**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’.

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| Outstanding | Good | Requires Improvement | Inadequate |
| The centrality of prayer and liturgy to the life of the school is clear across a whole range of evidence sources. These demonstrate that appropriately planned prayer and liturgy are always integral to routine gatherings of pupils, staff or leaders. A wide range of significant moments of joy and sorrow are identified and celebrated in prayer. | Appropriately planned prayer and liturgy are central to the life of the school and form part of routine gatherings of pupils, staff or leaders. Significant moments of joy and sorrow are identified and celebrated in prayer. | Prayer and liturgy are part of school life, but they tend to be peripheral to the main activities or are not well planned to ensure they are a meaningful part of either routine or significant school gatherings. | Prayer and liturgy are rarely, if ever, a central feature of school life. |
| There is a naturally embedded daily pattern of prayer, that faithfully reflects the rhythm of the prayer life of the Church. There is a creative balance between routine and innovative times of prayer. | There is a daily pattern of prayer, that reflects the rhythm of the prayer life of the Church. | The daily pattern of prayer is inconsistent, or it does not sufficiently reflect the rhythm of the prayer life of the Church. | There is no daily pattern of prayer. |
| Prayer and liturgy offer participants a wide range of engaging and creative experiences of the breadth and richness of the Catholic tradition. | Prayer and liturgy offer participants experiences of a range of ways of praying that are part of the Catholic tradition. | Prayer and liturgy offer participants a limited range of ways of praying, or a variety that does not exemplify the richness of the Catholic tradition. | Prayer and liturgy are repetitive and narrow. |
| Well-chosen Scripture passages that are informed by the liturgical season form the heart of prayer and liturgy and there are intrinsic links between these passages and the whole of the celebration. They are carefully and thoughtfully chosen to ensure that all present can fully and actively participate. | Seasonally appropriate Scripture passages are central to prayer and liturgy. They are chosen to help those present to fully and actively participate. | Scripture does not always hold a central place in prayer and liturgy, or its selection indicates there is a lack of depth and breadth in responding to the liturgical calendar or the capacity of participants. | Prayer and liturgy rarely, if ever, has Scripture at its heart or the selection is thoughtless and fails to reflect either the liturgical calendar or the capacity of participants. |
| Staff, including senior leaders, are inspiring models of exemplary practice to other staff and pupils as participants in and leaders of prayer and liturgy. | Staff, including senior leaders, are models of good practice to other staff and pupils as participants in and leaders of prayer and liturgy. | Staff only occasionally participate in or lead prayer and liturgy or they are present but not participating | Staff rarely if ever, lead or participate in prayer and liturgy |
| Relevant staff are highly skilled in helping pupils to confidently plan and lead well-constructed prayer and liturgy. They have a thorough and comprehensive understanding of the liturgical norms of the Church and are adept at helping pupils to faithfully reflect these norms in their preparation. | Relevant staff are skilled in helping pupils to plan and lead well-constructed prayer and liturgy. They have a good understanding of the liturgical norms of the Church and are able to help pupils draw on these norms in their preparation. | Relevant staff are limited in their ability to help pupils plan and lead prayer and liturgy. They have only superficial understanding of the liturgical norms of the Church or pupils are not initiated into these norms. | Relevant staff lack the skill to help pupils plan and lead prayer and liturgy. They have little or no understanding of the liturgical norms of the Church. |
| The creative and artistic skill and expertise of pupils and relevant staff have been identified, nurtured and practised to enable them to use their gifts confidently to enhance prayer and liturgy. A wide range of high-quality music and other art forms are, when appropriate, integrated into prayer and liturgy in a way that significantly enhances these experiences for participants and reflects the riches of the Church. | Pupils and relevant staff regularly use their gifts to enhance the prayer and liturgy of the school. Music and other art forms are, when appropriate, included in prayer and liturgy in a way that enhances these experiences for participants and reflects the riches of the Church. | The potential for pupils and relevant staff to enhance the school’s prayer and liturgy is not fully realised. Music and other art forms are not always appropriately used in prayer and liturgy or do not sufficiently reflect the riches of the Church. | The skills of pupils and relevant staff or the riches of the Church are neglected as resources to enhance the school’s prayer and liturgy. Music and other art forms rarely if ever play a role. |
| The school makes imaginative and creative use of the spaces available to: * provide prayer spaces within classrooms and elsewhere that are owned by the pupils;
* ensure that it has access to everything that is necessary for the worthy celebration of Mass, including an appropriately sized space;
* create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is cherished and regularly used by staff and students.

Time and attention are regularly given over to ensure that these spaces are used appropriately, are well-cared for and are conducive to prayer | The school makes good use of the spaces available to: * provide prayer spaces within classrooms and elsewhere;
* ensure that it has access to everything that is necessary for the celebration of Mass, including an appropriately sized space;
* create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is regularly used by staff and students.

Time and attention are given to ensure that these spaces are used appropriately, are well-cared for and conducive to prayer. | The school makes inconsistent use of the spaces available to it for the provision of: * prayer spaces within classrooms and elsewhere;
* an appropriately sized space for the celebration of Mass;
* where possible, a prayer room or chapel.

These spaces are not always well-cared for, are sometimes used carelessly, or are not always conducive to prayer. | The school makes poor or no use of the spaces available to it for the provision of: * prayer spaces within classrooms and elsewhere;
* an appropriately sized space for the celebration of Mass;
* a prayer room or chapel, even when possible.

If such spaces exist, they are neglected, are used carelessly or are not conducive to prayer. |
| Relevant staff have thoughtfully planned how to work with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school works hard to secure a flourishing partnership with the local parish or parishes to help pupils participate more fully in the liturgy. | Relevant staff work well with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school seeks to work well with the local parish or parishes to help pupils participate more fully in the liturgy. | Relevant staff have made some attempt to work with families but with limited success. The school is inconsistent in its efforts to work with the local parish or parishes. | Little, or no effort has been made to work with families. Few, if any, attempts have been made to establish partnership with the local parish or parishes. |

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

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|  | Fully  | Partially | Not evidenced  |
| Appropriately planned prayer and liturgy are central to the life of the school and form part of routine gatherings of pupils, staff or leaders. Significant moments of joy and sorrow are identified and celebrated in prayer. |  |  |  |
| There is a daily pattern of prayer, that reflects the rhythm of the prayer life of the Church. |  |  |  |
| Prayer and liturgy offer participants experiences of a range of ways of praying that are part of the Catholic tradition. |  |  |  |
| Seasonally appropriate Scripture passages are central to prayer and liturgy. They are chosen to help those present to fully and actively participate. |  |  |  |
| Staff, including senior leaders, are models of good practice to other staff and pupils as participants in and leaders of prayer and liturgy. |  |  |  |
| Relevant staff are skilled in helping pupils to plan and lead well-constructed prayer and liturgy. They have a good understanding of the liturgical norms of the Church and are able to help pupils draw on these norms in their preparation. |  |  |  |
| Pupils and relevant staff regularly use their gifts to enhance the prayer and liturgy of the school. Music and other art forms are, when appropriate, included in prayer and liturgy in a way that enhances these experiences for participants and reflects the riches of the Church. |  |  |  |
| The school makes good use of the spaces available to: o provide prayer spaces within classrooms and elsewhere; o ensure that it has access to everything that is necessary for the celebration of Mass, including an appropriately sized space; o create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is regularly used by staff and students. Time and attention are given to ensure that these spaces are used appropriately, are well-cared for and conducive to prayer. |  |  |  |
| Relevant staff work well with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school seeks to work well with the local parish or parishes to help pupils participate more fully in the liturgy. |  |  |  |
| **ACTION POINTS** |  |  |  |