Bishop Hogarth
Catholic Education Trust

St Cuthbert's Catholic Primary School

Prayer and Liturgy Policy

Document Management:
Date Policy Approved: June 2017 **Date Amended:** September 2025 **Next Review Date:** September 2028 **Version:** 4 **Approving Body:** Board of Directors

Change Log	
Updates:	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, *To Love You More Dearly*, 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.
Location:	Throughout
Summary Date:	September 2025
Completed By:	Andrew Gardner (Head of Catholic Life), Joseph Walker (Policy and Governance Officer)


ST CUTHBERT'S CATHOLIC PRIMARY SCHOOL
The family of St. Cuthbert's Catholic Primary School are centred on Christ and follow St. Cuthbert's example of sharing Jesus' light with everyone we meet.
TO DO THIS WE ASPIRE
WE ACHIEVE OUR BEST IN EVERYTHING
WE SHINE OUR LIGHT AND HIS LIGHT
WE PERSEVERE THROUGH CHALLENGES AND HELP OTHERS TO DO THE SAME
WE INSPIRE EACH OTHER THROUGH OUR ATTITUDES TO LEARNING
WE RISE TOGETHER AS A FAMILY, WITH CHRIST AT OUR VERY CENTRE
WE EXCEL IN ALL THAT WE DO TO BE THE BEST WE CAN BE

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.'

---

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.

---

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

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).

---

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.

---

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)

Prayer	Best Time(s) to Introduce / Embed	Liturgical / School Context
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)

Prayer	Best Time(s) to Introduce / Embed	Liturgical / School Context
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)

Prayer	Best Time(s) to Introduce / Embed	Liturgical / School Context
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.

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
forgivenes
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 St Cuthbert's, 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 St Cuthbert's prayer is offered:

- in **whole-college gatherings** (Mass, Celebrations of the Word, devotions),
- in **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."*

St Cuthbert's daily rhythm of prayer

- **Morning Prayer**
- **Grace before and after meals**: Prayed daily.
- **Class prayer**: Pupils, supported by class teachers, lead prayer daily in their classrooms.
- All assemblies follow the BHCET Trust Spirituality Planner and the reflections, Prayers and Assemblies link to the Sunday Gospel themes with linked virtue and CST principles.
- **Staff prayer**: whenever staff meet

2. Progression of common prayers by age

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

By the end of KS1 children are familiar with and able to recite…

- Sign of the Cross
- Our Father
- Hail Mary
- Glory Be
- Morning Offering
- Grace before Meals

- Grace after Meals
- End of Day prayer

By the end of KS2 children are familiar with and able to recite…

In addition to KS1

- Apostles' Creed
- Act of Contrition
- The Angelus
- Expanded Mass responses

3. Mass Provision

- **The Eucharist is placed at the centre of all that we do at St Cuthbert's.**
- Holy Mass is celebrated at least termly and each form class prepares the Liturgy at least termly.
- Holy Days of Obligation are all marked with a celebration of Holy Mass, or in the absence of a priest a Celebration of the Word.
- Mass preparation includes formation of pupils for ministries (servers, readers, welcomers), ensuring progressive participation according to age (Directory §3.3, §8.1).

Sacrament of Reconciliation

- Individual Confessions offered during Advent and Lent
- Penitential services offered for all students during Advent and Lent.
- 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

- October and May Rosary prayed.
- Stations of the Cross during Lent, prepared by SLT.
- Angelus prayed in October and Advent.

Sacred Spaces and Resources

- 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.
- Each classroom has a crucifix and a Religious display.
- Each classroom has a prayer table- compelte with liturgical coloured cloth, prayer cards a candle crucifix etc. The class teacher takes ownership of this resource, ensuring it is cared for an appropriate to the current litirgucal season.

Parish and Community Links

- The SLT link regularly with Fr Nick and Anne from the Parish. Shine Squad have the responsibility of forging greater links with our Parish and community.

10. Monitoring and Evaluation

Senior Leaders are responsible for monitoring and evaluating the prayer and liturgy life of the school.

BISHOP HOGARTH CATHOLIC EDUCATION TRUST
MONITORING OF PRAYER AND LITURGY

Form/ Class: **Date:** **Member of Staff Leader/ Facilitating**	
Theme:	
Provision Prompts ❑ attention to mood & setting ❑ theme/message clear & appropriate ❑ theme message appropriate for time of liturgical year ❑ use of Scripture ❑ opportunities for pupils to lead & participate ❑ opportunities for spiritual growth ❑ quiet reflection ❑ spontaneous prayer ❑ traditional prayer ❑ appropriate music ❑ use of art/artefacts ❑ standard of organisation	**Evaluation of evidence**
Outcomes ❑ Prompts ❑ participation in prayer ❑ engaged ❑ respect ❑ awe and wonder ❑ interest & concentration ❑ behaviour ❑ developing a sense of belonging ❑ students undertake ministries with confidence	

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. St Cuthbert's 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.[27]

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.