

St Patrick's Catholic College

Prayer & Liturgy Policy

Approved and adopted by governors date:	September 2026
Next Review Date:	July 2027
Policy Owner:	Deborah Law



Faith, Family, Future

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 and how prayer and liturgy is lived out at St Patrick's Catholic College 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

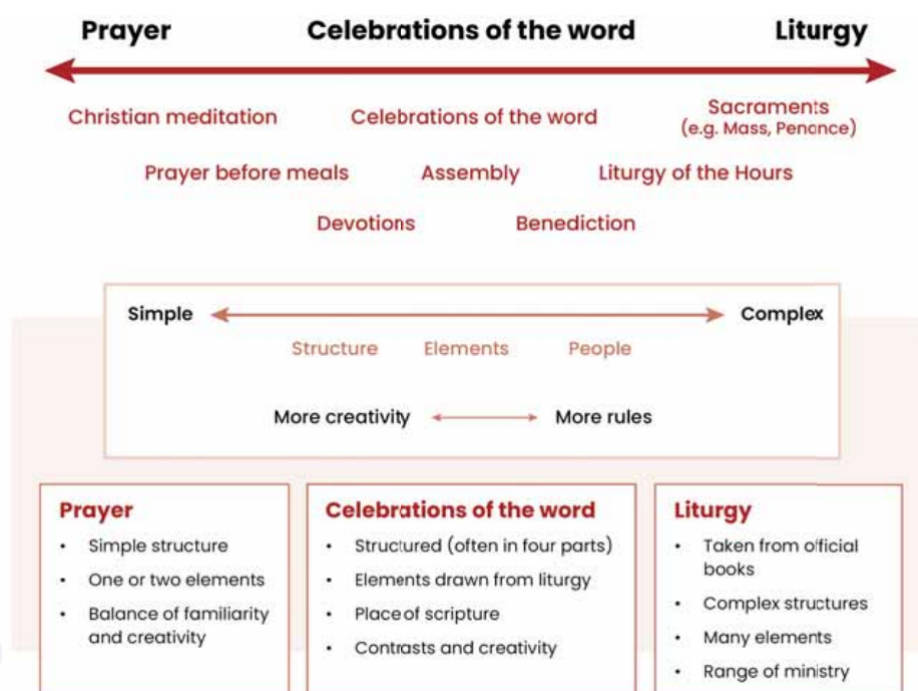
As a Catholic school, there is also a responsibility to provide information and opportunities for liturgy and prayer for the broader school community. This includes:

- 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
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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:



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.*

Example prayer forms include:

- **The Rosary**
- **The Angelus**
- **Lectio Divina**
- **Guided Meditation**
- **Liturgical Dance**
- **Visio Divina**
- **Silent prayer**
- **5 finger prayer**
- **Litany**
- **Examen**

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 centre 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

Prayer and liturgy punctuate the day, weeks and months of the school year. Tutor group prayers occur daily and celebration on the word is weekly for each year group. Mass is celebrated in school at least once a term, every year group included throughout the year and focussed on different themes matching the liturgical calendar. Lunchtime Rosary during the months of October and May is offered to all pupils. Special liturgical services of reconciliation, Advent and Lent take place during the appropriate season.

Common prayers said within school and varied prayer forms are seen in the Prayer Progression Document attached here. [Prayer progression Secondary](#)

In addition to this, the school is also creative in prayer through celebrating the pupils gifts and talents at appropriate points in the academic year. Weekly we praise standout pupils during celebration of the word for their encouragement of hope as part of our Jubilee mission.

St Patrick's Annual Plan of Provision excel.xlsx

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 Patrick's Catholic College 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. A crucifix is visible in every classroom and a point of focus when praying. Throughout the building, there are pieces of artwork created by pupils that focus on Catholic Social teaching themes we live out on a day by day basis.

Dedicated spaces for prayer and liturgy are visible in Tutor group classrooms and take focal point during celebration of the word during tutor time and during the end of day school prayer. We also have a chapel that is in the centre of the school near the RE department. This is used during tutor time for when the tutor groups are calendared in. The chapel is also made available to those pupils of other faiths during key events in their religious calendar. In addition, in the staffroom there is a display for prayer and liturgy that reflects the CST and SMSC themes of the week. Our main space for prayer and liturgy is the main hall, that is used for collective celebration of the word by year group once a week.

The aesthetics of the school building also matches our catholicity. We have religious artwork along the main corridor of the school which acts as a symbolic journey of all staff and pupils in school living out Catholic Social Teaching. In the entrance to the school we have our Patron Saint, St Patrick mosaic to resemble where our school values and virtues derive. We also have a standout piece of professional artwork in the centre of the school building that depicts a pupil at St Patrick's searching his ambitions, with our mission statement of Faith, Family, Future at the heart of it.

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. There is a bespoke chaplaincy budget that goes towards staff CPD resources and materials needed to embrace Catholic Life in 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 are identified and addressed through training and formation. There is opportunity for whole-staff professional development at least once a term, so that all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead as required. In the academic year of 2024/25, staff were directed to have one of their appraisal targets focussed on their participation in Catholic Life and Mission within school. A common goal that all staff could help build up the Church in school.

CPD in school for all staff is scheduled across the year, once a term at least. See key dates below;

- 10th October 2025
- 11th November 2025
- 10th February 2026
- 12th May 2025

More bespoke CPD is mandatory for the Chaplain and Catholic Life lead once a half term centrally liaising with other leaders in schools within NPCAT.

The Chaplain will take part in her own retreats and other key events across the academic year that are set up by Middlesbrough Diocese. She also works closely with the Lay Lead Chaplain and regular check-ins take place.

8. Recording, monitoring and evaluation

8.1 Recording

Prayer and liturgy is recorded through a range of options. Firstly, all prayer and liturgy is saved and recorded onto google drive to enable accessibility when required. This also means that staff and pupils can go back to previous examples for support and build up their knowledge further.

We are very proud of the way we showcase prayer and liturgy through our social media platforms. All liturgical events that we celebrate in school or within the wider community are shared through these channels. This is in addition to our day to day delivery of celebration of the word.

We also share examples of prayer and liturgy through our termly newsletters and also Thornaby Pride, a community based newsletter.

We display Catholic Life, Mission, Prayer and Liturgy throughout displays in school. It's very visible throughout the school building that we are a Catholic school and that prayer and liturgy plays a big role in that life. The Jubilee Year is displayed prominently and other key events in the Catholic Calendar such as advent, easter etc as well as key symbols and icons within Catholic faith.

In addition to the above, attached is our annual plan of provision for 2025-26 that outlines how we record, monitor and evaluate prayer life in school. This is a working document that is edited when necessary.

8.2 Monitoring and evaluation

Monitoring and evaluation of the quality and impact of prayer and liturgy takes place regularly - at least annually, but often termly - and involves all key stakeholders: pupils, parents, staff, clergy, and governors.

With a Chaplain that is available in school four days a week, it means that she can QA and monitor the quality of prayer and liturgy on a more regular basis than the formal times stated above. Staff CPD is built up based upon these findings throughout the academic year as well as our priorities set out at the beginning of the year.

Below is the outline of QA for prayer and liturgy throughout the year. Key priorities will be identified based upon CPD delivered that half term.

Autumn 1	Prayer and Liturgy Observation (Aesthetics, Sacred space, Atmosphere, Pupil Participation) Staff Voice
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Autumn 2	Pupil Voice
Spring 1	Prayer and Liturgy Observation
Spring 2	Pupil Voice
Summer 1	Prayer and Liturgy Observation
Summer 2	Pupil Voice

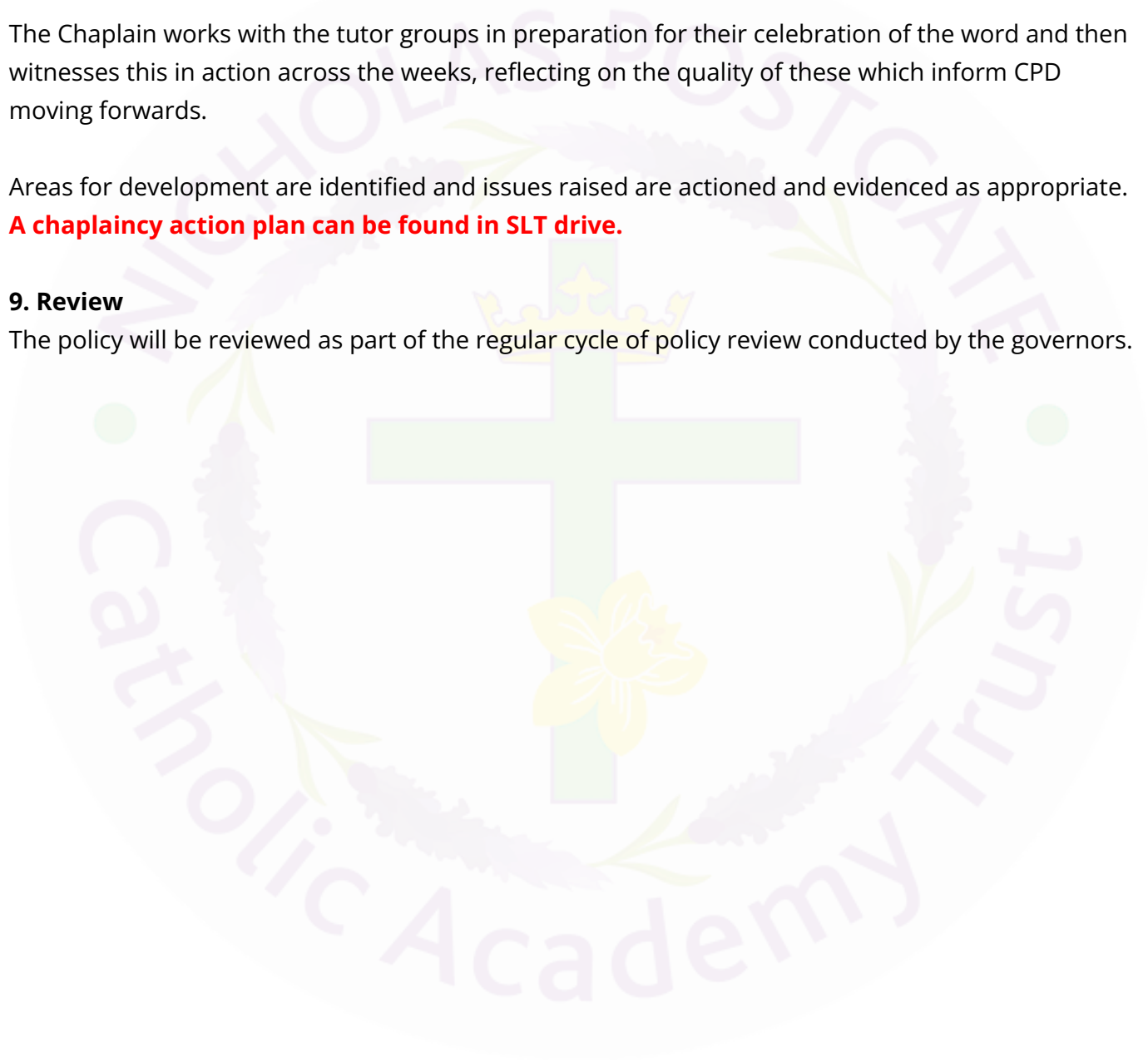
The Chaplain works with the tutor groups in preparation for their celebration of the word and then witnesses this in action across the weeks, reflecting on the quality of these which inform CPD moving forwards.

Areas for development are identified and issues raised are actioned and evidenced as appropriate.

A chaplaincy action plan can be found in SLT drive.

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 based upon PLD

	LKS2	UKS2	KS3
Common and traditional prayer	• Angel of God • Come, Holy Spirit • An Act of Contrition • The Rosary • The Apostles' Creed • Eternal Rest	• The Magnificat • Act of Faith • Act of Hope • Act of Love • The Prayer of St Richard of Chichester	• The Benedictus • The Angelus • Hail Holy Queen • The Memorare • Jesus, Mary and Joseph, I give you • Eternal Rest • School prayer
Celebration of the Word	• 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	• As previous to be majority child-led and adult/child-led hybrid for planning, ministering and evaluating, with adult-led when more appropriate.	• As previous to be majority child-led and adult/child-led hybrid for planning, ministering and evaluating, with adult-led when more appropriate. • Pupils from non-Catholic schools will need some induction and support in understanding the prayer life of the school and what Celebration of the Word is.
Varied and creative prayer forms	EYS & KS1 prayers, plus: • Lectio Divina • Centering prayer • Mandalas • Examen • Prayer journals (inc. various independent written prayer forms) To be a combination of adult and adult/child-led hybrid for planning, ministering and evaluating.	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.	• 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. • Pupils from non-Catholic schools will need some induction and support in understanding the prayer life of the school

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
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.

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 Scourging 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.

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.

School prayer



Dear Lord,

Thank you for giving us the **Faith** to overcome all the challenges we face with your help, by never giving up.

Bless our families and school **Family** as they work together to support our best learning.

Guide us in all parts of our lives, so we can realise our *potential* and have our most successful **Future**.

• We say this prayer in Jesus' name.

Amen

