and the expectations/ practices for this.	<ul style="list-style-type: none"> • Students leave bags in the bag room, Library/ Form room as appropriate. • Students line up in alphabetical order/ separated from others who may distract them.
Preparation for Mass:	Form Tutors guide Students in line ensuring all enter silently and either bow/ kneel/ genuflect as appropriate upon entry. Mass sheets to be handed to students.	<ul style="list-style-type: none"> • Any food or drinks must be left in bags (not in pockets). • Students line quietly/ orderly.
During Mass:	Guide students to take part in responses. Be seated with Form group. Remind students when to stand/ kneel/ sit. Guide Students up to Communion. For blessing: cross arms. For communion: 'Amen' and place in mouth before leaving altar.	<ul style="list-style-type: none"> • Take part in responses. • Engage in practices/ movements. <p>Kneel= After 'The Sanctus': Holy, Holy... After 'Lamb of God'</p> <ul style="list-style-type: none"> • Remain quiet during communion unless singing hymn. • Cross arms for blessing/ take communion at altar.
After Mass:	Remind Students to wait in silence until out of Church. Collect Mass sheets. Guide Students out row by row. Reward Students/ educate/ give consequences for any irreverence.	<ul style="list-style-type: none"> • Bow head for blessing. • Respond to concluding rites. • Leave quietly. • Collect bags.

Practices and Expectations of Liturgies



The most known forms of liturgy celebrated in school are the Mass (celebration of the Eucharist) and 'Liturgy of the Word' (celebration of scripture). However, when the sacrament of Reconciliation (confession of sin) or there are other sacraments, this is considered part of the liturgy (integral to the Church's official prayer life).

'For where two or three are gathered in my name, I am there among them' (Matthew 18:20). This familiar saying of Jesus provides the starting point for understanding prayer and liturgy within a Catholic school. Whenever we come together to pray or to celebrate the Sacraments or to hear the scriptures, Christ is present and active. *(To love you more dearly)*

A key concept in the renewal of the Church's liturgy is 'participation'. **The Church desires that participation in the liturgy should be 'full, conscious and active'.** Our experience and understanding, however, will vary due to our age, development, and the circumstances in which we gather. **Participation can never simply be action. It is also about the engagement of hearts and minds, the imagination, memory, and will – it plays out in the choices we make and the actions we take as a community and as individuals.**

'Full, conscious and active' express the underlying attitude of mind and heart that a person brings to the liturgy. This attitude is rooted in how each person approaches life itself. These aspects – full, conscious, and active – are not separate, but work together.

- **To participate 'fully'** means appreciating that the whole gathered community is involved (as well as the wider Church); on an individual level, that the whole person is engaged through body, mind, and spirit; and that the individual is also sharing in the work of the whole gathered community (as well as of the wider Church).
- **To participate 'consciously'** requires that the individual has an appreciation of the meaning of what is happening and has a glimpse into the mystery. Therefore, the liturgy should be appropriate to the participant's age and development.
- **To participate 'actively'** means to enter the liturgy with an openness to God's grace, so that the encounter between Christ and his people in the celebration can change us and have a direct impact on the way we live our lives in the future.

Engaging in and Evaluating a Liturgy

Time	Lead and responsibilities	Participation
Before and upon entry into a liturgy	FT/ HoY/ Pastoral Manager reminds Students about the importance of a liturgy.	Full participation: reverent upon entry/ respectful of those who have planned this.
During a Liturgy	Guide Students to take part. Be seated with and model expectations.	Conscious participation: appreciation of what is happening. Listen to readings/ music.
After the liturgy:	Discuss message/ impact. Provide Encounter sheets for Students to reflect. Follow up following week and see if any changes made by individuals.	Active participation: Engage in responses/ hymns. Reflect on how this experience may change the way we live our lives.

Form Celebration of the Word in the Chapel and The SPH Pilgrimage

Purpose and Intent:



COW: To give Students the opportunity to learn ways to pray independently. To help them to become familiar with the Chapel and comfortable/ invited to use as/ when they feel appropriate.

SPH Pilgrimage:

Regularity: Once/ twice a year as calendared or as requested through FT/ Pastoral Team and booked with Chaplain.

Time	Lead and responsibilities	Expectations
The beginning of the year:	Form Tutors explain to Students in Form when Pilgrimage/ CoW in Chapel will be. Explain each type of prayer and why we engage in these.	Students write in planners so know when to meet at Chapel.
The beginning of the term when CoW/ Pilgrimage is due:	Form Tutor reminds Form about each type of prayer and why we engage in these. <ul style="list-style-type: none"> CoW in Chapel: personal reflection/ meditation/ support as guided by Chaplain. Pilgrimage: to reflect on own journey at SPH and how much we are living out the SPH values. 	Students aware of purpose of each type of prayer.
The week before the CoW/ Pilgrimage:	Form Tutor explains expectations for CoW/ Pilgrimage and which Students are involved in each.	Students aware of which type of prayer they are taking part in.
The morning of the CoW/ Pilgrimage:	Readers may be selected by Chaplain/FT.	<ul style="list-style-type: none"> Students meet outside Chapel. Bags left in RE Office. Half of Form start Pilgrimage from stairwell RE corridor; half of Form take part in CoW in Chapel.
After the CoW/ Pilgrimage:	Form Tutor asks Students to complete Encounter evaluation form and add to SPH Experience file.	Discussion as a class about impact of this and how all could live out values/ put message into practice in own lives.

Year Group Celebration of the Word in Assembly

Regularity: Once a year as per Calendar.



Time	Lead and responsibilities	Expectation
The beginning of the year:	Form Tutors explain to Form when this will be and what the theme is.	Students aware that they will be leading a CoW.
The beginning of the term when CoW is due:	HoY/ FT remind Forms when the CoW is. FT ask Students to lead/ what they can offer. If need help with structure, seek support from Chaplain.	Students aware of when they will be leading a CoW and what part they will play.
The week before the CoW:	Practise/ plan the CoW. In the CoW, it should: <ul style="list-style-type: none"> • follow the liturgical theme/ season • use relevant scripture • consider how to gather/ engage others (music, drama, video clips etc) • plan opportunities for response • consider missionary acts to follow. 	Students have planned a CoW.
The morning of the CoW:	FT to ensure Hall/ Gym and all Students are prepared. Request for member of admin to film.	Form adequately prepared.
During the CoW:	FT to facilitate CoW but not to lead.	All members of the form are leading the CoW and all others are participating.
After the CoW:	Value rewards. Video of CoW saved to shared area. FT ensures time is given to reflect and evaluate the CoW and consider improvements. FT to email any suggestions to AKI/ KCO/ CNE.	Form discussion about message/ how we can change our own actions based upon this. Students complete Encounter evaluation and add to SPH Experience file.

SPH Weekly Reflections

Purpose: A reflection on key liturgical themes and social/ cultural events, as well as relevant feasts or holy days of obligation.

Helps all to reflect on the world around them and what they can do as missionary disciples.

Regularity: Every Monday.



Time	Expectation
The beginning of the year:	Check when WR is and make note in diary.
The beginning of the term when WR is due:	Review theme and seek Students to support in leading. Plan WR to include liturgical theme, feast, scripture, prayer and mission. If going to be absent/ unable to record in time, swap with another staff member.
The week before the WR:	Arrange time to record in the Chapel with AKI. Save to Shared Area.
The morning of the WR:	Remind Staff in Briefing.
During the WR:	Explain clearly the purpose. Use a variety of methods to engage all in prayer. Remind Forms to stand before the actual prayer.
After the WR:	Remind FT to discuss/ reflect on the message with their forms.

Expectations for Daily Prayer and Prayer Types

Types of prayer	Regularity and practices	Lead	Suitable Prayers
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Briefing Prayer	<p>For Staff: at the start of every briefing. (Whole Staff, SLT, ML, Year groups)</p> <p>Prayers suited to the liturgical season/ calendar. E.G: for a feast/ celebration on that day. Prayers of thanks or supplication relevant to the given time/ specific to the school community.</p>	As calendared/ meeting lead.	<p>Common prayers could include:</p> <ul style="list-style-type: none"> • 'Glory be', • 'Eternal rest' • 'Hail Mary' • 'Our Father', • parts of 'The Rosary' during October and Lent: The Joyful Mysteries on a Mon; the Mysteries of Light on a Thu). • 'Angel of God' • 'Prayer of St Richard of Chichester' • 'Come Holy Spirit'
Morning Prayer	<p>For Staff and Students: at the start of the day in Assembly or Form so that all in the school community start their day positively or in preparation.</p>	In Form, this should be led by Students and taken in turns alphabetically down the register.	<ul style="list-style-type: none"> • Trust prayers. • Student Prayers in Form Prayer box. • The SPH school prayer. <p>Common prayers could include:</p> <ul style="list-style-type: none"> • Morning offering. • The Apostles' Creed. • Act of faith. • Act of hope. • Benedictus.
Midday Prayer	Before lunchtime at 12.10.	Class teacher. Member of class.	<ul style="list-style-type: none"> • Grace before meals.
Prayer at the end of the day	At 3.05.	Class teacher. Member of class.	<ul style="list-style-type: none"> • Act of contrition during Lent. • Act of Love. • The Magnificat.

Appendices





ST. PHILIP HOWARD CATHOLIC VOLUNTARY ACADEMY

Our Mission at Team SPH

Together, we will make the SPH journey:
safely, respectfully and with kindness as
part of a united Catholic family.

God will be at the heart of our journey,
supporting us to realise the potential of
our God given talents.

Our Gospel Values will guide us on
our journey, helping us to make brave
choices along the way.

Respect for all will be at the spirit of
our journey and we will embrace the
uniqueness of everyone we greet.

Inspiration and passion for learning will
lead us all to have a memorable and
successful journey.

#TeamSPH: Together on the Journey





ST. PHILIP HOWARD
CATHOLIC VOLUNTARY ACADEMY

The St Philip Howard School Prayer

Dear Father,

As we begin each day on our SPH journey, help us to come together with kindness as a united family.

On our journey, help us to realise the potential of our God given talents.

On our journey, help us to be respectful to all and embrace the uniqueness of everyone we greet.

On our journey, help us to be unified in our values so we make the best choices.

On our journey, help us to be inspired to grow and develop through our passion for learning and drive to succeed.

When we succeed on our journey, help us to be thankful for the care of everyone in the SPH Team.

St Philip Howard,
Pray for Us.

#TeamSPH: Together on the Journey



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.



Catholic Life Calendar:

SPH CL Calendar 24 25.docx

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