

***Our Lady and St Bede Catholic Academy***

**Prayer and Liturgy Policy**



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Change Log	
<b>Updates:</b>	This policy has been revised in line with the new Diocesan model policy, which has been introduced following the publication of the national Prayer and Liturgy Directory, <i>To Love You More Deeply</i> , by the Catholic Education Service. The adoption of this new directory has prompted a review of the Trust's existing prayer and liturgy policy template to ensure alignment with national guidance and best practice.
<b>Location:</b>	Throughout
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### School Vision & Mission Statement

At Our Lady and St Bede Catholic Academy, prayer and liturgy stand at the heart of our life together, forming and shaping every member of our community in the love of Christ. We recognise that the purpose of Catholic education is threefold: to deepen understanding of the faith, to lead all into authentic worship of God through the prayer and liturgy of the Church, and to form pupils to live lives of goodness, truth and justice in imitation of Jesus Christ.

Our **mission statement** — *Formation of the Whole Child, Formation of Faith, Formation of Professional Learners* — is lived out daily through our prayer and liturgical life. Prayer and liturgy provide the foundation upon which this formation takes place, enabling pupils to encounter Christ personally and communally.

Our **school motto**, “*Noverim Te Noverim Me*” (“*To Know God is to Know Me*”), expresses the truth that knowing God leads us to understand our own identity as His children, made in His image and likeness. This motto underpins our vision for prayer and liturgy: that through worship, pupils come to know God more clearly, love Him more dearly, and follow Him more nearly each day.

Through prayer and liturgy, we nurture a culture where pupils and staff know they are valued and loved by God, where they grow in virtue, and where they are sent out to serve the common good in the wider world.

### Trust Mission Statement

**Our Catholic ethos and support for one another as a family of schools drives all that we do. Our mission is guided by a collective culture and vision where:**

**‘Our schools are places of excellence – providing service and witness to children, their families and the wider Catholic community, adding value as a family of schools and**

**enriching the learning and experience of all our young people, so they may achieve their full potential.'**

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## **1. The context of this prayer and liturgy policy**

Within the Bishop Hogarth Catholic Education Trust, prayer and liturgy are central to the life of every school. This policy is shaped by To Love You More Dearly – The Prayer and Liturgy Directory for Catholic Schools, Academies and Colleges in England and Wales (PLD), which guides how worship is lived and celebrated across our communities.

Prayer and liturgy are not optional extras but vital moments when our school communities encounter the living God. As Bishop Marcus Stock reminds us:

“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.”  
(Christ at the Centre, 2012, p.23)

The PLD emphasises that worship always draws us into the mystery of God’s life:

“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.”  
(PLD, p.1)

In our schools, this worship takes many different forms: daily classroom prayer, meditation and reflection, Celebrations of the Word shaped by Scripture and the liturgical year, devotions such as the Rosary, Stations of the Cross and Eucharistic Adoration, alongside the celebration of Mass and the Sacrament of Reconciliation. As the Directory notes, each of these forms has its own character, depending on the size and age of the group, the setting, and the occasion (PLD, p.7).

This Trust policy sets out how the rich heritage and variety of Catholic prayer and liturgy is planned, celebrated, and reviewed across all BHCET schools, so that Christ is placed at the centre of every community.

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## **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 Catholic 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 within 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.

In line with the Prayer and Liturgy Directory (2025), pupils should be familiar with an age-related repertoire of common prayers (see Appendix 1) and actively use them in daily prayer and liturgy.

### **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.”

All schools must ensure that ministries foster *full, conscious, and active participation* (Directory §3.3), reflect the diversity of the school community, and respect the distinctions laid down in the Directory (§4.2, §5.2–§5.5).

### **4. Roles and Responsibilities**

#### **(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.
- governors receive a regular update on prayer and liturgy through the termly headteacher report, including evidence of pupil participation, familiarity with common prayers, and evaluation outcomes.

#### **(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.
- they collaborate with the, School Improvement Team, the Trust Head of Catholic Life and diocesan advisers to ensure consistency and support.

#### **(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
- they engage with Trust-provided resources (weekly guidance emails, shared templates, central resource bank, support visits)

### **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://cdn.prod.website-files.com/67165df208d9e689b4d32648/6790d7b972ae1c32df3e3e0a\\_PLD\\_FINAL.pdf](https://cdn.prod.website-files.com/67165df208d9e689b4d32648/6790d7b972ae1c32df3e3e0a_PLD_FINAL.pdf)

## **5. Overview of school's prayer and liturgy provision**

*[Found for each individual school in Appendix 2)*

### **Trust expectation (Directory §7.2–§7.7):**

- Daily prayer in every class, morning and end of day.
- Weekly Celebrations of the Word for pupils, following the fourfold structure Gather–Listen–Respond–Go Forth.
- Mass termly, on Holy Days of Obligation if possible, and at key moments in the year.
- Sacrament of Reconciliation offered, where possible in Advent and Lent.
- Devotions (Rosary, Angelus, Stations, Adoration) appropriate to the liturgical season.
- Provision must enable pupils to grow in full, conscious, and active participation (§3.3).

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## **6. Resourcing**

Prayer and liturgy is 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.

Schools will also have access to Trust-level resource banks, exemplars, and shared CPD provided by the Head of Catholic Life.

## 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.

Formation must include “before, during, after” (mystagogy, Directory §8.1–§8.3) and focus on enabling pupils’ progressive participation in prayer and liturgy. The Trust Head of Catholic Life coordinates INSET, visits, and weekly guidance.

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## 8. Monitoring and evaluation

Monitoring and evaluation of the quality and impact of prayer and liturgy will take place regularly and will involve key stakeholders such as pupils, parents, staff, clergy, and governors. Areas for development will be identified and issues raised will be actioned and evidenced as appropriate.

Evaluation should include staff reflections, pupil voice, chaplaincy records, and governor visits. Governors and Directors will receive reports from the Prayer and Liturgy Coordinator as part of the Headteachers report and the Trust Head of Catholic Life.

## 9. Review

The policy will be reviewed and updated as necessary or at intervals of 3 years by the Trust’s Head of Catholic Life and the Governance Team.

### Appendix 1 — Common prayers (Directory §7.10, §9.5)

**Pupils should be familiar with the following prayers and texts at each age phase and should have regular opportunities to use them in school prayer and liturgy.**

Key Stage 1 (Ages 5–7)

<b>Prayer</b>	<b><u>Best Time(s) to Introduce / Embed</u></b>	<b><u>Liturgical / School Context</u></b>
Sign of the Cross	Daily, from Reception	Start and end of all prayers.
Our Father	Year-round	Mass, daily prayer, RE lessons.
Hail Mary	May & October- All year round!	Rosary months, Marian feasts.

Glory Be	Daily	Concluding prayer, Trinity Sunday.
Morning Offering (short form, full text later)	Daily, especially September / new term	Start of school day.
Grace Before Meals	Daily at lunchtime (KS1); reinforced on retreats/residentials	Everyday prayer of thanks.
Grace After Meals	Daily / residentials	Often overlooked – reintroduce.

### Key Stage 2 (Ages 7–11)

<b>Prayer</b>	<b>Best Time(s) to Introduce / Embed</b>	<b>Liturgical / School Context</b>
Apostles' Creed	Lent/Eastertide	Linked to renewal of Baptismal promises at Easter.
Act of Contrition	Advent & Lent	Penitential Services & Reconciliation.
Angelus	Daily at noon, esp. October & Advent	End of morning / start of afternoon; Marian devotion.
Expanded Mass Responses	Year-round	Taught as part of liturgical formation.
Simple Psalms (e.g. Psalm 23)	Throughout year	Assemblies, RE, Celebrations of the Word.

### Key Stage 3 (Ages 11–14)

<b>Prayer</b>	<b>Best Time(s) to Introduce / Embed</b>	<b>Liturgical / School Context</b>
Nicene Creed	Ordinary Time, Solemnities	Recited on Sundays and major feasts.
Magnificat	May & Marian feasts; Evening Prayer	Tied to Our Lady's song of praise; catechesis on Evening Prayer.
Nunc Dimittis	November (Holy Souls); Night Prayer	Used at Compline; remembrance services.
Benedictus	Feb 2nd (Presentation); Morning Prayer	Zechariah's canticle; "dawn" imagery suits start of day.
Hail, Holy Queen (Salve Regina)	May & October; Marian feasts	Linked to Rosary, Marian devotion.
Memorare	Marian feasts, May/October	Strong intercessory prayer to Our Blessed Lady.
Eternal Rest (Requiem Aeternam)	November (Holy Souls); Remembrance	Commemoration of the dead.



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### *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  
communio  
n of saints,  
the  
forgiveness  
s 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. 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.

## **Appendix 2 — School Procedures Annex:**

### 1. Daily Prayer Pattern

At Our Lady and St Bede, prayer is the foundation of all we do. As St John Damascene describes, prayer is *“the raising of one’s mind and heart to God or the requesting of good things from God”* (Catechism of the Catholic Church, 2559). This reflects why prayer punctuates our day: it nurtures a living relationship with a God who loves, listens, and responds.

Prayer in school takes many forms. The PLD reminds us that:

*“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.” (PLD, p.7)*

Thus, at Our Lady and St Bede, prayer is offered:

- in **whole-school gatherings**
- in **year groups and classes,**
- by **staff together,**
- and in moments of **individual reflection and silence.**

The forms of prayer include:

- **Vocal prayer** – traditional prayers of the Church prayed aloud, along with spoken petitions and intentions composed by pupils.
- **Meditative prayer** – guided prayer that uses Scripture, art, music, or other stimuli, helping pupils to engage *“thought, imagination, emotion, and desire”* (CCC 2723).

- **Silent, contemplative prayer** – moments of stillness which grow with age. As John Main OSB reflects: *“In contemplative prayer we seek to become the person we are called to be, not by thinking of God, but by being with God.”*

### **Prayer at Our Lady and St Bede**

- Weekly Celebration of the Word – Each week begins with a recorded liturgy rooted in Sunday’s Gospel, led by pupils alongside the Headteacher and Chaplain .
- Form prayer – Pupils pray in form time three times a week, with one form liturgy every Friday.
- Assemblies – Each year group gathers once a week for assembly, which always includes prayer .
- Staff prayer – Staff and pupils lead prayer in briefing three times a week, following the whole-school calendar .
- Special responses – In moments of joy or sorrow, the community pauses for prayer and reflection (e.g. following the death of Queen Elizabeth II, the war in Ukraine, or the death of Pope Francis, where Examens were recorded) .
- Seasonal prayer – Pupils lead the rosary in the chapel at key times in the liturgical year, such as May and October .
- Pop-Up Prayer – A recent initiative where pupil faith leaders visit forms to lead short times of prayer and reflection .
- Exams and subject areas – Before GCSE exams, the Head of Department leads year-group prayer; subject departments also use prayers linked to their discipline (e.g. Spanish prayers in MFL) .

### **Progression of common prayers by age**

In line with the PLD (§7.10, §9.5), Our Lady and St Bede ensures that pupils are **familiar with and use** the age-related prayers of the Church through daily and seasonal opportunities:

#### **Key Stage 3 (ages 11–14):**

- *Benedictus, Angelus, Hail Holy Queen, Memorare, Jesus, Mary and Joseph, Eternal Rest*
- Angelus prayed daily at noon (esp. October/Advent); Eternal Rest in November and at other times where necessary when praying for our beloved dead; Benedictus at Morning Prayer in Eastertide; Marian prayers in May and at feasts.

### **Celebrations of the Word**

- Weekly year-group Celebrations of the Word, prepared by pupils with our headteacher and Chaplain.
- Celebrations follow the **fourfold structure Gather–Listen–Respond–Go Forth (Directory §7.2)**.
- Scripture is at the centre, drawn from the Lectionary and aligned to the liturgical year.
- Pupils proclaim readings appropriate to their baptismal dignity.

## Sacrament of Reconciliation

- Individual Confessions offered during Advent and Lent supported by three parish priests.
- Pupils taught and use an age-appropriate Act of Contrition (Directory §9.5).
- Non-Catholic Christians cannot receive absolution but may receive a blessing; pupils of other faiths are welcome to participate respectfully (§5.5).

## Other Liturgies and Devotions

- Pupils lead the Rosary weekly in the chapel, with additional devotions throughout October and May.
- Eucharistic Adoration offered on feast days and retreats.
- Marian devotions, including crowning of Our Lady, in May.
- Angelus is prayed in October and May.

## Principles

All acts of prayer in Our Lady and St Bede Catholic Academy will:

- Give glory and honour to God;
- Be a quality activity, fundamental to the life of the school and its Catholic character;
- Enable pupils to develop skills so that they can prepare, organise and lead prayer times;
- Give pupils positive liturgical experiences, appropriate to their age, aptitude and family backgrounds in order to prepare them for the liturgical life of the Church.<sup>1</sup> Celebrations will be appropriate to the age and groupings of the children.

## Planning, content and celebration

Prayer and liturgy is planned following a structure with reference to the Church's seasons, Come and See, feast days, the curriculum and significant dates e.g. CAFOD Family Fast Day, Holocaust Memorial Day.

Parish and parents are invited to participate in our Form Saints Masses, Advent Liturgy and End of Year Mass.

A variety of prayer styles will be used appropriate to the age of the children and the occasion.

The Timetable of Prayer and Liturgy is as below:

Prayer & Liturgy	Length & Time of Day	Day	Venue
Celebration of the Word	8.40-9.05	Monday or Tuesday (weekly)	Form Room
Form led liturgy	8.40-9.05	Friday (weekly)	Form Room

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<sup>1</sup> Directory for Masses with Children, paragraph 9.

Form Time/ Assembly Prayer	8.40-9.05	Every morning	Form room/ Hall
Examen	13.20-13.25	Everyday	Classroom
Advent Liturgy	1 hour	Week before Christmas break	St Mary's Hall
Lent Liturgy	1 hour	Week before Easter break	St Mary Hall
Remembrance Liturgy	1 hour	Remembrance Day (or nearest day to it)	St Mary Hall
Year 11 Leavers Liturgy	1 hour	Final Day of Year 11 examinations	St Mary's Hall
Briefing Prayer	8.30-8.35	Monday/ Wednesday/ Friday	Staff Room
Holocaust Memorial Liturgy for the community	1 hour	Nearest date to Holocaust Memorial Day	St Mary Hall
Year 6 transition Liturgy	30 minutes	Transition Day	St Bede Hall

### **Leading Prayer and Liturgy – Pupil Leadership**

As faith leader of the school, the Headteacher will plan and lead prayer and liturgy. This includes the weekly Celebration of the Word. The Headteacher or a member of SLT will start every meeting with a time of prayer. The class teacher will lead class prayer and liturgy. Children are taught to plan and lead prayer times according to their age.

There is a clear progression of pupil involvement from participation to leadership. Younger pupils are supported in contributing simple prayers, while older pupils, including our faith leaders, are formed and trained to plan, prepare, and lead prayer and liturgy for their peers and the wider community. This ensures that by the end of their time at Our Lady and St Bede, pupils can confidently lead prayer and liturgical celebration in a way appropriate to their age and stage.

### **Recording**

Prayer and liturgy is recorded in our Collective Worship Calendar and our Whole School Calendar.

### **Monitoring and Evaluation**

Prayer and liturgy is monitored every week by our Chaplain and either a member of SLT, Parish Priest or School Governor, staff complete our Prayer and Liturgy monitoring form.

Following monitoring, training needs will be identified and outcomes used to inform the school's CSED (Catholic Schools Evaluation Document).

### **Resources**

We use a range of resources which aim to engage our pupils in a meaningful encounter, below is a list of resources used:

Resource	Location	Staff Responsible
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Form Resources	Sharepoint	Deputy Headteacher
Form Liturgy	Teams	Chaplain
Briefing	Teams	Deputy Headteacher
Examen	Teams	Assistant Headteacher

### Resources - Budget

The governing board allocates a specific budget each year to support prayer and liturgy. This ensures that resources, artefacts, music, and training are of the highest quality and that worship is given due dignity and reverence.

### The learning environment

'Symbols and icons of the Catholic faith when displayed in school and throughout its premises will help the school community and visitors to experience the uniqueness and sacredness of this learning environment' <sup>2</sup>

Focal points in each classroom and throughout the school will reflect the liturgical season. In this way they will be an outward sign of the school's ethos.

### Retreats

- We have 4 nights at the Emmaus Youth Village throughout the academic year.
- Two nights are allocated to Year 7.
- Two nights are allocated to Year 8.
- Year 10 have a four-night retreat to Rome.
- Year 9 and Year 10 have a two-night retreat to the Diocesan Summer Festival.

### Other opportunities

We have a plethora of opportunities to develop pupils spiritual, moral and holistic development, including:

- Macmillan Coffee Morning.
- Lent Bake Sales.
- Lent Fayres.
- Flame.
- SVP Educational Visits.
- World Religions Week.
- Culture Day.

### Eucharist

Eucharist	Length & Time of Day	Day	Venue
Staff Mass	8.00-8.30	Friday (bi-weekly)	Chapel

<sup>2</sup> Christ at the Centre Rev Marcus Stock, 2005

Form Saint Mass	1 hour	Depends on calendar (throughout the school year)	St Mary's Hall
Holy Days of Obligation	30 minutes/ 1 hour	On every Holy Day of Obligation	Chapel/ St Mary's Hall
End of Year Mass	90 minutes	Final day before Summer Break	Sports Hall

### **Policy Monitoring and Review**

This policy is monitored by the Prayer and Liturgy Coordinator and is evaluated and reviewed by the whole school staff and governors every three years. The Foundation Governors in particular will play a most important role.

### **The Role of the school's Lay Chaplain/ Head of Catholic Life**

- Praying daily for the needs of the school community
- Maintaining a high-profile presence around the school and at school events
- Preparation of school liturgies (including school and class liturgies, weekly Mass, Masses for Holy Days of Obligation Marian, Advent and Lenten devotions, Reconciliation Services, preparing readers, servers and others involved in the liturgy, and liaising with the Music department with regards to fitting musical accompaniment to enhance the celebration of these liturgies.
- To be a presence in all aspects of pastoral care within the school, working closely with the Pastoral Deputy Headteacher and Heads of Year.
- Developing opportunities for prayer and meditation during the school day and beyond.
- Promotion of staff faith development and providing opportunities for Staff to gather together for prayer (including induction of new staff)
- Care of the school Chapel and Sacristy- ensuring that it is well appointed and conducive to prayer and reflection.
- Preparation of materials for Morning Acts of Worship within form time and also to produce and provide guidance to Heads of Year about Acts of Worship taking place in Year group assemblies
- Devising and facilitating a retreat programme (working with the Diocesan Youth Service) for Years 7-10 – where applicable
- Devising and running the Chaplaincy Timetable (with assistance from other members of the Staff Chaplaincy Team)
- Working with the RE Department to support the RE curriculum, giving guidance on matters of liturgy and spirituality
- Offering support to staff and students facing particular challenges and difficulties, especially in times of personal and family crisis such as bereavement)



- Liaising with local parishes and with the Roman Catholic Diocese of Hexham and Newcastle.
- Supporting and monitoring of Spirituality throughout the Bishop Hogarth Catholic Education Trust
- Co-ordination of charitable giving within the school
- To work closely with parishes in providing and developing Sacramental Catechesis.
- To be a school link to the Catholic press and the Northern Cross
- Leading the Staff Chaplaincy Team
- To be a witness to Christian living and a signpost to the wider Church family.

The Trust Head of Catholic Life acts as a resource to support to Lay Chaplains and Chaplaincy Teams. Their role is to provide:

- Training and support
- Point of contact
- Identify and meet the training needs of those involved in chaplaincy in our schools
- Oversee spirituality timetables
- Assistance with sacred spaces
- Opportunities to meet and discuss ideas and problem-solve together
- Assistance with the planning and preparation of key Liturgical celebrations including major feasts and seasons across sectors
- Resources for websites

#### Annex A: Introduction of the Richness of the Catholic Prayer Tradition

The Prayer and Liturgy Directory (§7.10, §9.5) requires that pupils are **familiar with** a repertoire of common prayers, texts, and devotions by the end of each age phase. Our Lady and St Bede introduces and embeds these progressively, ensuring pupils encounter the richness of Catholic tradition at the right times in their journey of faith.

#### Key Stage 1 (Ages 5–7)

- **Introduced:** Sign of the Cross, Our Father, Hail Mary, Glory Be, Grace before/after meals.
- **When/How:**
  - *Daily:* Sign of the Cross at start and end of prayer.
  - *Daily meals/retreats:* Grace before and after meals.
  - *Year-round:* Our Father as the central Christian prayer.
  - *May/October:* Hail Mary introduced in class prayer and Rosary.
  - *End of day prayer:* Glory Be.
- **Focus:** Gestures and memorability, building foundations for participation.

### Lower Key Stage 2 (Ages 7–9)

- **Introduced:** Apostles' Creed, Act of Contrition, Angel of God, Come Holy Spirit, Prayer of St Richard of Chichester.
- **When/How:**
  - *Lent & Eastertide:* Apostles' Creed linked to Baptismal promises.
  - *Advent & Lent:* Act of Contrition used in penitential services.
  - *Start of day prayer:* Angel of God.
  - *Pentecost:* Come Holy Spirit.
  - *Mission Weeks/End of Term:* Prayer of St Richard.
- **Focus:** Identity as baptised Christians and discipleship.

### Upper Key Stage 2 (Ages 9–11)

- **Introduced:** Morning Offering, Rosary, Magnificat, Acts of Faith, Hope, and Love.
- **When/How:**
  - *Daily:* Morning Offering at the start of the day.
  - *May/October:* Rosary decades in chapel or class.
  - *May/Marian feasts:* Magnificat introduced.
  - *Lent/retreats:* Acts of Faith, Hope, Love linked to virtues.
- **Focus:** Marian devotion, theological virtues, and mission.

### Key Stage 3 (Ages 11–14)

- **Introduced:** Benedictus, Angelus, Hail Holy Queen, Memorare, Jesus Mary & Joseph, Eternal Rest.
- **When/How:**
  - *Daily noon prayer (esp. October/Advent):* Angelus.
  - *November:* Eternal Rest (Holy Souls/Remembrance).
  - *Morning Prayer (2 Feb, Eastertide):* Benedictus.
  - *Evening Prayer/Marian feasts:* Hail Holy Queen, Memorare.
  - *January (Holy Family):* Jesus, Mary, and Joseph.
- **Focus:** Connecting to the liturgical cycle of the Church, preparing for Confirmation.

### Trust expectation:

- Prayers are not only “taught” but embedded into **daily practice and seasonal celebrations**, so pupils become *familiar with* and confident in their use.
- By the end of KS3, pupils should be able to actively participate in the full repertoire of common prayers, linked to Scripture, tradition, and the liturgy.

### Appendix 3 – From Directory to Daily Practise – Prayer and Liturgy in our Trust

A link to **Andrew Gardener's** (Trust Head of Catholic Life) training can be found here - [From Directory to Daily Practice- Prayer & Liturgy in our Trust.pptx](#)

#### **Appendix 4: FAQ's – Below you will find a set of Frequently Asked Questions and answers from the Diocese of Hexham and Newcastle**

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.<sup>27</sup>

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.