**Option One** – using the grade descriptions *below, ‘RAG’ rate the* description that is the best fit for your school. Start with the descriptors for ‘Good’.

|  |  |  |  |
| --- | --- | --- | --- |
| Outstanding | Good | Requires Improvement | Inadequate |
| The school’s policy on prayer and liturgy is carefully formulated, regularly reviewed and fit for purpose. It is written in such a way that makes it accessible and useful to relevant staff who use it consistently as a reference point when preparing prayer and liturgy | The school’s policy on prayer and liturgy is well formulated and fit for purpose. It is accessible and useful to relevant staff who use it often when preparing prayer and liturgy. | The school has a policy on prayer and liturgy, but it is superficial or is not comprehensive; it has only limited impact on the work of relevant staff who prepare prayer and liturgy. | The school does not have a policy on prayer or liturgy, or it has one that is never referred to by those whose work it should inform. |
| Leaders, including governors, have a developed understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear and comprehensive strategy for building up these skills of participation as pupils progress through school. The effectiveness of this plan is evidenced by the increasing ease with which pupils are able to participate in liturgy and prayer as they mature. | Leaders, including governors, understand the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear strategy for building up these skills of participation as pupils progress through school. | Leaders, including governors, have a limited understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a superficial strategy that does not fully address differentiation by age or capacity. | Leaders, including governors, have little, or no understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. |
| Leaders, including governors, have planned the school calendar and timetable carefully to ensure that opportunities to celebrate the Eucharist are regularly offered to the whole school community, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders’ and patrons’ days, are prioritised in the school’s calendar and timetable to ensure that all those who wish to are able to participate in Mass, or other appropriate liturgies, on such days. Equally, school leaders work hard to ensure that the Sacrament of Reconciliation is offered in school at key times in the liturgical year, such as Lent and Advent. | Leaders, including governors, have planned the school calendar and timetable to set aside opportunities to celebrate the Eucharist, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders’ and patrons’ days, are recognised in the school’s calendar and timetable. Members of the school community are able to access Mass, or other appropriate liturgies, on such days. Equally, school leaders strive to offer the Sacrament of Reconciliation at key times in the liturgical year, such as Lent and Advent. | Opportunities to celebrate the Eucharist are sporadic and are not sufficiently planned for. Holy days of obligation and other significant days, such as founders’ and patrons’ days, are not always marked or celebrated in the school’s calendar. Efforts to enable members of the school community to access Mass, or other appropriate liturgies, are inconsistent. | Little, or no effort, is made to provide opportunities for the celebration of the Eucharist. Holy days of obligation and other significant days are frequently overlooked in the planning of the school calendar. Little, or no effort is made to allow members of the school community to access Mass, or other appropriate liturgies, on such days. |
| Leaders, including governors, place the highest priority on inspirational professional development of all staff that focuses on liturgical formation and, for relevant staff, planning of prayer and liturgy; it happens frequently and is of a consistently high quality. As a result, all staff understand the centrality of prayer and liturgy to the life of the school and relevant staff are highly skilled and well supported to lead it. | Leaders, including governors, offer regular opportunities for the professional development of all staff that incorporates liturgical formation and, for relevant staff, the planning of prayer and liturgy; it is well-planned and effective. As a result, all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead liturgy and prayer in school. | Leaders, including governors, are inconsistent in their provision of opportunities for professional development in prayer and liturgy. As a result, the importance of prayer and liturgy is not widely understood, and relevant staff are insufficiently trained and supported in their own leadership of it. | Leaders, including governors, offer few, if any, opportunities for the professional development in prayer and liturgy. Staff have little, if any understanding of its importance and relevant staff are ill-equipped to lead it. |
| Leaders, including chaplains, have a thorough understanding of a broad range of ways of praying that are part of the Catholic tradition. They can confidently articulate the Church’s understanding of the relationship between participation and ministry and have a thorough familiarity with the Church’s liturgical sources (including the lectionary, the missal and the calendar). They consciously bring this understanding, together with their knowledge of the particular needs of the community, to their planning of prayer and liturgy. | Leaders, including chaplains, understand a variety of ways of praying that are part of the Catholic tradition. They can articulate the Church’s understanding of the relationship between participation and ministry and are familiar with the Church’s liturgical sources (including the lectionary, the missal and the calendar). This understanding, together with their knowledge of the particular needs of the community, informs their planning of prayer and liturgy. | Leaders, including chaplains, have a limited understanding of understanding of the variety of ways of praying that are part of the Catholic tradition. They struggle to articulate the Church’s understanding of the relationship between participation and ministry and are only partially familiar with the Church’s liturgical sources. | Leaders, including chaplains, have little, if any understanding of the variety of ways of praying that are part of the Catholic tradition. They are unaware of the relationship between participation and ministry and have little, if any, familiarity with the Church’s liturgical sources. |
| Leaders, including chaplains, are highly effective in facilitating others to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a consistently high quality and are accessible, meaningful and relevant for the whole community. | Leaders, including chaplains, assist others well to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a high quality and accessible and relevant to pupils. | Leaders, including chaplains, provide limited support to others in planning and leading experiences of prayer and liturgy. As a result, pupils and staff lack confidence in planning or leading prayer and liturgy or their lack of preparedness is detrimental to the quality, relevance or accessibility of the prayer and liturgy opportunities they provide. | Leaders, including chaplains, provide little, if any, support to others to plan and lead prayer and liturgy. As a result, pupils and staff rarely, if ever, plan or lead prayer and liturgy. |
| Leaders, including governors, ensure provision for prayer and liturgy is prioritised when setting budgets and allocating resources, such as time, staffing and facilities. As a result, relevant staff are supported in developing consistently high-quality experiences of prayer and liturgy. | Leaders, including governors, recognise the importance of prayer and liturgy when setting budgets and allocating resources, such as time, staffing and facilities. As a result, relevant staff are supported in developing high-quality experiences of prayer and liturgy | Leaders, including governors do not always recognize the importance of worship when setting budgets and allocating resources. As a result, relevant staff are insufficiently supported in developing quality experiences of prayer and liturgy. | Leaders, including governors, neglect prayer and liturgy when setting budgets and allocating resources. |
| Leaders, including governors, place the highest priority on the evaluation of the quality and impact of prayer and liturgy and ensure it is embedded in the school’s cycle of self-evaluation and planned improvements. The voice of pupils and other relevant stakeholders are an integral and valued part of the school’s evaluation of prayer and liturgy. | Leaders, including governors, regularly review the quality and impact of prayer and liturgy as part of the school’s cycle of self-evaluation and planned improvements. The views of pupils are regularly sought as part of the school’s evaluation of prayer and liturgy. | Leaders, including governors are inconsistent in their reviews of the quality and impact of prayer and liturgy. Such reviews, when they occur, are peripheral to the school’s cycle of self-evaluation. | Leaders, including governors, rarely, if ever, review the quality and impact of prayer and liturgy. |

**Option Two** – Complete the ‘Audit Tool’ below

|  |  |  |  |
| --- | --- | --- | --- |
|  | Fully | Partially | Not evidenced |
| The school’s policy on prayer and liturgy is well formulated and fit for purpose. It is accessible and useful to relevant staff who use it often when preparing prayer and liturgy. |  |  |  |
| Leaders, including governors, understand the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear strategy for building up these skills of participation as pupils progress through school. |  |  |  |
| Leaders, including governors, have planned the school calendar and timetable to set aside opportunities to celebrate the Eucharist, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders’ and patrons’ days, are recognised in the school’s calendar and timetable. Members of the school community are able to access Mass, or other appropriate liturgies, on such days. Equally, school leaders strive to offer the Sacrament of Reconciliation at key times in the liturgical year, such as Lent and Advent. |  |  |  |
| Leaders, including governors, offer regular opportunities for the professional development of all staff that incorporates liturgical formation and, for relevant staff, the planning of prayer and liturgy; it is well-planned and effective. As a result, all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead liturgy and prayer in school. |  |  |  |
| Leaders, including chaplains, understand a variety of ways of praying that are part of the Catholic tradition. They can articulate the Church’s understanding of the relationship between participation and ministry and are familiar with the Church’s liturgical sources (including the lectionary, the missal and the calendar). This understanding, together with their knowledge of the particular needs of the community, informs their planning of prayer and liturgy. |  |  |  |
| Leaders, including chaplains, assist others well to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a high quality and accessible and relevant to pupils. |  |  |  |
| Leaders, including governors, recognise the importance of prayer and liturgy when setting budgets and allocating resources, such as time, staffing and facilities. As a result, relevant staff are supported in developing high-quality experiences of prayer and liturgy. |  |  |  |
| Leaders, including governors, regularly review the quality and impact of prayer and liturgy as part of the school’s cycle of self-evaluation and planned improvements. The views of pupils are regularly sought as part of the school’s evaluation of prayer and liturgy |  |  |  |
| **ACTION POINTS** |  |  |  |