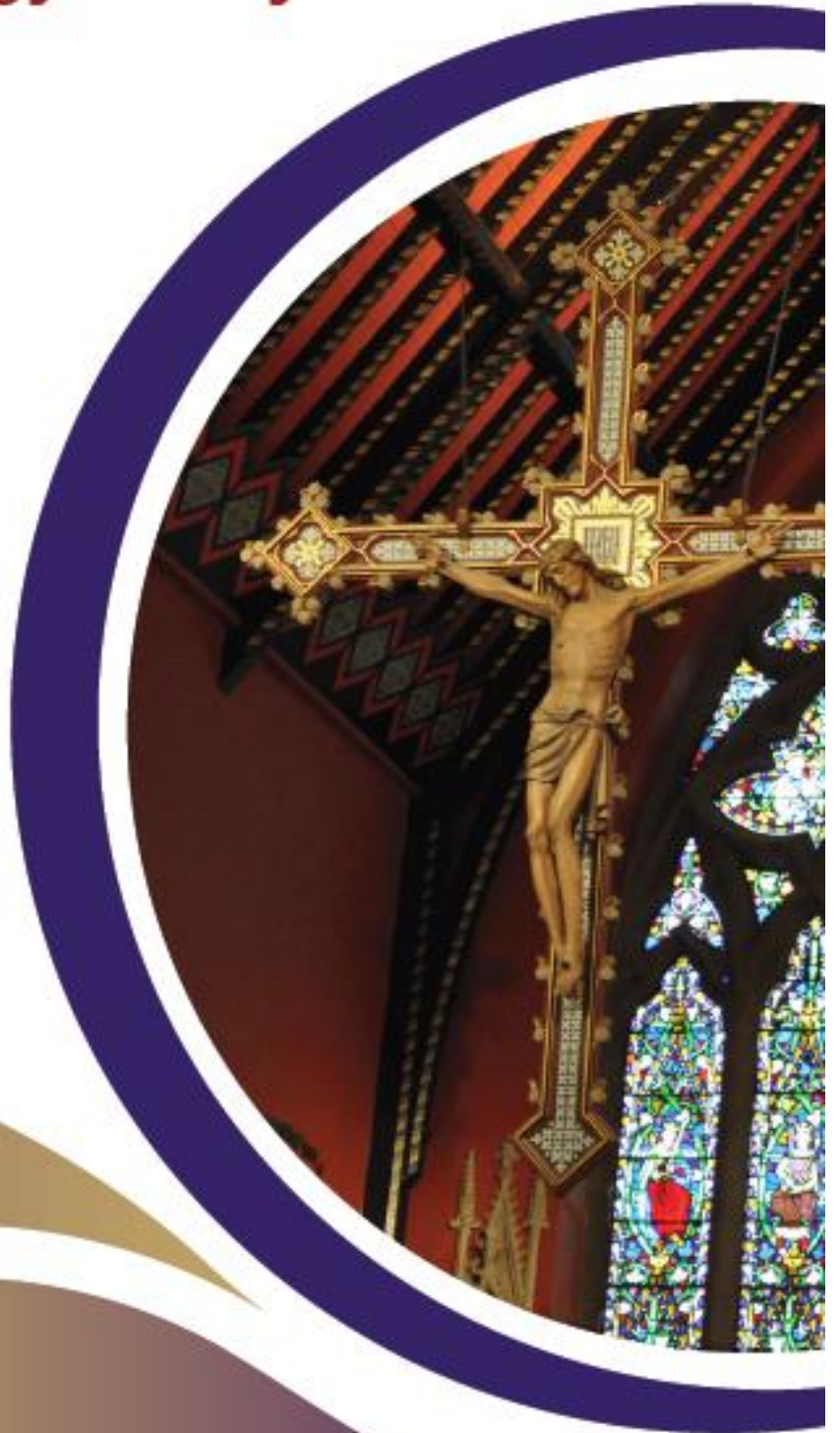




DIOCESE OF **Hexham & Newcastle**
DEPARTMENT FOR EDUCATION

Prayer and Liturgy Policy





Our Mission and Vision

ST. ALBAN'S MISSION AND VISION

Help us, Lord, to be loving and kind,
With open hearts and peaceful minds.
Teach us tolerance and compassion,
Caring for others in every action.

Guide us to be honest and to forgive,
So that in your light, we choose to live.
Give us strength to be brave each day,
Courageous like St. Alban in every way.

Inspire us to give and gladly share,
Showing generosity everywhere.
Help us to be fair and seek what's right,
Standing for justice with all our might.
May St. Alban's be filled with learning and
love,

A place of hope, blessed from above;
A place of happiness, where joy fills the soul
*'Where together we learn to live life to the
full.'*

Amen.





1. The context of this prayer and liturgy policy

‘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.)

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)). Sixth-form pupils can choose to withdraw themselves from prayer and liturgy (School Standards and Framework Act 1998, s.71(1B)).

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. Diocesan Bishop directive

The Prayer and Liturgy Directory refers to the norm at all Masses that only those who normally receive Holy Communion at Mass be invited to proclaim the Word of God. It continues that on exceptional occasions and for a just cause the Diocesan Bishop will give permission for a Christian from another denomination to proclaim scriptures at Mass.



“As an exception to the norms and when there is a pastoral just cause exercised on his behalf by the Headteacher, the Bishop gives permission for children from other Christian denominations to read the scriptures at school Masses. Permission is also given for baptised Catholics who have not received First Holy Communion, and are of sufficient maturity, to read the scriptures at school Masses. Children of other faiths are welcome to actively participate in school Masses and liturgies in keeping with The Prayer and Liturgy Directory. A just cause may also be applied due to the diversity of faith backgrounds in a school, cohort or the age profile of those attending a Mass.”

4. 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.
- there is daily planned prayer for all pupils, appropriate to age and ability (see appendix 1), as outlined in the Prayer and Liturgy Directory



- pupils are supported in their liturgical formation to take an active role in the planning, preparation, delivery and evaluation 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 Department for Education and others is maintained to ensure they keep updated with best practice

5. Overview of prayer and liturgy provision

Prayer and liturgy is an integral part of the routine and rhythm of the school day, with a time of prayer planned morning, noon and night.

Daily Class Prayers:

Each class teacher has a set of four prayers which are said throughout the course of the day. It is important to realise that these prayers do not 'punctuate' the day, but are there to provide opportunities of reflection and a 'pause for thought'.

The morning collective worship time together (after the register) is often a time where pupils may ask the class to pray for their intention and a time where they can share the class prayer book together.

Collective Worship in classes is permeated with 'meditation for children' and poignant silences and the daily class prayer book has been a big success, with families engaging in prayer writing and commenting: 'It has been big hit in our household!'

All pupils are encouraged to make the Sign of the Cross accurately and correctly.

Monday:

The whole school community meets together for Celebration of the Word to celebrate and typically explore the Sunday Gospel. This is led by a member of the senior leadership team, or a class (on alternate basis) and is deliberately planned to follow a formal prayer and opening rites structure of a liturgy, following a Penitential Rite, Gospel acclamation (where appropriate), reflection and Prayers of Intercession. Communal singing is also an integral part of the celebration, following the norms of the liturgical calendar.

Tuesday (alternate):



Week a) Prayer time is spent in classes, using prayer resources prepared by the class teacher or the class prayer book. A focus on the Gospel of the day may also take place. Children also meet in their House Teams on a Tuesday to plan and prepare House prayer and liturgy for Wednesday. These groups are mixed-age and form part of our pastoral care system; buddies from older classes support those in younger classes.

Week b) A child-led Celebration of the Word service will often be celebrated between a class and their wider community (e.g. family and friends). Children are able to create focal points, welcoming actions and celebrate in prayerful time alongside their peers.

Shared Parental/Carer/Community Celebration of the Word Services

A rota has been designed to allow parents an opportunity to share in their children's 'Little Celebration of the Word', at least once per half-term. Our Little Celebration of the Word sessions encourage our children and parents alike, to enjoy a period of calm, silence and stillness at the start of a busy day. Evidence of these are kept in each classes Celebration of the Word floor book, with parents and carers invited to complete a comment card and children encouraged to evaluate their Celebration of the Word.

Wednesday (alternate):

Week a) On Thursdays, our four house groups meet for pupil led Celebration of the Word, which will have been planned by the pupils the previous day, with appropriate support and facilitation by their lead teacher. They also work cross-year group and develop leadership skills to coordinate a small team that guides the celebration. A focus is placed upon the pastoral and spiritual needs of our community. The pupil led worship mixed-age services enable us to develop pupils' understanding of prayer and liturgy.

Thursday:

There is a focus on meditative prayer and silent reflection as well as exposure to the prayers of the Prayer and Liturgy directory and those advocated in Come and See Religious Education programme.

Friday:

Fridays include either formal Mass celebrated by the parish priest of St. Alban's, or formal prayer is integrated into the whole school community meets to celebrate successes from that week.

Child-led worship:

Due to the regularity and varied form of prayer and liturgy in our school, prayer sessions allow all pupils to engage in collective worship/creative prayer activities. Children enjoy the sense of responsibility that comes with planning liturgy, which helps them to develop an increasingly developed attitude while demonstrating their understanding of the practical matters of prayer and spirituality.

The community often gather together and sit in a horse shoe or circle, depending on the nature of the focal point being created and/or displayed during the session. This is also an opportunity for prayer and praise through silence, reflection, singing, meditation and prayer. Our Celebration of the Word Services also act as a vehicle to remind pupils about the Catholic Social Teaching of the church and their local and global responsibilities.



Class Prayer Book

Each class from Reception to Year 6 has been given a class prayer book. Each pupil will be given the opportunity to take it in turns to write a prayer in the book, at home, and return it to school the following day. The book will follow the class throughout their time in school. **This offers pupils an opportunity for prayer in the home with their family, and the intentions can also be offered in school.**

*Inside this little book of prayer,
Our thoughts to God we give,
And turn to him in times of need
To show us how to live.
Two minutes of your time to spare,
Is all St. Alban's asks,
To come up with a heartfelt prayer,
As one of your little tasks.*

Meditation

When we participate in Catholic meditation, God allows us to experience natural, physical and human benefits as well. Meditation often reduces anxiety, which is the body's natural response to a real or perceived threat. It can be used to help a person prepare for taking action or to self-soothe after an action. It can also be used to relax, calm, support, and ground people when their anxieties are irrational. Meditation and relaxation can lead to a decrease in blood pressure, respiration, heart rate, muscle tension, and obsessive thinking.

Meditation can be guided, with a script, or be conducted in silence. In the case of guided meditation, the leader may be an adult in the class or a child.

A simple approach to unguided mediation is:

Leader:

'Be still and know that I am God.

Be still and know that I am.

Be still and know.

Be still.

Be.'



Silent meditation can allow an opportunity for the presence of God to enter the life of the meditator and silence in the lives of children cannot be underestimated, given the current climate of screentime, social media, Whatsapp and other external factors. Meditation should take place at least weekly, in class.

Class Focal Points

All classes have a focal point for prayer, near the front of their classrooms, appropriately dressed in the season's liturgical colours. Each table should have a Bible, or lectionary, a crucifix and a candle. Other religious artefacts, appropriate to the season, may also be on the table. It is important that focal points are changed regularly and link to the liturgical season of the church. Additional resources have been purchased to supplement class Collective Worship. These are available in the 'Pastoral Care' box. See the Appendix for possible prayer focal points.

'Come and See' End of Unit Celebration of the Word

At the end of each 4-week unit of study in Religious Education, every class also has the opportunity to celebrate the unit of work with a Celebration of the Word service, which is typically child-created and child-led. However, teachers are encouraging children to produce their own Celebration of the Word services based on the four key areas of liturgy as mentioned above. School has purchased supplementary resources from the Diocese of Nottingham, to support this. All class teachers have been given the 'Let us Pray' resource, from the Diocesan Education Service of Wales and received CPD in their use. Pupils can focus on suggestions offered a series of that they feel is appropriate to the Gospel reading and atmosphere that they want to create. Pupils take it in turns to lead the celebration liturgy. The end of unit liturgies need to be recorded in pupils' books at the end of the unit of study. A liturgy planning sheet is utilised to plan and prepare Celebration of the Word and this is then recorded within floor books to document the school's progression and regularity of collective worship. Sometimes photographs may be used to show evidence or to prompt pupils' abilities to discuss, remember and articulate Celebration of the Word.

Preparation for Collective Worship/Liturgy

Hymn practices are delivered in partnership with the Religious Education Coordinator and the Executive Headteacher, who is a trained organist and liturgist. Consequently, we ensure pupils know a wide repertoire of music and are confident in communal singing as well as cantoring parts of the Mass.

Mass

Pupils are offered a range of worship including: Service of the Word and Mass either in school, or at church, with our priest. A combination of a simple meditative approach, appreciating the beauty of the Eucharist and whole-school occasions help pupils demonstrate liturgical literacy, knowledge and leadership of Mass. A series of Masses are planned, with pupils leading worship for the parish on a monthly basis, as well as Holy days of obligation.

Our Friday morning monthly masses, occur in conjunction with the parish of St. Alban's. These Masses are a time when the whole school community can join together with the Parish to celebrate the Eucharist. Pupils from both Key Stage 1 and 2 are given the opportunity to read, choose the hymns and bring up the gifts for the offertory.



Feedback and Pupil Voice

Opportunities for feedback can be taken from governors, parishioners, parents, teachers and pupils will be available at the end of each gathering, with external support. 'Comment Cards' are used to centralise the feedback process and are kept as evidence by the Religious Education Coordinator as a means of stakeholder consultation. The evidence file will be available for any member of the school community to view, upon request. Pupil voice activities are also conducted regularly throughout the year, as another opportunity to gather pupil feedback.

Children of Other Faiths

Children of other faiths are asked to respect the traditions of the Catholic church and are expected to participate, as far as they are able to, in our worship. We recognise that there are children of other faiths attending our school, and we are respectful of their rights and traditions. It is hoped that all children in our setting will participate in daily prayer, Celebration of the Word and meditation.

Special Education Needs and/or Disability

A variety of prayer types will be offered to suit pupils of all abilities and learning styles. By ensuring variety, the pupils with SEND will be accommodated for during Collective Worship, as they would with any other lesson.

6. Resourcing

Prayer and liturgy are central to the school'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. Dedicated spaces for prayer and liturgy will be furnished and maintained as such, and updated to reflect the Church's liturgical season. Staff training and formation costs will be 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 will be supported during induction and beyond, so that they fully understand the responsibility they carry within their individual role for leading prayer and liturgy in the school. Any individual training needs will be identified and addressed through training and formation. There will also be the opportunity for whole-staff professional development at least once a year, so that all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead as required.

8. Monitoring and evaluation

Monitoring and evaluation of the quality and impact of prayer and liturgy will take place regularly, and at least annually, and involve all key stakeholders: pupils, parents, staff, clergy, and governors. Areas for development will be identified and issues raised will be 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.

This prayer and liturgy policy has been approved and adopted by the local governing committee on 1.9.25 and will be reviewed on 1.9.26.



Appendix 1

Common prayers

This list is introduced in section 7.10 of the directory.

Age phase	5-7 (KS1)	7-9 (Lower KS2)	9-11 (Upper KS2)	11-14 (KS3)
Prayers	The Sign of the Cross The Lord's Prayer Hail Mary Glory be Grace before meals Grace after meals	The Apostles' Creed An Act of Contrition Angel of God Come, Holy Spirit The Prayer of St Richard of Chichester	Morning Offering The Rosary The Magnificat Act of Faith Act of Hope Act of Love	The Benedictus The Angelus Hail Holy Queen The Memorare Jesus, Mary and Joseph, I give you Eternal Rest

The Sign of the Cross

In the name of the Father
and of the Son
and of the Holy Spirit. Amen.

The sign of the cross is both an action and a statement of faith.

A physical reminder of our redemption in the cross and an expression of faith in the Trinity.

The Lord's Prayer

Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done on earth,
as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.

The Lord's Prayer 'is truly the summary of the whole of the Gospel'. (CCC 2761.)



The Hail Mary

Hail, Mary, full of grace,
the Lord is with thee.
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners, now
and at the hour of our death.
Amen.

The first part of the Hail Mary is biblical, drawn from Gabriel's greeting to Mary at the Annunciation and Elizabeth's greeting at the Visitation. The second part of the prayer has its origins in 15th-century Italy.

Glory be to the Father

Glory be to the Father
and to the Son
and to the Holy Spirit,
as it was in the beginning
is now, and ever shall be
world without end. Amen.

The doxology is a short expression of praise of the Trinity dating back to the early Church. It is used extensively in the Liturgy of the Hours and in devotions such as the Rosary.

Grace before meals

Bless us, O Lord, and these your gifts
which we are about to receive from your bounty.
Through Christ our Lord. Amen.

Grace after meals

We give you thanks, Almighty God,
for all your benefits,
who live and reign, world without end.
Amen.

The Apostles' Creed

I believe in God,
the Father almighty
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;



he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

*Based on baptismal documents of the 8th century
but related to texts of an earlier origin.*

Act of Contrition

O my God,
because you are so good,
I am very sorry that I have sinned against you,
and with the help of your grace
I will not sin again.

One of the forms of the Penitent's Prayer of Sorrow found in the Rite of Penance.

Angel of God

Angel of God,
my guardian dear,
to whom God's love commits me here,
ever this day be at my side,
to light and guard, to rule and guide. Amen.

The prayer is based on one by Reginald of Canterbury in the early 12th century.

Come, Holy Spirit

V. Come, Holy Spirit, fill the hearts of your faithful.
R. And kindle in them the fire of your love.
V. Send forth your Spirit and they shall be created.
R. And you will renew the face of the earth.

Let us pray
O God, who by the light of the Holy Spirit,
did instruct the hearts of your faithful,
grant that by that same Holy Spirit,
we may be truly wise, and ever rejoice in your consolation,
Through Christ our Lord. Amen.

*This prayer is a compilation of a number of liturgical texts drawn from the
Mass and Office of Pentecost and the Votive Mass of the Holy Spirit*



Prayer of St Richard of Chichester

Thanks be to you, my Lord Jesus Christ,
for all the benefits which you have given me,
for all the pains and insults which you have borne for me.
O most merciful Redeemer, friend and brother,
may I know you more clearly,
love you more dearly,
and follow you more nearly,
day by day. Amen.

Morning Offering

O Jesus,
through the most pure heart of Mary,
I offer you all my prayers,
thoughts, works and sufferings of this day
for all the intentions of your most Sacred heart.

The Rosary

For each mystery or decade, one Our Father, ten Hail Marys and the Glory be is recited.

The Joyful Mysteries

(Recited Monday and Saturday)

The Annunciation (Luke 1:26–38)

The Visitation (Luke 1:39–45)

The Nativity (Luke 2:1–7)

The Presentation in the Temple (Luke 2:22–35)

The Finding in the Temple (Luke 2:41–52)

The Mysteries of Light

(Recited Thursday)

The Baptism of Jesus (Matthew 3:13–17)

The Wedding Feast of Cana (John 2:1–12)

The Proclamation of the Kingdom, with the call to Conversion (Mark 1:14–15; 2:3–12)

The Transfiguration (Luke 9:28–36)

The Institution of the Eucharist (Matthew 26:26–29)

The Sorrowful Mysteries

(Recited Tuesday and Friday)

The Agony in the Garden (Mark 14:32–42)

The Scourging at the Pillar (Matthew 27:15–26)



The Crowning with Thorns (Matthew 27:27–31)

The Carrying of the Cross (John 19:15–17; Luke 23:27–32)

The Crucifixion (Luke 23:33–38, 44–46)

The Glorious Mysteries

(Recited Wednesday and Sunday)

The Resurrection (Matthew 28:1–8)

The Ascension (Acts 1:6–11)

The Descent of the Holy Spirit (Acts 2:1–12)

The Assumption (1 Thessalonians 4:13–19)

The Coronation of Mary Queen of Heaven and Earth (Revelation 12:1; 14:1–5; Isaiah 6:1–3)

Prayer concluding the Rosary

[Hail, Holy Queen, etc. as above]

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son,
by his life, death and resurrection,
has purchased for us the rewards of eternal life,
grant, we beseech thee,
that meditating on these mysteries
of the most holy Rosary of the Blessed Virgin Mary,
we may imitate what they contain
and obtain what they promise,
through the same Christ our Lord.
Amen

The Magnificat

My soul proclaims the greatness of the Lord,
and my spirit rejoices in God my Saviour,
for he has looked upon his handmaid in her lowliness;
for behold, from this day forward,
all generations will call me blessed.

For the Almighty has done great things for me,
and holy is his name.

His mercy is from age to age
for those who fear him.

He has made known the strength of his arm,
and has scattered the proud in their conceit of heart.
He has cast down the mighty from their thrones



and has exalted those who are lowly.
He has filled the hungry with good things,
and has sent the rich away empty.

He has helped his servant Israel,
mindful of his mercy,
even as he promised to our fathers,
to Abraham and his descendants for ever.

Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning, is now,
and ever shall be, world without end.
Amen.

*Mary's song of praise was first sung to her cousin Elizabeth (Luke 1:46–55).
It is sung daily at Evening Prayer*

Act of Faith

My God, I believe in you
and all that your Church teaches,
because you have said it,
and your word is true.

Act of Hope

My God, I hope in you,
for grace and for glory,
because of your promises,
your mercy and your power.

Act of Love

My God, because you are so good,
I love you with all my heart,
and for your sake,
I love your neighbour as myself.

The Benedictus

Blessed be the Lord God of Israel:
for he has visited his people and redeemed them;
he has raised up for us a horn of salvation
in the House of David his servant,
as he spoke through the mouth of his holy ones,
his prophets from ages past:

To grant salvation from our foes,
and from the hand of all who hate us,
showing mercy to our fathers,
remembering his holy covenant;



the oath he swore to Abraham our father,

To grant that freed from the hand of our foes,
we may serve him without fear
in holiness and righteousness
all the days of our life.

And you, little child, will be called
the Prophet of the Most High,
for you will go before the Lord
to make ready his ways:
to grant knowledge of salvation to his people
by the forgiveness of their sins;

Through the tender mercy of our God,
the Dawn from on high will visit us,
to shine on those who sit in darkness,
and those in the shadow of death;
to guide our feet into the way of peace.

Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be,
world without end.
Amen.

*The Canticle of Zechariah, father of John the Baptist, is taken from Luke's Gospel (Luke 1:68-79).
It is sung daily at Morning Prayer.*

The Angelus

V. The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Spirit.

Hail, Mary, full of grace, the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.
Amen.

V. Behold the handmaid of the Lord.
R. Be it done unto me according to thy word.

Hail Mary.

V. And the Word was made flesh.
R. And dwelt among us.

Hail Mary.

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.



Let us pray;
Pour forth, we beseech thee, O Lord,
thy grace into our hearts;
that we, to whom the Incarnation of Christ, thy Son,
was made known by the message of an angel,

may by his Passion and Cross be brought to the glory of his Resurrection.
Through the same Christ, our Lord.
Amen.

The Angelus is traditionally said three times a day: at 6am, 12 noon, and 6pm.

Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of Mercy,
Hail our life, our sweetness and our hope!
To thee do we cry, poor banished children of Eve. T
o 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.



Examples of Focal Point Good Practice






We recently attended the school masses and thought the children were so well behaved. The readers, singing and music were fab. Looking forward to what will be coming next!









- a) Give each child a sentence to read aloud – after all, we need to be inclusive
- b) Drama – after all, I have some great play actors in my class
- c) PowerPoint and commentary
- d) Doesn't matter as long as it proclaims the message clearly
- e) None of the above I have a better way.

8. Where do you find the Sunday's Gospel reading?:

9. Write a rule for presenting an effective liturgy:

10. The General Instruction of the Roman Missal says the Bidding Prayers should contain:

- a) Whatever you want – after all, it's the children's Mass or liturgy.
- b) Prayers about the needs of the church; for public authorities and the salvation of the whole world; for those burdened by any kind of difficulty and for the local community.
- c) Prayers for the poor in the less economically developed countries; for those in natural disasters; for the local community and for the needs of the church.
- d) Prayers for the local community; for the needs of the church; for those burdened and for the public authorities.

11. The General Instruction of the Roman Missal states the Bidding Prayers should:

- a) Be really wordy – it sounds much better that way.
- b) Spoken in a solemn voice with wise liberty.

12. Bidding Prayers should start with:

- a) Dear Jesus
- b) We pray for
- c) For the Church
- d) None of the above

13. The General Instruction of the Roman Missal states that the Bidding Prayers should:



- a) Always end in a Hail Mary.
- b) Never end in a Hail Mary.
- c) Say a Hail Mary if the Priest wants one.
- d) None of the above.

14. At School Mass, the order of priorities for singing are:



Celebration of the Word Quiz

1. What is the definition of liturgy?

On the one hand, liturgy often means the whole complex of official services, all the rites, ceremonies, prayers, and sacraments of the Church, as opposed to private devotions. In this sense we speak of the arrangement of all these services in certain set forms (e.g. administration of sacraments, etc.), used officially by any local church.

2. What is the purpose of Mass?

The purpose is to participate in hearing the Word of God and receive the Body and Blood of Christ. Mass is the Eucharistic Sacrifice that Jesus Christ offered on the Cross at Calvary. It is the source and summit of the Christian life. -

3. The place where the word is usually proclaimed is:

- a) Sanctuary
- b) Lectern**
- c) Lectionary
- d) **Ambo**

4. Name four aspects of Liturgy of the Word, in order:

-
-
-
-

5. If the Sunday's Gospel is an unsuitable reading which cannot be adapted for children for Monday's liturgy, you should:

- a) Still attempt to adapt the reading
- b) Choose another version of the same events from another Gospel writer
- c) Seek inspiration from the first or second reading**
- d) None of the above – scrap liturgy

6. If you decide to use a text for Monday's liturgy which is from one of St. Paul's letters you should:

- c) Still use a Gospel Acclamation to introduce the letter
- d) Not use a Gospel Acclamation to introduce the letter**



7. What is the best way to present the Gospel?:
- a) Give each child a sentence to read aloud – after all, we need to be inclusive
 - b) Drama – after all, I have some great play actors in my class
 - c) PowerPoint and commentary
 - d) Doesn't matter as long as it proclaims the message clearly**
 - e) None of the above I have a better way.
8. Where do you find the Sunday's Gospel reading?:
9. Write a rule for presenting an effective liturgy:
10. The General Instruction of the Roman Missal says the Bidding Prayers should contain:
- a) Whatever you want – after all, it's the children's Mass or liturgy.
 - b) Prayers about the needs of the church; for public authorities and the salvation of the whole world; for those burdened by any kind of difficulty and for the local community.**
 - c) Prayers for the poor in the less economically developed countries; for those in natural disasters; for the local community and for the needs of the church.
 - d) Prayers for the local community; for the needs of the church; for those burdened and for the public authorities.
11. The General Instruction of the Roman Missal states the Bidding Prayers should:
- a) Be really wordy – it sounds much better that way.
 - b) Spoken in a solemn voice with wise liberty.**
12. Bidding Prayers should start with:
- a) Dear Jesus
 - b) We pray for**
 - c) For the Church**
 - d) None of the above



13. The General Instruction of the Roman Missal states that the Bidding Prayers should:

- a) Always end in a Hail Mary.
- b) Never end in a Hail Mary.
- c) Say a Hail Mary if the Priest wants one.
- d) **None of the above – it was an addition in the revised translation of the Mass in the 1960s by the Archbishop of Liverpool as he said ‘there isn’t a prayer to Our Lady in the Mass’; as a consequence, he added in the ‘Hail Mary’ and it became a habit to say the prayer at the end of the bidding prayers.**

14. At School Mass, the order of priorities for singing are:



Exemplar

Gathering Song: e.g. **O Word of God, Come all you people, Freedom is coming, Come and gather beneath the tree of life.**

Child 1: We gather together in the name of the Father, and of the Son and of the Holy Spirit.

Welcome to our Celebration of the Word service which celebrates 2nd Sunday of Ordinary Time. We are now back in Ordinary Time, so our liturgical colour is green. Today we listen to the story/parable from xxxxxx Gospel which describes _____.

Child 2: Can the special people please bring up our class candles? Class candles

Let us now say our school mission statement together.

OUR MISSION

A Prayer for Our School Community

*Lord of love and light so true,
Guide our hearts in all we do.
Teach us **dignity** for every face,
To see Your image in every place.*

*Help us walk in **solidarity's** way,
To serve with **kindness** every day.
Let **justice** bloom and peace abound,
Where **care for creation** can be found.*

*Make us **stewards**, wise and fair,
Sharing gifts with joyful care.
May our learning lead to grace,
And hope shine bright in every space.*

*St. Alban, keep us strong and kind,
With your values in heart and mind.
Together striving for **common good**,
Living Your love as we know we should.*

Amen.

Child 2: As we begin our collective worship let us close our eyes and, in silence, think about Jesus.

(Penitential Rite - Act of Saying Sorry):

http://www.miamiarchdiocese.org/Atimo_s/news/SamplePenitentialRitesE.pdf



Lord, you come to visit your people in peace, Lord, have mercy. (All: Lord, have mercy.)

Christ, you come to all who are lost, Christ, have mercy. (All: Christ, have mercy.)

Lord, you have come to create a new world, Lord, have mercy. (All: Lord, have mercy.)

Prayer: **USE THE COLLECT PRAYER FROM THE SUNDAY WHERE ABLE.**

Almighty ever-living God,
who govern all things,
both in heaven and on earth,
mercifully hear the pleading of your people
and bestow your peace on our times.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

All: Gospel Acclamation (Alleluia in all seasons apart from Lent – Glory and praise to you, O Christ):

All:

Alleluia, Alleluia, I am there with them, I am there with them, I am there.

Where two or three are gathered in my name, I am there with them, I am there with them, I am there.

Alleluia, Alleluia, I am there with them, I am there with them, I am there.

Or

Alleluia, Alleluia, Alleluia, Alleluia.

I am the vine, you are the branches, remain in me, and bear fruit in plenty.

Alleluia, Alleluia, Alleluia, Alleluia.

Or (During Lent)

Glory and praise to you, O Christ. Glory and praise to you, O Christ.

A pure heart create for me O God, And give me again the joy of your help.

Glory and praise to you, O Christ. Glory and praise to you, O Christ.

3 children to process down the centre aisle with Book of the Gospels and acolytes.

Child 3: The Lord be with you. All: And with your spirit.

Child 3: A reading from the Holy Gospel according to **XXXXXX (insert Gospel writer's name here)**. All: Glory to you, O Lord. (Take from Universalis.com)

Seeing Jesus coming towards him, John said, 'Look, there is the lamb of God that takes away the sin of the world. This is the one I spoke of when I said: A man is coming after me who ranks before me because he existed before me. I did not know him myself, and yet it was to reveal him to Israel that I came baptising with water.' John also declared, 'I saw the Spirit coming down on him from heaven like a dove and resting on him. I did not know him myself, but he who sent me to baptise with water had said to me, "The man



on whom you see the Spirit come down and rest is the one who is going to baptise with the Holy Spirit.”
Yes, I have seen and I am the witness that he is the Chosen One of God.’

Child 3: The Gospel of the Lord. All: Praise to you, Lord Jesus Christ.

Additional appraise/additional explanation (homily) of the Gospel – SLT member

Video/Liturgical Dance may be appropriate here, or an action e.g. Holy Week – washing of the feet

Child 4: As brothers and sisters in one loving family, together let us pray to our heavenly Father:

(As per General Instruction to the Roman Missal - As a rule, the series of intentions is to be: a. for the needs of the Church; b. for public authorities and the salvation of the whole world; c. for those burdened by any kind of difficulty; d. for the local community. Nevertheless, in a particular celebration, such as Confirmation, Marriage, or a Funeral, the series of intentions may reflect more closely the particular occasion.)

Child 4: **We pray that Christians everywhere may brighten our world with the Light of Christ’s love.**

PAUSE to reflect

Lord in your mercy, Hear our prayer.

Child 4: **We pray that peace may overcome war and enemies become friends.**

PAUSE to reflect

Lord in your mercy, Hear our prayer.

Child 4: **We pray that we may relieve the suffering and hardship of the poor and hungry.**

PAUSE to reflect

Lord in your mercy, Hear our prayer.

Child 4: **We pray that our local sick community may find comfort and relief through God’s healing love.**

PAUSE to reflect

Lord in your mercy, Hear our prayer.

We now pray for a moment in silence.



*** We ask Mary, our mother in heaven, to pray for us and with us, as we say together...Hail Mary.

We end In the name of the Father and of the Son, and of the Holy Spirit.

End with a hymn which reflects the Gospel message, where able.

Red – denotes what you need to change

Black – usual text Purple – dependent upon the season



Introductory Rites

Priority: 1 2 3 4 5

Gathering God's people <ul style="list-style-type: none"> • Becoming one in heart and voice • Preparing to listen 	Opening Procession	All sing while ministers process or gather
	Greeting	Priest & people dialogue
	Penitential Rite	Priest [& Cantor] and people dialogue
	[Gloria]	Whole assembly participates
	Collect	Priest leads prayer; all assent with 'Amen'

Liturgy of the Word

Recalling God's great works for us <ul style="list-style-type: none"> • Opening our hearts • Remembering our story • Feeling our heart burn within us • Breaking and sharing the word • Praying for all humanity 	First Reading	Reader proclaims; all listen
	Psalm	Psalmist sings; all respond
	[Second Reading]	Reader proclaims; all listen
	Gospel Acclamation	All sing [C. may lead] while ministers process
	THE GOSPEL	Deacon or Priest proclaims and all listen
	Homily	Priest/Deacon 'breaks the word' and all listen
	[Profession of Faith]	All recite [or sing]
	General Intercessions <i>(Prayer of the Faithful, Bidding Prayer)</i>	Reader announces intentions; all pray in silence and then respond Priest concludes and all assent with 'Amen'

Liturgy of the Eucharist

From word to thanksgiving	Preparation of Altar & Gifts	People bring gifts while all sing or listen [If no song, P. may say prayers, all respond]
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<ul style="list-style-type: none"> Fulfilling the Lord's command to 'Do this in memory of me' Recalling his death, his resurrection, his coming again Becoming one with his sacrifice Receiving God's gifts 	Prayer over the Gifts	Priest leads prayer; all assent with 'Amen'
	EUCCHARISTIC PRAYER	
	Proclamation: dialogue & Preface, thanksgiving, institution, intercessions, doxology	The priest proclaims the prayer on behalf of the whole assembly, which shows its assent by singing the acclamations
	Assent preface dialogue responses Sanctus, Mem. Acc., Amen	
	Lord's Prayer	All pray together
	Peace	Priest/deacon invites and all exchange peace
	Breaking of Bread	During the breaking the 'Agnus Dei' is sung
	COMMUNION	
Silence after Communion [Or: Thanksgiving Hymn	No music or speaking! All sing]	
Prayer after Communion	Priest leads prayer; all assent with 'Amen'	
Concluding Rites		
Going in peace to love and serve the Lord	Blessing and Dismissal	Priest [& deacon] and people dialogue
	Exit Procession	All sing [or listen] while ministers depart

Introductory Rites					
Priority:	1	2	3	4	5
Gathering God's people		Opening Procession		All sing while ministers process or gather	♫
		Greeting		Priest & people dialogue	♫



<ul style="list-style-type: none"> Becoming one in heart and voice Preparing to listen 	Penitential Rite	Priest [& Cantor] and people dialogue	♫
	[Gloria]	Whole assembly participates	♫
	Collect	Priest leads prayer; all assent with 'Amen'	♫
Liturgy of the Word			
<p>Recalling God's great works for us</p> <ul style="list-style-type: none"> Opening our hearts Remembering our story Feeling our heart burn within us Breaking and sharing the word Praying for all humanity 	First Reading	Reader proclaims; all listen	
	Psalm	Psalmist sings; all respond	♫
	[Second Reading]	Reader proclaims; all listen	
	Gospel Acclamation	All sing [C. may lead] while ministers process	♫
	THE GOSPEL	Deacon or Priest proclaims and all listen	
	Homily	Priest/Deacon 'breaks the word' and all listen	
	[Profession of Faith]	All recite [or sing]	♫
	General Intercessions (<i>Prayer of the Faithful, Bidding Prayer</i>)	Reader announces intentions; all pray in silence and then respond Priest concludes and all assent with 'Amen'	♫
Liturgy of the Eucharist			
<p>From word to thanksgiving</p> <ul style="list-style-type: none"> Fulfilling the Lord's command to 'Do this in memory of me' Recalling his death, his resurrection, his coming again 	Preparation of Altar & Gifts	People bring gifts while all sing or listen [If no song, P. may say prayers, all respond]	♫
	Prayer over the Gifts	Priest leads prayer; all assent with 'Amen'	♫
	EUCHARISTIC PRAYER		
	Proclamation:		♫



<ul style="list-style-type: none"> Becoming one with his sacrifice Receiving God's gifts 	<p>dialogue & Preface, thanksgiving, institution, intercessions, doxology</p>	<p>The priest proclaims the prayer on behalf of the whole assembly, which shows its assent by singing the acclamations</p>	
<p>Assent</p> <p>preface dialogue responses Sanctus, Mem. Acc., Amen</p>			
Lord's Prayer		All pray together	
Peace		Priest/deacon invites and all exchange peace	
Breaking of Bread		During the breaking the 'Agnus Dei' is sung	
COMMUNION		All process to Communion; a song is sung	
Silence after Communion [Or: Thanksgiving Hymn		No music or speaking! All sing]	
Prayer after Communion		Priest leads prayer; all assent with 'Amen'	
<p>Concluding Rites</p>			
<p>Going in peace to love and serve the Lord</p>	Blessing and Dismissal	Priest [& deacon] and people dialogue	
	Exit Procession	All sing [or listen] while ministers depart	

Additional prayer opportunities

- Staff prayer
- Mini Vinnies voluntary prayer group
- Visits from SVP
- Friday afternoon blessing from Fr Martin Wheaton



Name: _____ Date: _____

LO: We are learning to plan Celebration of the Word for the 'Advent' unit.

SC: To choose a way to: gather; respond to the word and use the mission of the word to 'send forth'.

Gathering, word, action/ritual and sending.

a. What seating arrangement will we use? What will be our focal point? Who will be the leader/presider?

1. How will we *gather*?

(Music, stillness, breathing prayers, opening greetings, sign of the cross, lighting a candle, song, litany)

2. How will we proclaim the *Word*? Which *Word* will we choose to reflect on?

(process with candles if possible, use a gospel acclamation, sign forehead, lips and heart)



3. What will be our *Response* to the word? Will it take the form of an *Action* or a *Ritual*?

(lighting a candle, passing round a candle, sign of peace, holding hands, sprinkling with water, signing with oil, water, ashes, laying on of hands, blessings, dance, signing, singing a response, procession, responses involving the senses, placing something on the focal point, taking something off the focal point)

4. How will we send *forth*? What is the *mission*?

(hymn, music, formal prayer, procession, song with actions, signs, gestures, dance, closing litany)

b. Anything else? Is there a place for silence? Is there a place for reflection? Will we remember to enjoy our prayerful time?

c. Evaluation: What could you do to improve your prayerful experience? Is there anything that you would change in retrospect?

<u>Type of worship</u>	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>
Daily	Class prayer book – Gospel of the day (Universalis)	Class prayer book – Gospel of the day (Universalis)	Class prayer book – Gospel of the day (Universalis)	Class prayer book – Gospel of the day (Universalis)	Class prayer book – Gospel of the day (Universalis)
Daily	x4 prayers @ beginning (including Mission/vision) /before meals/after meals grace/end of day	x4 prayers @ beginning (including Mission/vision) /before meals/after meals grace/end of day	x4 prayers @ beginning (including Mission/vision) /before meals/after meals grace/end of day	x4 prayers @ beginning (including Mission/vision) /before meals/after meals grace/end of day	x4 prayers @ beginning (including Mission/vision) /before meals/after meals grace/end of day
Pupil-led worship				Year group Celebration of the Word Service for community – Once per half-term	
Pupil-planned worship		Planned for 15 minutes in advance of Tuesday	Alternate house Celebration of the Word Services in mixed-age pastoral care groups		
Whole-school worship	Celebration of the Word service – planned alternating weeks SLT/year group led				Mass Awards assembly – with Mission/vision and prayers of the faithful

