

Prayer and Liturgy Policy



ST BENEDICT'S
CATHOLIC PRIMARY SCHOOL

Date approved by Governors:	
Date approved by HT:	May 2024
Review Date:	May 2025



Our Vision, Ethos and Values

St. Benedict's Catholic Primary School bases itself on the belief that we are all part of God's family and should treat each other with care, respect and love. We seek to build a strong partnership with parents and families and establish a school community that embodies and fulfills our school vision. We strive to promote the knowledge and values of the Catholic Faith through Celebration of the Word, so that each person grows even closer to God, takes responsibility within the Christian community and learns to be tolerant of all races and religious beliefs.

Vision

Our vision as a truly Catholic community with Christ at the heart of all we do, is to...

- Be grateful for all that we have, give thanks and praise God each day.
- Aspire to be the best we can be, knowing that we will learn and embrace all we can when we can.
- As children of God, we nurture the talents of each unique individual to be inspirational members of our community.
- In caring for the world in which we live, we foster the unique gifts of each child so they may serve and grow as disciples of faith and shine in the Glory of God.

Our Mission Statement

'Pray together, learn together'

The spirit of Saint Benedict is summed up in the motto 'Ora et Labora' which means 'Work and Pray'. Saint Benedict dedicated his life to working and praying. This is an ethos we promote to the children of our school.

Values

As a school we teach the children to withhold the values of goodness, peace, love, faithfulness, joy, gentleness, kindness, self-control and patience. We promote these values daily in the way we interact with each other in and out of school. Each child has a sticker chart and when these values are displayed, they are rewarded.



1. The context of this prayer and liturgy policy

In light of *To Love You More Dearly - The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales* (henceforth PLD), this policy seeks to outline what how prayer and liturgy is lived out at St Benedict's Primary and its centrality to the life of the school.

The governors, leaders and staff understand that,

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.

As stated in the PLD:

Worship, whether carried out in our parishes, schools, or homes, is intimately bound up with the life of the Blessed Trinity. Whenever we offer our worship to God the Father, we do so in union with Christ – a union which is brought about by the Holy Spirit.

[*To Love You More Dearly - The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales*, https://catholiceducation.org.uk/images/PLD_FINAL.pdf p.1]

In any school there will be a range of prayer and liturgy: classroom prayer, meditation, assemblies, devotions, special services for times in the school year, and celebrations of Mass and the Sacrament of Reconciliation.

Each form of prayer and liturgy will have its own character, dependent on the circumstances, size and age of the group, the place of celebration, and its content.

[Ibid, p.7]

In this policy, it will be stated how the rich heritage and broad range of prayer and liturgy is planned, celebrated and monitored within this Catholic community.

2. Statement of requirement

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)).

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.

3. Responsibility

3.1 Roles of Responsibility

(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 Model prayer and liturgy policy

- 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.

(d) Teachers and support staff

The PLD states that:

All adults, whatever their personal religious affiliation, can contribute to the spiritual life of the school. Each can draw on their unique experience and talents to enhance the preparation and celebration of prayer and liturgy.

In their classrooms, adults facilitate prayer and liturgy for pupils, teaching them how to participate meaningfully in different forms of these in order to grow in faith.

They can provide formation for pupils to organise, lead, and evaluate prayer in a variety of contexts, and collaborate with other professionals to ensure that this is in line with best practice.

[To Love You More Dearly - The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales, https://catholiceducation.org.uk/images/PLD_FINAL.pdf, p.18]

3.2 Further Responsibilities

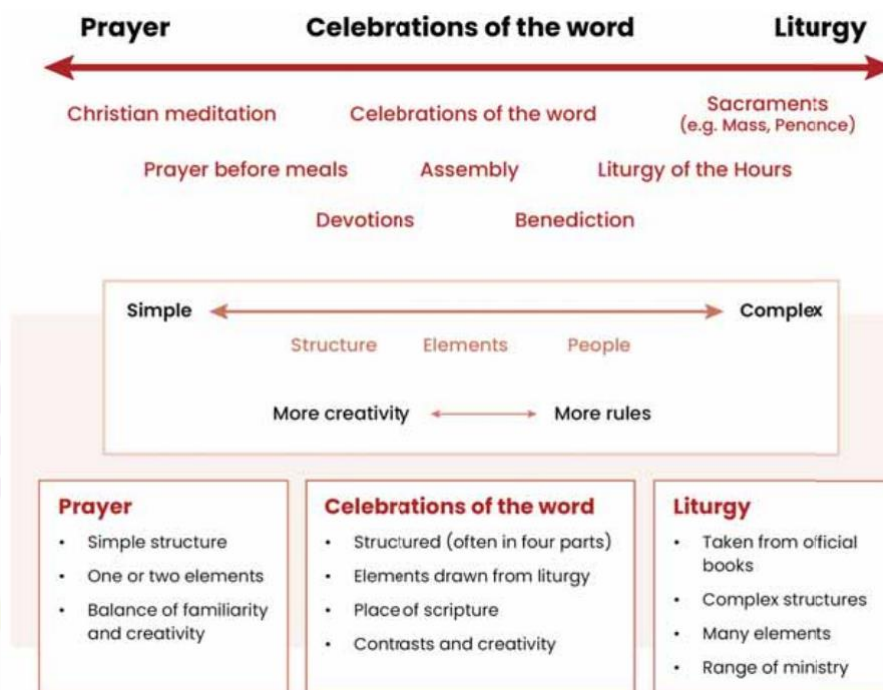
As a Catholic school, there is also a responsibility to provide information and opportunities for liturgy and prayer for the broader school community. This includes:

- Prayers with staff and governors
- Information for prayer and liturgy for parents and carers
- Opportunities for prayer and liturgy for parents and carers, including times of prayer with their own children
- Opportunities to join with the parish for times of prayer and liturgy, including in the parish church, in school and in other locations

4. Overview of prayer and liturgy provision

4.1 Definitions

The PLD states that prayer, Celebration of the Word and liturgy make up a 'continuum'. This is demonstrated in the diagram below:



[To Love
You More Dearly -
The Prayer & Liturgy
Directory for Catholic

Schools, Academies and Colleges in England and Wales, https://catholiceducation.org.uk/images/PLD_FINAL.pdf, p.8]

4.1 a) Prayer

One of the early fathers of the Church described prayer as 'the raising of one's mind and heart to God or requesting of good things from God.' These words of St John Damascene, now found in the catechism, illustrate why, as a Catholic school, prayer punctuates our day; that in asking and thanking a loving, concerned and responsive God we hone a continuous, two-way relationship.

As such, prayer is recognised as an essential aspect of any school life, whether this be gathering whole-school, in-class or staff or, indeed, alone.

Vocal prayer may take the form of the traditional prayers of the Church said aloud or spoken intentions or petitions for the group to pray for.

Time is also given to meditative prayer, 'engaging thought, imagination, emotion, and desire' [*Catechism of the Catholic Church*; 2723]. A stimulus of scripture, prayer, art or music is provided by the adult leading in order to guide and focus pupils.

Pupils also engage in silent, contemplative prayer in short bursts of time, increasing with age. In the words of John Main OSB, 'In contemplative prayer we seek to become the person we are called to be, not by thinking of God, but by being with God. Simply to be with God is to be drawn into being the person God calls us to be.'

Regarding prayer, the PLD states:

There is virtue in variety and also great scope for creativity: varying the focus and the format according to the liturgical year reinforces the essential Catholic focus of the school while providing opportunities for pupil engagement.

[To Love You More Dearly - The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales, https://catholiceducation.org.uk/images/PLD_FINAL.pdf p.8]

Example prayer forms include:

- The Rosary
- Lectio Divina
- Guided Meditation
- Liturgical Dance
- List Prayers
- Silent Prayers
- Breath Prayers
- Mandalas
- Examines
- Calm Prayer
- 5 finger prayer
- Prayer of being
- Movement prayer

4.1 b) Celebrations of the Word

Celebrations of the Word are more formal and structured prayer forms to correspond with time and an increased number of people gathering, specifically in a school setting. Whilst Celebrations of the Word may take different forms depending on the context, liturgical calendar, occasion, etc., they will always center around - as the name suggests - 'the Word' through scripture. The PLD states that Celebrations of the Word may also 'borrow' from the liturgies of the Church - in texts, actions, gestures, symbols, etc. - to reflect the Catholic nature but there is still scope for creativity.

4.1 c) Liturgy

The PLD states:

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 and the Lectionary, 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.

[Ibid]

4.2 Prayer and liturgy provision

Timetable

Monday	Whole School	Linked to Sunday's Gospel
Tuesday	KS1- Key stage assembly KS2- Class Prayer and Liturgy	Linked to topics, liturgical and Virtues to live by.
Wednesday	KS1- Class Prayer and Liturgy KS2- Key stage assembly	Linked to topics, liturgical and Virtues to live by.
Thursday	Child led liturgies	Pray Together Book- Liturgical or Virtues
Friday	Whole School	Celebration

Prayer and Liturgy in this school is planned following a structure with reference to the Church's seasons, 'Come and See', 'Be Still and Know', significant dates and the curriculum. Scripture will be the focus for most acts of worship. It will relate to the school community in the light of the school's aims and mission. There will be flexibility to respond to changing situations within the school and the wider community. We will aim to teach children the skills to enable them to prepare, organise and lead worship.

Whole School Prayer and Liturgy

The Head Teacher or Senior leaders lead the whole school in Prayer and Liturgy every two weeks, with individual classes leading worship in the weeks between. The theme is closely linked with the liturgical year so that all members of the school community have an understanding of the readings, colours and messages we listen to and see on Sunday at mass. However, this act of worship may address current issues, events in the week (both secular and religious) or other feasts in the Church's year. Friday's Assembly celebrates our children and the gifts given to us by God, sharing our achievements and talents. While this is not an act of worship within itself, it will begin or end with a form of shared prayer.

Key Stage Worship

Teachers lead Prayer and Liturgy in their Key Stage Assembly each week. This takes place on Tuesdays and Wednesdays. The focus of this assembly is 'Virtues to Live By'. This is a two year rolling programme that links closely to the Liturgical season.

Year A

Autumn	Spring	Summer
Respect / Courtesy	Faith	Resilience / Perseverance
Thankfulness	Simplicity	Kindness
Hope	Love / Charity	Honesty
Patience	Forgiveness	Service

Year B

Autumn	Spring	Summer
Love of Learning	Friendship	Confidence

Autumn	Spring	Summer
Citizenship	Love of Neighbour	Trust
Prayer	Self-control	Courage
Generosity	Reflection	Wisdom

Class Prayer and Liturgy

Teachers in school seek to empower children; they lead and model good practice and also give children the opportunity to participate, take ownership of their learning and develop their own relationship with God. Teachers aim to give children a real voice in planning and leading worship. It is important that we all look to children as having an important role to play in leading our faith communities; Christ himself said, *“Let the little children come to me” (Matthew 19:4)*, welcoming them as models of faith – and so should we. We will pray together as a class at regular intervals each day and share in Prayer and Liturgy daily, either as a whole school or an individual class. On a Tuesday and a Thursday, pupils and teachers lead worship within the classroom. This can be in any medium of worship. The theme for this worship may be based on our Come and See RE curriculum, the liturgical calendar, current events etc. The children will lead their own worship within the classroom at least once a week, though this is related to the pupils’ age with regards to their level of involvement. (appendix 1)

Each class has a Prayer Space that changes regularly. This is a quiet area within the classroom setting where the children can encounter God at a time of their choosing. This usually involves some form of reading, reflection and action. Furthermore, prayers are said at key moments of the day such as morning, before and after lunch and at the end of the day in each class. In each prayer space there is a photograph of the Bishop and Pope and the wall has a scripture which has been chosen by class at the start of the year.

Parent Worship

Parents are invited to worship with our school community at key events in the year, such as the Y6 Leavers’ mass. They are also welcomed to participate in giving glory to God during specific liturgical seasons, such as Advent and Lent. Parents are also invited to attend a termly Stay and Pray sessions in every class, whereby they participate in the planning and delivery of our shared worship. Prayer space activities led by the children have also been established for parents to come and join their children. This timetable is established across each Key Stage.

Mass

A Mass rota has been developed for the children in order to further the links between School and Parish. Children in KS2 attend Mass on a rotating system the first Friday of every month and every Friday during Advent and Lent. This allows our children to give glory to God and meet him in the Eucharist: the foundation of our Catholic faith.

Mass is celebrated regularly in school and parishioners are invited to share this with the children.

Eucharist

Eucharist celebrations form a very important part in our Collective Worship strategy. Opportunities for children to participate are maximised and parents and other members of the school and Parish communities are encouraged to attend.

The celebrations will take the following forms:

- Whole school masses at school and church
- Class Masses and Liturgies
- Key Stage Masses and Liturgies
- NPCAT masses
- Children will be prepared for the Sacraments of the Eucharist and Reconciliation, usually during Y4.

Reconciliation

As a Catholic school we firmly believe in both seeking and granting forgiveness and restoration of broken friendships. Opportunities for children and other members of the school and Parish communities are encouraged to attend at the end of school masses. The celebrations will take the following forms:

- Advent and Lenten Reconciliation Services
- Regular Examination of Conscience

Marian Devotion

There are many opportunities to honour Mary the Mother of God throughout the year.

Mainly:

- Parish led Rosary during October and May in school
- Parish Celebration of May Procession in school
- Rosary bags to go home
- Caple prayer activities

Catholic Social Teaching

At St Benedict's, we provide many opportunities for both children and staff to deepen their understanding and knowledge of the Catholic Social Teaching principles. We live out our faith in our community and the wider world. The values are rooted in Scripture, formed by the wisdom of Church leaders, and influenced by grassroots movements. They are our moral compass, guiding us on how to live out our faith. Our belief in God helps us to be global citizens. We teach the children about the dignity of the human person, how we are called to live as family and community, about rights and responsibilities, that we are called to stewardship, our responsibility for the poor and vulnerable, about the dignity and rights of workers and about solidarity and the promotion of peace. Through prayer and liturgy our children feel connected to these principles and strive to go out and make a difference to the world by having an impact on Social Justice.

Staff Prayer

Staff are encouraged to develop their own relationship with God and Spirituality. A variety of ways to pray are modelled and shared with staff at the beginning of meetings. The format follows the prayer of the Catholic Church.

Developing Prayer in the Home

Children are encouraged to pray at home with their families during key moments in the liturgical year. Each child takes home "The travelling Crib" during Advent, "The travelling Cross" during Lent and "The travelling Rosary" in October.

Parent prayer newsletters are sent home monthly.

Creative in Prayer

At St Benedict's children are encouraged to share their talents and gifts in prayer. This ranges from Liturgical dances to sharing their singing as part of the school choir. Talent's in playing musical instruments are also encouraged.

5. Inclusion

Recognising the ever-changing and diverse peoples that make up our school, leaders, governors, staff and pupils commit to a culture of dialogue and mutual respect for those of all faiths and none and follow the wisdom of Pope Francis:

*Pope Francis provided three fundamental guidelines to help dialogue,
'the duty to respect one's own identity and that of others,
the courage to accept differences, and sincerity of intentions.*

*The duty to respect one's own identity and that of others,
because true dialogue cannot be built on ambiguity
or a willingness to sacrifice some good for the sake of pleasing others.*

*The courage to accept differences, because those who are different,
either culturally or religiously, should not be seen or treated as enemies,
but rather welcomed as fellow travellers, in the genuine conviction
that the good of each resides in the good of all.*

*Sincerity of intentions, because dialogue, as an authentic expression of our humanity,
is not a strategy for achieving specific goals, but rather a path to truth,
one that deserves to be undertaken patiently,
in order to transform competition into cooperation.*

[To Love You More Dearly - The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales,
https://catholiceducation.org.uk/images/PLD_FINAL.pdf p.25]

The term 'Catholic community' is broad and encompasses branches of churches who are in full communion with the Catholic Church.

We also acknowledge and celebrate the contribution to our faith family that comes from Christians of other denominations, as well as the contributions that come from those from other religious traditions and those of no faith.

**'The Catholic Church is committed to dialogue with members
of different religious traditions at all levels.'**

[To Love You More Dearly - The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales,
https://catholiceducation.org.uk/images/PLD_FINAL.pdf p.23]

As co-workers of the Church, the school shares this commitment and acknowledges the importance for respect and dialogue, especially in relation to matters pertaining to prayer

and liturgy, and how those from other faith traditions may have differing attitudes to engaging in prayer to that of Christians. As such, pupils from other faiths will never be asked to partake in words, actions, singing, etc. that would be outside of what would be acceptable within their own faith traditions.

For further guidance regarding inclusion, dialogue and respect, we defer to the PLD, pages 20-25.

6. Resourcing

Prayer and liturgy are central to St Benedict's understanding of itself as a Catholic school, and this is reflected in the annual budget allocation and available resources, including staff time, chaplaincy provision, and dedicated spaces for prayer and liturgy. The Catholic character of the school is reflected in religious artefacts and images on display throughout the building e.g. Mosaics, prayer garden

Dedicated spaces for prayer and liturgy reflect this. These include prayer spaces in the class, on corridors, in the hall, chapels/prayer rooms and prayer garden. Staff training and formation costs are funded separately to ensure that all staff are able to fulfil their responsibility to contribute to the prayer and liturgical life of the school.

7. Training and formation

All new staff are 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 is identified and addressed through training and formation. There is 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. (CPD schedule)

8. Recording, monitoring and evaluation

8.1 Recording

Prayer and Liturgy is recorded using Liturgical Prayer planners which are used in conjunction with "Come and See" at the end of each topic. In addition to this, class teachers also will keep a record of their weekly worship in their 'Talking to God' book and Prayer and Liturgy folder. More informal forms of prayer are recorded by a variety of means, including reflections, journaling and photographs.

8.2 Monitoring and evaluation

Monitoring and evaluation of the quality and impact of prayer and liturgy takes place regularly - at least annually - and involves all key stakeholders: pupils, parents, staff, clergy, and governors. Areas for development are identified and issues raised are actioned and evidenced as appropriate.

9. Review

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



APPENDIX A

FAQ

[Taken from *To Love You More Dearly - The Prayer & Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales*, https://catholiceducation.org.uk/images/PLD_FINAL.pdf pp. 67-69]

What is the Bishops' Conference of England and Wales?

The Conference is the permanent assembly of the Catholic Bishops of England and Wales. It is a manifestation of collegial collaboration. The website is: <https://www.cbcew.org.uk>

What is a 'liturgical norm'?

The Catholic Church uses the term 'liturgical norm' in the sense that the norm is the normal way of doing things. Norms can be issued for the universal Church (all Catholics) or at a national level (Catholics in England and Wales). For example, it is the norm in England and Wales for Communion to be received standing; however, it is the (universal) right of the communicant to choose whether they receive standing or kneeling.

Why should people pray before meals?

This is a Christian tradition based on Jesus' own practice of thanksgiving.

Should a school have their own prayer that they say regularly?

Yes, this can be helpful; however, this is no requirement for this.

Do Catholics worship Mary and the Saints?

No.

I am not a Catholic. Do I have to make the sign of the cross?

You do not have to but can if you wish.

Who can attend liturgies?

Everyone is welcome.

What happens where a teacher is required to lead prayer but does not believe in God?

Where the teacher has a contractual obligation to facilitate prayer, this might be done with the support of other adults (e.g., teaching assistants) or pupils.

In prayer and liturgy, could scripture readings start and end with the responses used in Mass?

This can be helpful as a way of developing participation. However, only a priest or deacon should use the invitation, 'The Lord be with you.'

Should we stand for the Gospel when it is proclaimed outside of Mass?

Standing is a sign of respect. In a similar way it is usual to stand for the Gospel Canticles, such as the Magnificat at Evening Prayer. It can be helpful therefore to make links between how the Gospel is venerated in each of these two liturgical settings by the action of standing to listen to it.

Where do I find the readings of the day?

In the diocesan liturgical calendar (or ordo), which is published by each diocese annually. Websites and apps which give the readings of the day are also available.

Could another text be used instead of a scripture reading in Mass?

No.

Who can read the Gospel and preach the homily at Mass?

The priest proclaims the Gospels unless a deacon is present. Only clergy can preach the homily, unless they delegate this to another as specified in the Directory for Masses with Children.

At Mass, can scripture readings be adapted for younger children?

Yes, the Directory for Masses with Children makes this provision.

Are electric candles ever acceptable as a substitute for wax candles?

Candles not only give light but are a symbol of the passage of time as they are consumed. At Mass, therefore, only natural wax candles may be used.

Can drama be used in Mass?

Drama can be used to enhance the pupils' response to the liturgy of the word but should not replace a scripture reading. Care should be taken that it is appropriate and proportionate.

Should prayer and liturgy start and end with the sign of the cross?

This tradition can be a helpful custom, particularly for pupils, in framing prayer and liturgy.

Does it matter which hand you use to make the sign of the cross?

It is customary for people to use their right hand, but it is not obligatory.

What is appropriate to have on my class prayer table?

Key Christian symbols (crucifix, Bible) and some connection to the liturgical year.

What arrangements should be made for the Blessed Sacrament during school holidays?

For extended periods of time, for example, the summer holidays, it is good practice for the tabernacle to be emptied.

Why don't we sing the Alleluia and the Gloria during Lent?

In a similar way to fasting from certain foods, we fast from the Alleluia and Gloria so that they are more joyful when they return at Easter.

Who can lead an Ash Wednesday liturgy?

Clergy or Catholic staff and students.

Who can distribute ashes at an Ash Wednesday liturgy?

Students and staff who are Christians.

What should ashes be mixed with – oil or water?

Follow the directions given by liturgical suppliers.

Do all liturgies and assemblies have to follow the model of Gather, Listen, Response, Send?

It provides a simple and very flexible structure, which is modelled on the principle liturgical pattern of the Eucharist.

Who is allowed to distribute Communion?

Where there are insufficient clergy present, a commissioned extraordinary minister of Holy Communion can assist.

What should be brought forward in a procession with gifts (offertory procession)?

Principally the bread and wine. This gives an indication that anything brought forward is something which will not just be returned but will in some way be transformed. Artefacts and displays may be better incorporated in the Introductory Rites.

Is there guidance on writing the Prayer of the Faithful (bidding prayers)?

Yes, see <https://www.liturgyoffice.org.uk/Resources/Documents/Intercessions.shtml>

Who can lead a penitential liturgy?

Non-sacramental penitential liturgies may be led by clergy or Catholic staff and students.

Is applause appropriate during Mass?

It is helpful for pupils to understand that liturgical celebrations are not performances. However, it can be appropriate to thank all those who have ministered at the end.

How can we encourage our students to respond during the Responsorial Psalm and other prayers?

Responses can be taught in a similar way to hymn practice, which can develop communal singing.

APPENDIX B - Prayer Progression Document

	EYFS	KS1	LKS2	UKS2
Common and traditional prayer	<p>Able to join in with:</p> <ul style="list-style-type: none"> • The Sign of the Cross • The Lord's Prayer • Hail Mary • Morning offering • End of day prayer 	<p>Able to say independently and lead:</p> <ul style="list-style-type: none"> • The Sign of the Cross • The Lord's Prayer • Hail Mary • Glory be • Morning offering • Grace before meals • Grace after meals • End of day prayer 	<ul style="list-style-type: none"> • Angel of God • Come, Holy Spirit • An Act of Contrition • The Rosary • The Apostles' Creed • Eternal Rest 	<ul style="list-style-type: none"> • The Magnificat • Act of Faith • Act of Hope • Act of Love • The Prayer of St Richard of Chichester
Celebration of the Word	<ul style="list-style-type: none"> • Adult-led • Pupils prepare sacred space • Pupils listen to age-appropriate scripture • Pupils answer questions • Pupils join in with any familiar prayers 	<ul style="list-style-type: none"> • Adult-led • Pupils may prepare sacred space • Pupils may take a ministerial role (e.g. reading the Word) • Pupils respond to questions • Pupils participate through listening, prayer, silence, song • Pupils are reverent 	<ul style="list-style-type: none"> • Adult and adult/child-led hybrid for planning • Pupils may take a ministerial role (e.g. reading the Word) • Pupils respond to questions • Pupils participate through listening, prayer, silence, song • Pupils are reverent 	<p>As previous to be majority child-led and adult/child-led hybrid for planning, ministering and evaluating, with adult-led when more appropriate.</p>
Varied and creative prayer forms	<ul style="list-style-type: none"> • Music • Dance • SSE/actions • Litany • Silent prayer • Breath prayers • Movement Prayer <p>All adult led with pupils taking a role in setting up sacred spaces. Pupils may begin to choose a preferred prayer form.</p>	<p>Previous age group prayers, plus:</p> <ul style="list-style-type: none"> • Guided meditation • Prayer of Being • 5 finger Prayer <p>To be adult-led with pupils leading through choice where appropriate. Adults may begin to support pupils in the planning, ministering and evaluating through heavy scaffolding.</p>	<p>Previous age group prayers, plus:</p> <ul style="list-style-type: none"> • Lectio Divina • Centering prayer • Mandalas • Examen • Prayer journals (inc. various independent written prayer forms) • Prayer journals • Caim Prayers <p>To be a combination of adult and adult/child-led hybrid for planning, ministering and evaluating.</p>	<p>All previous age group prayers to be majority child-led and adult/child-led hybrid for planning, ministering and evaluating, with adult-led when more appropriate.</p>

Appendix C - Common Prayer - Primary

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.

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

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.

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)

1. The Annunciation (Luke 1:26–38)
2. The Visitation (Luke 1:39–45)
3. The Nativity (Luke 2:1–7)
4. The Presentation in the Temple (Luke 2:22–35)
5. The Finding in the Temple (Luke 2:41–52)

The Mysteries of Light (Recited Thursday)

1. The Baptism of Jesus (Matthew 3:13–17)
2. The Wedding Feast of Cana (John 2:1–12)
3. The Proclamation of the Kingdom, with the call to Conversion (Mark 1:14–15; 2:3–12)
4. The Transfiguration (Luke 9:28–36)
5. The Institution of the Eucharist (Matthew 26:26–29)

The Sorrowful Mysteries (Recited Tuesday and Friday)

1. The Agony in the Garden (Mark 14:32–42)
2. The Scouring at the Pillar (Matthew 27:15–26)
3. The Crowning with Thorns (Matthew 27:27–31)
4. The Carrying of the Cross (John 19:15–17; Luke 23:27–32)
5. The Crucifixion (Luke 23:33–38, 44–46)

The Glorious Mysteries (Recited Wednesday and Sunday)

1. The Resurrection (Matthew 28:1–8)
2. The Ascension (Acts 1:6–11)
3. The Descent of the Holy Spirit (Acts 2:1–12)
4. The Assumption (1 Thessalonians 4:13–19)

5. 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.

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.

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.

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.

