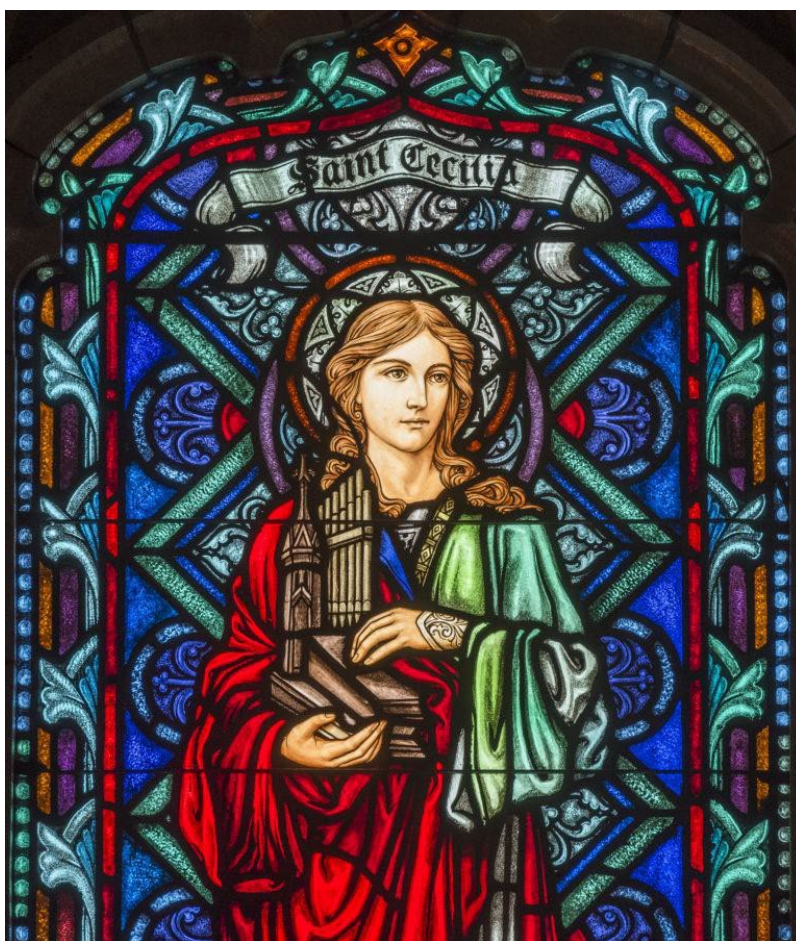




Catholic life and mission

2024-26



Discover, Develop, Rejoice

School Mission Statement

Discover – Develop – Rejoice

At St. Cecilia's Catholic school we believe that:

As individuals, we all come with God-given talents to discover, develop and rejoice. It is our responsibility to make sure we support the growth of our own talents and gifts, along with those of each other.

We celebrate God in all we do, say, think and achieve, as we strive to succeed.

When things go wrong, Christ's love will help us support each other to start again. We should never give up but should persist in the face of setbacks.

We all serve and build our community in Christ by showing respect for ourselves, respect for each other and respect for the world.

St Cecilia We Celebrate You

Verse 1

We all have offerings and talents to give

Let's all discover them, develop
them and live. Inviting friends to
share in our journey. We'll join
together, telling our story
Stories of learning and teaching
each other. We are one family like
sisters and brothers hearing and
sharing experience of life

We thank Our Lord, as we lift our voices

Chorus

In all we do, we sing for you

We're here to praise, our blessings gifts and faith

Respect each other, forgive
forget St Cecilia we
celebrate you

Verse 2

When things go wrong we can always start
again. There is no shame in saying sorry
in the end. Consideration, everyone is
treated fairly

We thank Our Lord as we lift our voices

Chorus

Instrumental over

verse

Chorus x2 and repeat last line

School Prayer

*L*ord, each of us have different talents and abilities

*W*e ask you to inspire us to *discover* and
develop the best within us.

*L*ead us to be both humble and generous in using
our talents.

*H*elp us to *rejoice* in the talents of all within
our school community.

Amen.

Working in our Catholic School

Saint Cecilia's has a clear purpose which is informed by beliefs and values that are based in scripture and church teachings. These should permeate every aspect of day-to-day learning and life in our school. They should come from the school's ethos of justice, forgiveness, love and compassion as found in the Gospel.

Saint Cecilia's is part of the mission of the worldwide Catholic Church. It exists:

- to witness to the mission, beliefs and values of Jesus.
- because each child is a God-given gift that the world is waiting for and needs.
- to teach young people to acquire critical thinking skills, write and speak articulately and discover their God-given talents and vocation.
- to inspire them to recognise who their God is, who they are, and discover the reason for their existence on earth.
- to motivate young people to become people of challenge, change and transformation.

Challenge: to see the world as God created it to be; to be unafraid to challenge anything which belittles the person; to see every person as a brother or sister and made in the image and likeness of God.

Change: to be agents of change where it is needed; to understand how to bring about change wisely, bravely and peacefully; not to be afraid to persevere when it gets difficult.

Transformation: to be personally transformed and be able to see the world from God's perspective and work towards a vision of a transformed world; to be filled with the Holy Spirit to create a world of justice and peace for all.

Our school should be a living community where everyone is educated in heart and soul, as well as mind. Following Jesus' example, it should be a place where everyone is equally respected and unconditionally loved, a community which reaches out to all, especially the poor and marginalised.

Regardless of your own faith, staff in Catholic schools need to support and contribute to its ethos. You are expected to contribute to every aspect of school life, including its faith life.

At Saint Cecilia's learning is a sacred endeavour, and all learning helps us to fathom the mysteries of life. The challenge is to help children to discover their full potential, not just their academic one.

Pastoral care is central to the ethos and identity of a Catholic school. Our job is to make sure that each pupil feels that they matter and are valued as unique and loved. The pastoral system is not there just to pick up the pieces when things go wrong but to actively promote the flourishing of pupils.

SMSC

Spiritual, Moral, Social and Cultural Education encompasses all aspects of learning, including extracurricular and out-of-school activities.

Below is a summary of what the term mean:

Spiritual	Signifies what we / I believe about the meaning and purpose of life. Engaging in the big questions of purpose and meaning. It is everything about existence on this planet this is beyond the material.
Moral	Because of what we believe about the purpose and meaning of life we live by principles and codes which guide our choices between right and wrong.
Social	Our way of relating to self and others which is influenced by our spirituality and our morality.
Cultural	The ways in which we do things – the rites, rituals, customs and practices which develop over time within communities. Culture gives expression to a community's spirituality, morality and social values.

Specific information about how SMSC is covered in different subject areas can be found in the separate SMSC document.

Daily Worship and Prayers

In our school we set aside 3 times in the day for collective worship: in the morning, before lunch and at the end of the day.

Always ask pupils to begin with the sign of the cross:

The Sign of The Cross



1. With your right hand, touch your forehead and pray, "In the name of The Father."



2. Touch the center of your chest and pray, "and of The Son,"

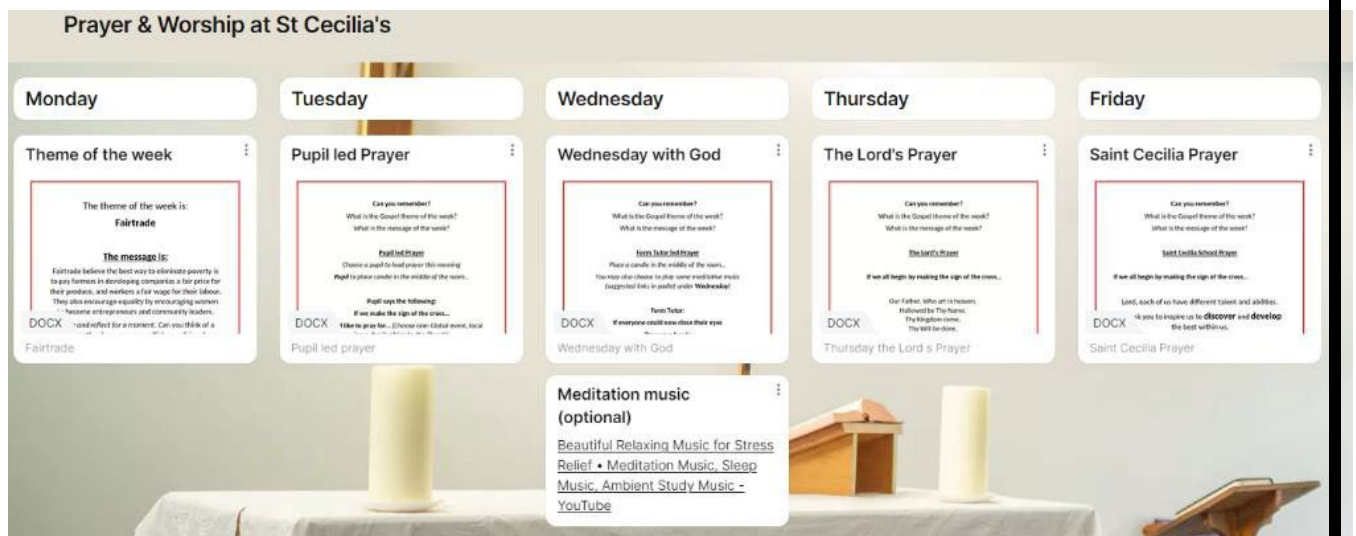


3. Touch your left shoulder and pray, "and of The Holy..."



4. Touch your right shoulder and pray, "Spirit, Amen."

Every pupil should be given the opportunity to pray during form time. Once a week this will take the form of an assembly. For the other days the form tutor will follow the prayer and worship padlet as seen below:



The prayer and worship padlet is regularly updated. It incorporates both teacher and pupil led prayer. It also allows the opportunity for meditative and silent prayer, as well as reflection.

Before lunch pupils should say Grace Before Meals or another suitable prayer. This needs to happen in all subject areas:

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

During Lesson 5, usually at the end of the lesson, a final prayer for the day should be said. At this point it may be appropriate to use the department prayer. This should be displayed in the classroom. However, teachers may choose another prayer or to get their pupils to pick / say another prayer.

Aim to make prayers:

- pupil-led
- God-centred
- relevant
- seasonal

Catholic Prayers

The Our Father

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.
Amen

Explanation of the 'Our Father'

This is the prayer that Jesus used to teach people how to pray and is common to all Christians. In this prayer we are recognising the holiness of God. Fundamentally we are asking for forgiveness from our sins but recognising that for this to happen we have to be prepared to forgive others first. Some pupils, especially if they are not of the Catholic tradition, may ask about the 'extra' bit that some Christians add to the Our Father:

For thine is the Kingdom, the power and the glory for ever and ever. Amen.
This is commonly believed to have been added by the early church and is therefore not used when saying the Our Father. However, in Mass you will hear that we do say it soon after praying the Our Father.

The Hail Mary

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst 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.

Explanation of the Hail Mary

The first part of the Hail Mary recognises the Annunciation – when Mary was visited by the Angel Gabriel and asked to be the Mother of God.

The second part of the prayer is asking for Mary to pray for us. Mary is seen as being extremely important for Catholics and this prayer is specific to Catholics.

Glory Be

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.

For remembering someone who has passed:

Eternal Rest

Eternal rest give unto us O Lord, and let perpetual light shine upon him / her / them.
May they / he / she rest in peace.
Amen

St Cecilia's Assembly Protocol

This is intended to provide you with some guidance when planning an assembly in our Catholic school. Assemblies are an opportunity for group worship. The assembly hall becomes our church and staff should try to create the appropriate atmosphere.

Aim of the assembly

An assembly at St Cecilia's is an **act of worship**- it is not a business meeting. Nothing should interrupt the message that is being given in assembly. Pupils should leave with the key message as their final thoughts as they leave silently from the assembly hall.

When preparing your assembly these are the things to include:

- A focus as people enter the assembly hall. This could be a thought-provoking image or a piece of music.
- A candle lit at the front of the assembly hall and/ artefacts placed centrally for all to witness.
- A powerpoint presentation to compliment what you are delivering.
- A clear theme. The assembly should reflect the theme of the week. For form assemblies this will be about one's House Saint.
- The Saint Cecilia's school hymn.
- Scripture. This can be a whole passage or a carefully chosen quote.
- A prayer appropriate to the aim of the assembly.
- A key message or challenge to inspire pupils.
- Pupil participation (not essential in every assembly)



Who is responsible for what?

Ensuring appropriate number of chairs adequately spaced	Caretaker
Ensuring the hall and stage area are tidy / clean and reflect a place of worship	Caretaker
Technology – projector / mic / speakers	Staff leading the assembly. Check the night before that everything is working. IT technician available to help.
Ensuring pupils enter hall quietly and leave quietly	SLT / HOY / FT / Chaplain It is <u>not</u> the job of the person leading the assembly to be the disciplinarian – their focus is on the worship. Form tutors need to accompany their form down to assembly, stay with them and ensure that they behave in a respectful way throughout. A member of SLT should be there at the door to ensure that the assembly lead is ready for pupils to enter the hall and that they enter in an appropriate manner.
Dismissing pupils	HOY, or in their absence, a FT to start dismissing pupils from the back once given the nod by the person leading the assembly. The person leading the assembly should not need to start giving instructions about leaving.

The Mass

The Mass, the formal, official worship service of Catholicism, is the most important, sacred and common act of worship in the Catholic Church. Going to Mass is an obligation for Catholics.

The Mass incorporates the Bible (Sacred Scripture), prayer, sacrifice, hymns, symbols, gestures, food for the soul, and directions on how to live a Catholic life — all in one ceremony.

Essentially Mass is split into two parts:

The Liturgy of the Word

The first part of the Mass is built around hearing the word of God. After the priest processes to the altar, the priest and congregation participate in the Penitential Rite, which is an acknowledgement that everyone has sinned to some degree during the week. This is followed by the kyrie, which expresses public guilt and shame for any sins against God.

The Gloria, a prayer or hymn of adoration of God, is followed by a prayer that addresses all three persons of the Holy Trinity, and that usually sets the tone for the rest of the prayers and Bible readings at Mass. Every day has its own unique prayers and readings chosen by the Church, not the individual parish.

A member of the congregation then reads the readings of the day. Following these readings, the congregation, which has been sitting, stands while the priest reads the holy Gospel, which contains the words and deeds of Christ and requires the respect shown by standing.

The congregation sits and listens to the homily, which is an explanation and reflection on the Word of God. The priest connects the Scripture readings to the daily lives of the people, the teachings of the Church, or the particular celebration at hand.

On Sundays and holy days, the homily is followed by the Profession of Faith, or Creed, which sums up all the teachings of the Church. Next are the Prayers of the Faithful, (Bidding Prayers) which are petitions for the pope, the Church, the civil authorities, current concerns, and so on, to which the people usually respond with “Hear our prayer” or “Lord Graciously Hear Us”.

The Liturgy of the Eucharist

The Liturgy of the Eucharist begins with the offertory. The bread and wine are brought to the altar.

The priest pours wine into the chalice and adds a few drops of water to symbolise the union of the divinity and humanity of Christ. The priest lifts the hosts above the altar as an offering to God, then does the same with the wine-filled chalice. The priest then ceremonially washes his hands as priests and rabbis did before ritual slaughters. It’s a reenactment of the real sacrifice of Jesus.

After the Sanctus (Latin for Holy) is prayed or sung, the congregation kneels for the first time for the holiest part of the Mass, the Consecration. Catholicism professes that when the priest consecrates the bread and wine, it becomes the body and blood of Christ in the miracle of transubstantiation. It still looks, feels, and tastes like bread and wine, but it's not.

The ringing of bells at the Consecration signifies the holiest moment of the Mass, a symbol of reverent rejoicing. Often, bells are rung when the priest elevates the Host, and again, when he elevates the chalice.

After the congregation prays the Our Father, the priest or deacon may say "Let us offer each other a sign of peace," and people shake the hands of the people around them and say, "Peace be with you." This shows solidarity as one family of faith before the real and most intimate sign of unity — Holy Communion.

The Agnus Dei (Lamb of God), which asks God for mercy and peace, is said or sung, and then the people kneel in prayer before lining up to receive the Holy Eucharist.

The priest first consumes the consecrated host and then drinks the consecrated wine from the chalice. Then Catholics who are in a state of grace approach the priest, deacon or extraordinary minister and are given a consecrated Host. Sometimes, they're also offered a sip of the consecrated wine from the cup. People who are not Catholic, or who are Catholic but are unable to receive Holy Communion, may come forward for a blessing. Upon approaching the priest or eucharistic minister you signal that you want a blessing by crossing your arms across your chest.

When distributing Holy Communion, the priest, deacon or extraordinary minister says "The Body of Christ" to which the recipient replies "Amen," meaning, "I agree." If the wine offered, the communicant may go to the person holding it who says, "The Blood of Christ," and they again reply, "Amen."

After receiving Holy Communion, you return to your seat and kneel to pray silently for a few minutes before sitting down.

The Mass ends with the priest blessing the congregation and sending them forth to spread the Word of God and put it into practice.

***Please note that mass at school may not include all aspects described above. Practical alterations, such as no kneeling, have to also be made.**

Mass at Saint Cecilia's

Mass takes place once a week, on a Tuesday, in the chapel. A rota has been drawn up so that each form group gets the opportunity to celebrate the Eucharist on numerous occasions throughout the year. Forms will take it in turns to help with the preparation of Mass.

Form Mass – Guidance for form tutors

- ✓ Meet with Lay Chaplain (optional)
- ✓ Get weekly readings (supplied by AB) and prepare pupils to read them:
 - 1st Reading
 - Psalm
- ✓ Prepare Bidding Prayers:
 - Try to write these with the pupils. These are prayers of intercession. Prayers are usually said for:
 1. The needs of the Church
 2. The world
 3. Those in need
 4. The local community
 5. Specific intentions
 - The prayers begin with, 'Let us pray for..' and conclude with 'Lord Hear Us' to which the congregation reply, 'Lord Graciously Hear Us'.
 - Get a different pupil to read each one.
- ✓ Offertory – 2 pupils needed to bring the gifts up to the altar.
- ✓ Choose hymns. Entrance, offertory and communion hymn needed. Think about a piece of music for the pupils to enter / leave the hall that helps set the tone. This may be played by the instrumentalists or CD music. (Please consult with RE)
- ✓ Encourage pupils to play instruments.
- ✓ Please prepare the whole form by reminding them about the importance of Mass and reminding them about our expectations whilst in Mass. Please remind pupils about what happens at Holy Communion.
- ✓ Please sit with your form.

***Please speak to AB if you need any extra support in your preparations.**

The Liturgical Calendar

The Church year is split into different seasons within which there will be different events and celebrations. The Church Year starts on the first Sunday of Advent.

Advent

Colour: Purple

From: 4 Sundays before Christmas – 24th December

Advent is a season of preparation for the birth of Christ at Christmas. During Advent Christians are called to sort ourselves out to make ourselves ready for the arrival of Christ. There are themes for each week in advent: “Wake up!”, “Prepare the way of the Lord”, “Rejoice”, and “Emmanuel is with us” (hope, joy, love and peace). The advent wreath marks the journey to Christmas – a different candle is lit every Sunday in Church. During Advent, Christians are called to action – to help the poor, marginalised and promote the common good. A lot of charity work happens in school during Advent.

Christmas

Colour: White / gold

From: 25th December to the Baptism of the Lord (usually the Sunday after Epiphany)

At Christmas Christians celebrate that God is with us. Epiphany falls on 6th January which is when we celebrate the visit of the wise men (magi) to Jesus. At one time, the season lasted for the whole of January and ended with the feast of Candlemas (2nd February) which celebrated Jesus being presented in the Temple.

Lent

Colour: Purple

From: 6 weeks between Ash Wednesday and Easter Sunday

Lent reminds Christians of the forty days Jesus spend fasting and praying in the desert before he began his public ministry. It is when the Church prepares for the greatest of all celebrations – Easter. Lent is a serious time when the Church encourages us to pray, fast and abstain, and give alms or do something good for the community.

Holy Week is the sixth week of Lent. It is when Christians really focus on the events leading up to the crucifixion of Jesus on Good Friday and the resurrection of Jesus on Easter Sunday. Often penitential services or the stations of the cross form part of worship that takes place in school that week.

During Lent there are some subtle changes that happen in liturgy. For example, “Alleluia” is not used. This needs considering when picking hymns for Mass etc.

Easter Day

Colour: White / gold

Date: a Sunday between 22nd March & 25th April

This is a time of rejoicing and celebrating Christ's resurrection from the dead. It is about the triumph of good over evil, life over death. It is the most important celebration in the church year. Easter Day leads to Eastertide which lasts for 50 days.

Pentecost

Colour: Red

Date: 50th day after Easter day

This marks the time when the Holy Spirit came to the disciples and gave them the courage and wisdom they needed to become true Apostles. Sometime Pentecost is referred to as the birthday of the Church. (See Acts 2:1-12)

Holy Days of Obligation

These are days when Catholics are obliged to go to Mass. Every Sunday is a holy day of obligation. Some of the holy days have been moved to the nearest Sunday.

The holy days of obligation are:

- The Nativity of the Lord (Christmas) 25th December
- The Epiphany of the Lord 6th January (transferred to second Sunday after Christmas)
- The Ascension of the Lord: Thursday of the 6th week of Easter (transferred to the following Sunday)
- Corpus Christi: Thursday after Trinity Sunday (transferred to following Sunday)
- Saint Peter and Paul, Apostles: 29th June
- The Assumption of the Blessed Virgin Mary: 15th August
- All Saints: 1st November

Sacraments

A *sacrament* is an outward sign of an inward grace. It is a way in which we see God's help for our souls in a particular way. It is a sign of Jesus' presence in the world today. There are seven sacraments in the Catholic Church.

The Sacraments of Initiation:

Baptism is when someone (usually a baby) is admitted to the Church. The service includes the use of prayer, signing of the cross on the forehead, water, oil, light and a white garment.

Confirmation is the sacrament that completes baptism; in it the gifts of the Holy Spirit are bestowed upon us.

Eucharist / Holy Communion Catholics receive the body and blood of Christ. It is seen as an act of unity with the whole Church. Catholics believe that Jesus becomes truly present in the Eucharist (transubstantiation).

The Sacraments of Healing:

Reconciliation is sometimes called confession or penance. It is when a person confesses their sins and is forgiven. Catholics are asked to go to confession at least once a year and often try to go during Advent and / or Lent.

Sacrament of the Sick is given when someone is seriously ill or near death. During the sacrament a person receives forgiveness and often receives Holy Communion, called Viaticum (food for the journey).

Sacraments of Service and Community / Vocation:

Matrimony – marriage.

Holy Orders – the ordination of bishops, priests and deacons.

Saints associated with our school

Saint Cecilia

Cecilia lived in Rome about the year 230AD. Her parents were very rich and wanted Cecilia to marry someone who was also rich. However, Cecilia wasn't interested in getting married. She had a secret – she was a Christian!



At that time it was against the law to be a Christian and you could be put to death for it. Hundreds of Christians had died by being eaten by animals in the arena. This didn't frighten Cecilia. She was brave and had a strong faith. She decided not to marry but to work for God by praying a lot and looking after beggars and the poor people around her. She promised God that she would spend her whole life like this.

Then, one day, Cecilia's parents told her that she was going to get married. They had even chosen who she was going to marry. Valerian was a young and rich man. Her parents were pleased and happy. They would not listen to Cecilia. Valerian was a pagan. He worshipped the false gods of Rome and knew nothing about Jesus.

Cecilia had to marry Valerian but she had a plan. When she was married to Valerian she told him all about Jesus. She told Valerian that she wanted to spend her whole life serving God and not have a family. Valerian was very impressed by how Cecilia talked about God and Jesus. He was so impressed that he decided to become a Christian too. Valerian and Cecilia lived happily helping the poor and serving God.

Valerian also persuaded his brother to become a Christian.

Then one day an enemy told the magistrate in Rome about Valerian and his brother. He sent for them.

Valerian was asked to give up following Jesus. He said, "No!"

The magistrate warned Valerian and his brother that he would have their heads chopped off but they believed that if they died for Jesus they would go straight to heaven.

They were beheaded. Cecilia was very sad but very proud too.

Then the magistrate decided to try to secretly kill Cecilia. Cecilia had a bathroom in her house that could heat to a very high temperature. One day the soldiers came and locked Cecilia in the bathroom. They were determined to kill her by filling the room with a terrible, steaming heat.

After many hours they opened the door. Cecilia was not dead. She stepped out unhurt. They could hardly believe it.



This made the magistrate angry. He said she was to be beheaded. The executioner was allowed to take 3 blows only with his sword. Three times he struck her and

wounded her badly but did not kill her. Cecilia lay on the floor dying. Whilst she was dying she prayed.

All her friends and the poor she helped heard about her death. They came to the house. They knelt down around Cecilia crying for her and helping her with their prayers. She died. They buried her in the catacombs (underground burial places) and sealed the entrance to her grave with a stone. They were sad but knew that she would have gone to heaven.

Saint Cecilia's feast day is 22nd November. She is the patron saint of music.

Edmund Arrowsmith

Edmund was born in 1585 at Haydock, Lancashire, England. His family were consistently harassed for being Catholic. In 1605, aged 20, Edmund left England and went to Douai to study for the priesthood. He was ordained in 1612 and took the college oath declaring that he would work as a missionary priest in England. He returned to Lancashire and stayed for a time at a farm near Brindle. He said Mass near Brindle at the old missionary altar. It looked like an ordinary oak wardrobe.

When it was opened, it revealed an altar and all the objects needed for Mass. If priest-hunters arrived, the door would be closed and locked and the priest would slip into a hiding-hole. Edmund travelled about on horseback from farm to farm, saying Mass and administering the sacraments to the scattered Catholics.

Edmund joined the Jesuits, whose work he admired. He was sent to the College of St Aloysius which consisted of twenty Jesuits working in Lancashire. They did not live in one college or building but travelled on horse back, staying at different inns. They tried to organise their work to meet the needs of all the Catholics in Lancashire.

Father Arrowsmith managed to avoid capture for four more years. Eventually he was betrayed and captured. He was summoned to court and found guilty of high treason for being a priest. The judge condemned him to be hanged and disembowelled. Edmund knelt down and in a loud voice said, "Deo gratias" – God be thanked. On 28th August 1628 he was led through the castle yard. He lifted up his hand according to a pre-arranged signal, and, from a window above, Father John Southworth – also a prisoner in the castle, gave him absolution.

He was dragged on a hurdle about a quarter of a mile to a place prepared for him. He said to the crowd, "Bear witness that I die a Catholic; let my death encourage you to go forward in the Catholic faith". Then he forgave all those who had brought about his death. His last words were "Bone Jesus" – good Jesus. His head was placed on top of John of Gaunt's Tower and his four quarters were hung up on the castle walls. Later a Catholic cut off one of the martyr's hands and it is now preserved in a silver casket in St Oswald's Church at Ashton-in-Makerfield, Lancashire. His feast day is August 28th.

Margaret Clitherow

Margaret used to work in a butcher's shop in York. It was a very busy shop and Margaret was very popular with all the customers.

Margaret was a Protestant. Then her life changed – she became a Catholic. It was against the law to be a Catholic at this time.

There were many priests in York at this time who were in danger and risked their lives being priests. Margaret opened her house to the hunted priests. She hid them and put the people who hunted them off their track.

Her home became a Mass centre. People came from all over York to attend Mass in Margaret's house often in the dead of night. The priest would come out of his secret hiding-place to say Mass.

Margaret knew that she risked her life in helping fellow Catholics but nothing would stop her, not even when she was sent to prison as a warning.

The Queen's spies could not prove that she hid the priests but they were always hoping that one day they would catch her out. Then one day a young boy was terrified into betraying her.

Margaret was taken away and put in prison. They threatened her with terrible punishment unless she betrayed her friends. But Margaret wasn't afraid, she trusted in God. She would not say anything.

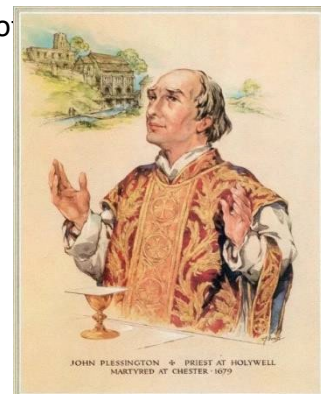


Margaret was sentenced to death. She was pressed to death on March 25th 1586. To make it worse they put a sharp stone under her back. With her last breath she was singing the praises of God.

John Plessington

John was born in 1636 into a Catholic family and was the youngest of three children. He grew up at Dimples Hall in Garstang. His father fought for the King in the Civil War and was taken prisoner.

John's vocation may have been inspired by a family chaplain called Thomas Whitaker, who was captured and executed in 1646. Plessington attended the Jesuit school at Scarisbrick Hall, near Ormskirk and, like Whitaker, was educated at Saint-Omer (France) and Valladolid (Spain). While abroad, he went under the name of William Scarisbrick. In 1662 he was ordained in Segovia (Spain). The next year, however, ill health brought him back to England.



For a while he served at the shrine of St Winifred in Holywell, North Wales, ministering to convert people to Catholicism, often hiding under the name of John Scarisbrick. Then in 1670 he moved to Puddington Hall, near Chester, as a tutor to the Massey family.

For a while Plessington was able to minister openly to the local Catholic population. But when the scare of the Popish Plot extended to the north, a man called Thomas Dutton collected a reward for arresting him.

Plessington was imprisoned for two months. There was no charge against Plessington, beyond his occupation as a Catholic priest, which sufficed for a death sentence. When the executioner came to measure him, Plessington joked that he was ordering his last suit.

He was hanged, drawn and quartered in Chester on 19th July 1679. From the scaffold at Gallow's Hill in Boughton, Cheshire, he spoke the following:

But I know it will be said that a priest ordained by authority derived from the See of Rome is, by the Law of the Nation, to die as a Traitor, but if that be so what must become of all the Clergymen of the Church of England, for the first Protestant Bishops had their Ordination from those of the Church of Rome, or not at all, as appears by their own writers so that Ordination comes derivatively from those now living.

Plessington was beatified in 1929 by Pope Pius XI, and canonised and made one of the Forty Martyrs on 25 October 1970 by Pope Paul VI. There is a memorial tablet to him located in the entrance porch of St Werburgh's Catholic Church, Grosvenor Park Road, Chester, just a short distance from the spot he was executed on.

John Southworth

John Southworth came from Samlesbury Hall, near Blackburn. He was ordained a priest in 1618, and was sent on the mission on 13th October, 1619.

He was arrested and condemned to death in Lancashire in 1627, and imprisoned first in Lancaster Castle. Edmund Arrowsmith was arrested with him. They were both tried for treason (by being active Catholic priests) and both were found guilty and detained at Lancaster Castle.



John was let off but not before seeing Father Arrowsmith being led to his execution. John Southworth gave his friend absolution (forgiveness) as he was led past his cell window.

Afterwards John Southworth went to the Clink, London, (built for housing people who disobeyed the religious rules). On 11th April 1630, he and fifteen other priests were taken to the French Ambassador to be sent abroad, probably with the help of the Queen, Henrietta Maria, wife of King Charles I, herself a Catholic. This was better than being sentenced to death!

In 1636 he had been released from the Gatehouse, Westminster and often visited the plague-stricken homes of Westminster to convert the dying. He helped them all despite being imprisoned on several occasions.

In 1637 he took up his home in Westminster, where he was arrested on the 28th November and again sent to prison. On 16th July he was again set free, but by 2nd December he was again in the Gatehouse. The Gatehouse was the prison in

Westminster Abbey and although it was a prison it was very much an open prison and it is during this time that Father Southworth would have visited and helped the Catholics in the alleyways of Westminster.

Southworth's final arrest was in 1654. After his final imprisonment he was tried at the Old Bailey. He pleaded "guilty" to being a priest, despite being encouraged by people, including the judge himself, to plead not-guilty – Fr Southworth was well liked by Catholics and non-Catholics alike. However, Southworth could not deny his priesthood. He was allowed to make a long speech at the gallows:

“I die for Christ's law, which no human law, by whomsoever made, ought to withstand or contradict... To follow His holy doctrine and imitate His holy death, I willingly suffer at present.....”

On 28th June he was dragged to the gallows at Tyburn. He was to be hung, drawn and quartered. However, the executioner felt such pity for the 62 year old John that he let him hang to death - he was executed at Tyburn during a thunderstorm. He was the last priest to die for his faith in England.

His remains were allowed to be passed into the possession of the Duke of Norfolk's family, who had them sent to the English College at Douai. His remains now rest in Westminster Cathedral.

On 25th October 1970 Pope Paul VI canonised (made a saint) along with the other 40 martyrs.

Glossary

Bishop	Appointed by the Pope. Has authority over a diocese.
Blessed Sacrament	A term Catholics use when referring to the consecrated host - especially when it is reserved in the tabernacle.
Canon Law	The law of the Church.
Catechism	A written summary of Catholic teaching. Can be difficult to read, however, Youcat is a simplified version and a good starting point.
Catholic	One / universal
Laity	The majority of Catholics. Ordinary baptised Catholics who are not ordained.
Liturgy	The official prayers and sacraments of the Church
Magisterium	Teaching of the church from the pope and bishops.
Mass	Eucharist
Para-liturgy	When the school or parish designs its own style of worship.
Prayer	Raising the heart and mind to God. Listening and speaking to God.
Sacrament	Outward sign of an inward grace. The action of God working within someone.
Scripture	The Bible. The inspired word of God.
Tradition	Refers to what the disciples taught the early Christian communities and what has been handed on.
Transubstantiation	A word used by Catholics to describe the way in which Jesus becomes present in the Eucharistic bread and wine.
Trinity	The belief that God is three-in-one: God the Father, Son and Holy Spirit.
Vocation	A calling from God to do a particular job.
Worship	Giving glory, praise and thanks to God

Reading Material

Christ at the Centre – Fr Marcus Stock, Diocesan Schools Commission

How to survive working in a Catholic School Sister Judith Russi SSMN and Raymund Friel

The 5 Ws Framework – Diocese of Salford, Department for Education

Collective worship calendar

The themes are loosely based on the calendar provided by the diocese of Salford, tailored to meet the uniqueness of our school community. Each week you should aim to be aware of and refer to the theme in staff prayer, assemblies and within the life of the school.

Scripture and CST link

Catholic Social Teaching is concerned with global social issues. The Church's stance is to tackle the issues and find a way to resolve them. It should be the aim of every Catholic to challenge these injustices and make our society a more equal place, where all people are treated with dignity and respect. Where workers are paid a fair wage and all people accept our role as stewards and care for God's creation. As a Catholic community we place Catholic Social Teaching at the heart of everything we do. Therefore, as part of our collective worship programme we have specifically written into the calendar the 7 themes of Catholic Social Teaching to really highlight what they are and what they mean. Each theme is complemented with a piece of scripture and the link to the strand of Catholic social teaching. Example. Environment: CST, Link 'Care for God's Creation'. Or Fairtrade: CST Link, 'Dignity of workers.'

The calendar should be used for:

- Form tutors refer to the theme each week and direct prayers to reflect the theme. Mention formally and informally if there is a CST link.
- Form tutors look at the key events in the Church's year and discuss this with your pupils in form.
- Those leading assemblies use the scripture and include CST in your collective worship.
- Form tutors and class teachers use the prayers in the booklet. For example, the Eternal rest is a prayer that sporadically is required and not included on the 5-day Padlet.
- Pupil led prayers on Tuesday. Referring to the booklet ask pupils to write these a week in advance ready for the following week.

Collective worship Rota

This is the person who will lead the collective worship in the assembly hall.

Form mass

This is the form who will have mass delivered by a Parish Priest in the chapel. See AB for more details.

Staff prayer rota

This is the person designated to lead prayer during staff briefing. Try to aim to choose a prayer that links to the theme that week.

Events

These are events either linked to the liturgical year and/ or events that will be taking place.

