



**Bishop
Hogarth**

Catholic Education Trust

St. John the Evangelist Prayer and Liturgy Policy



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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, <i>To Love You More Dearly</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.
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School Mission Statement

'Little children, we should love, not in word or with tongue, but in deed and truth.' 1 John 3:18 'I have come that you might have life in abundance (John 10:10)

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

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.

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	<u>Best Time(s) to Introduce / Embed</u>	<u>Liturgical / School Context</u>
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	<u>Best Time(s) to Introduce / Embed</u>	<u>Liturgical / School Context</u>
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
forgiveness
of sins,
the
resurrection
of the body,
and life*

*everlasting.
Amen.*

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

Act of Contrition

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

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

Angel of God

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

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

Come, Holy Spirit

*V. Come, Holy Spirit, fill the hearts of your faithful.
R. And kindle in them the fire of your love.
V. Send forth your Spirit and they shall be created.
R. And you will renew the face of the earth.
Let us pray
O God, who by the light of
the Holy Spirit, did instruct
the hearts of your faithful,
grant that by that same Holy
Spirit,
we may be truly wise, and ever rejoice in your
consolation, Through Christ our Lord.
Amen.*

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

Prayer of St Richard of Chichester

*Thanks be to you, my Lord Jesus Christ,
for all the benefits which you have given me,*

*for all the pains and insults which you have
borne for me. O most merciful Redeemer,
friend and brother,
may I know you
more clearly,
love you more
dearly,
and follow you
more nearly,
day by day.
Amen.*

Morning Offering

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

The Rosary

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

The Joyful Mysteries

(Recited Monday and Saturday)

The Annunciation

(Luke 1:26–38)

The Visitation

(Luke 1:39–45)

The Nativity (Luke

2:1–7)

The Presentation in the Temple

(Luke 2:22–35) The Finding in

the Temple (Luke 2:41–52)

The Mysteries of Light

(Recited Thursday)

The Baptism of Jesus

(Matthew 3:13–17) The

Wedding Feast of Cana

(John 2:1–12)

The Proclamation of the Kingdom, with the call to Conversion (Mark

1:14–15; 2:3–12) The Transfiguration (Luke 9:28–36)

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

The Sorrowful Mysteries

(Recited Tuesday and Friday)

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

The Scourging at the Pillar

(Matthew 27:15–26) The

Crowning with Thorns (Matthew

27:27–31)

The Carrying of the Cross (John 19:15–17;

Luke 23:27–32) The Crucifixion (Luke

23:33–38, 44–46)

The Glorious Mysteries

(Recited Wednesday and Sunday)

The Resurrection

(Matthew 28:1–8) The

Ascension (Acts 1:6–

11)

The Descent of the Holy Spirit

(Acts 2:1–12) The Assumption

(1 Thessalonians 4:13–19)

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

Prayer concluding the Rosary

[*Hail, Holy Queen*, etc. as above]

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

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

Let us pray.

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

The Magnificat

*My soul proclaims the
greatness of the Lord, and my
spirit rejoices in God my
Saviour,
for he has looked upon his handmaid in
her lowliness; for behold, from this day
forward,
all generations will call me blessed.
For the Almighty has done great
things for me, and holy is his name.
His mercy is
from age to age
for those who
fear him.
He has made known the strength of his arm,
and has scattered the proud in their conceit of heart.
He has cast down the mighty from
their thrones and has exalted those
who are lowly.
He has filled the hungry with
good things, and has sent
the rich away empty.
He has helped his
servant Israel,
mindful of his mercy,*

*even as he promised to our fathers,
to Abraham and his descendants for ever.*

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

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

Act of Faith

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

Act of Hope

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

Act of Love

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

The Benedictus

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

*and from the hand of
 all who hate us,
 showing mercy to our
 fathers, remembering
 his holy covenant;
 the oath he swore to Abraham our father,
 To grant that freed from the hand
 of our foes, we may serve him
 without fear
 in holiness and
 righteousness
 all the days of
 our life.*

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

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

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

The Canticle of Zechariah, father of John the Baptist, is taken from Luke's Gospel (Luke 1:68–79).

It is sung daily at Morning Prayer

The Angelus

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

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

V. Behold the handmaid of the Lord.

R. Be it done unto me

according to thy word. Hail

Mary.

V. And the Word was made flesh.

R. And

dwelt

among

us. Hail

Mary.

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

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

Let us pray;

Pour forth, we

beseech thee, O Lord,

thy grace into our

hearts;

that we, to whom the Incarnation of

Christ, thy Son, was made known by

the message of an angel,

may by his Passion and Cross be brought to the glory of his

Resurrection. Through the same Christ, our Lord.

Amen.

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

Hail, Holy Queen (Salve Regina)

*Hail, Holy Queen, Mother of Mercy,
Hail our life, our sweetness and our hope!
To thee do we cry, poor banished
children of Eve. 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. John the Evangelist, 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. John’s, prayer is offered:

- in **whole-school gatherings** (Mass, Celebrations of the Word, devotions),
- 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.”*

St. John’s daily rhythm of prayer

- **Morning Offering:** Led in classrooms by teachers or pupils. Students are on a rota for preparing and leading these times of prayer. There is a varied offer of prayer types such as Celebraiton of the Word, reflection on artwork and music.
- **Grace before and after meals:** Prayed at the end of the morning session before children are dismissed for lunch.
- **Home Time Prayer:** Prayed at the end of each school day.
- **Examen:** Prayed at the end of the school day on a Friday, encouraging reflection and thanksgiving at the end of the week.
- **Angelus:** Especially in October and May, the Angelus is recited by our UKS2 children in place of grace before meals. (PLD §7.10, §9.5).
- **All of the above are led by the children** who take on the role of prayer leader for the day.
- **Staff prayer:** Takes place before the Friday morning briefing and before staff meetings led by a member of SLT.

Day	Event	Time and Location	Directory Links / Notes
Monday	WS Celebration of the Word	School Hall (9am)	Daily prayer, age-appropriate (PLD §7.7). Gospel theme of the week introduced.
	Morning Offering Grace before Meals	Classrooms	

Day	Event	Time and Location	Directory Links / Notes
	End of Day Prayer	Pupils practise thanksgiving and reflection	
Tuesday	Creative Prayer	Classrooms (Teacher led)	Continuation of Gospel theme and pupil-led prayer.
	Morning Offering Grace before Meals End of Day Prayer	Classrooms Pupils practise thanksgiving and reflection	
Wednesday	Class Celebration of the Word	Classrooms (Pupil led) Individual Class Timetables	Daily prayer rhythm. (Pupils arranged into groups and choose the theme based on current events in life and the church around them)
	Morning Offering Grace before Meals End of Day Prayer	Classrooms Pupils practise thanksgiving and reflection	
Thursday	Class Celebration of the Word	Classrooms (Teacher led using trust resources)	
	Morning Offering Grace before Meals End of Day Prayer:	Classrooms Progressive participation in prayer.	
Friday	Class Celebration of the Word	Classrooms (Teacher led using trust resources)	
	Holy Mass	St. John the Evangelist Church (10am) children on a rota to attend. Rest of school hymn practice.	Children lead with the readings, serving on the altar and singing. We also prepare artwork for Sunday mass on a rota.
Rosary and Devotions (May/Oct)			
Lenten Acts of Worship	Celebration of the Word for parents	Hall, delivered and led by children each day during Holy Week	

Day	Event	Time and Location	Directory Links / Notes
End of Week Prayer: Examen / Angelus (Marian months & Advent)	Classrooms	Conclusion of the week with thanksgiving (Examen) or Marian prayer (Angelus).	

Examples of Morning Worship:

Tuesday 2nd September 2025
Feria
Compassion

SIGN OF THE CROSS AND GATHER
We gather together as a class family at the start of a new academic year, full of hope and new possibilities. Let us quieten our hearts.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.
You might wish to light a candle or [sing a hymn](#) as a sign of peace.

We Listen
A reading from the Gospel of Luke
Glory to You, O Lord
"Everyone who exalts himself will be humbled, and he who humbles himself will be exalted."
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

WE REFLECT AND RESPOND
This Gospel calls us to humility and great love—especially to those who might not be able to repay our kindness. Pause for a moment and think quietly.
How can I be humble as I start this new school year?
Who in our school community needs extra kindness and support?

We Go Forth
Lord Jesus,
As we start this new school year, help us to live humbly and love greatly. May our hearts be open to caring for one another, and may our actions reflect your kindness each day. Guide us in new beginnings and walk with us as we grow together.
Amen.
We Pray our school prayer together...

WELCOME BACK TO SCHOOL

Carlo Acutis
The Eucharist is my highway to heaven




Friday 5th September 2025
Memorial of St Teresa of Kolkata
Compassion

Sign of the Cross and Gather
"Sign of the Cross and Gather" Based on the Life and Words of St Teresa of Kolkata
We light a candle and take a moment to be still. Today we remember St Teresa of Kolkata, a woman of deep prayer and fierce compassion. She spent her life caring for the poorest and most forgotten in Kolkata, India. She founded the Missionaries of Charity and showed the world that even the smallest act of love can change a life.
Her humble example continues to shine a light for us today.
Let us still our hearts and reflect on our first week back at school.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Gratitude "The best way to show my gratitude to God is to accept everything, even my problems, with joy." – St Teresa of Kolkata
What moment this week reminded me of God's love? What am I thankful for, even if it was challenging?

Growth "Yesterday is gone. Tomorrow has not yet come. We have only today. Let us begin." What did I learn this week? Did I try again when things felt difficult or new?

Community "If you want to change the world, go home and love your family." How did I treat those around me?
Did I listen, include, and encourage others?
Did I bring peace this week—with a smile, a word, or an action? Where do I still need God's peace?

Loving God.
Thank you for the example of St Teresa of Kolkata—a woman who loved without counting the cost.
As we end this week, help us to carry your love into our homes, classrooms, and friendships.
May we do small things with great love, and be people of peace and kindness. Amen.



1. Week Commencing: Monday 2nd September 2025
Week 22 Ord Time Year C- Luke 14:13-14

LINKED CST PRINCIPLE
LINKED BHCET VIRTUE
LINKED BRITISH VALUE

THEME FOR THE WEEK:
Live Humbly, Love Greatly

Live Humbly, Love Greatly. Luke 14:13-14 "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."
In this Gospel, Jesus reminds us that greatness in God's eyes is shown through humility and generosity, especially towards those who cannot repay us.

FEAST DAYS AND MEMORIALS THIS WEEK:
Patronal Feast Days: St Gregory the Great 5th Translation of St Cuthbert 4th

Our Hopes for this week:

We ask the Light of Christ to shine on:




We Go Forth

We go forth to speak peace.
We go forth to live mercy.
We go forth to be the Word in action.



daily and seasonal opportunities.

Key Stage 1 (ages 5-7):

Pr
In
ensures that pupils are familiar with and use the age-related prayers of the Church through

- Sign of the cross, Our Father, Hail Mary, Glory Be, Morning Offering, Grace Before Meals, Grace after meals, Simple mass responses including Amen, Thanks be to God, Praise to You Lord Jesus Christ.

Key Stage 2 (ages 7-11):

- All KS1 prayers and increasing familiarity with the Apostles' Creed, Act of Contrition, Angelus, Expanded Mass responses (Kyrie, Gloria, Sanctus, Agnus Dei, Lamb of God, Memorial Acclamation) and simple Psalms (e.g. The Lord is my Shepherd)

2. Celebrations of the Word

- Weekly whole school Celebrations of the Word, prepared by staff with pupil support (e.g. Mini Vinnies during Harvest Foodbank appeal).
- Class Celebration of the Word prepared by pupil groups on a rota basis.
- Seasonal services for Advent, Lent, Easter, and participation in Marian feasts.
- 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.

These Celebrations of the Word, when planned by students follow this proforma:

3. Mass Provision

- **The Eucharist is placed at the centre of all that we do at St. John the Evangelist.**
- Holy Mass is celebrated weekly and each class prepares the Liturgy at least once a half term.
- Holy Days of Obligation are marked with a celebration of Holy Mass, or in the absence of a priest a Celebration of the Word.
- We gather as a whole school to attend Mass at least once per term.
- Mass preparation includes formation of pupils for ministries (servers, readers, musicians, welcomers), ensuring progressive participation according to age (Directory §3.3, §8.1).
- The themes for Masses and all times of prayer are mapped in our Spirituality Timetable. An example is given below:

1. Week Commencing: Monday 2 nd September 2025 -THEME - Live Humbly, Love Greatly- "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."						Week 22 Old time Year C - 14:1-7-14
Linked Virtue: Compassion Linked CSI: Prefer Option for the poor Linked British Values: Mutual Respect THEME - Live Humbly, Love Greatly - Luke 14:1-14 "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." In the Gospel, Jesus reminds us that greatness in God's eyes is shown through humility and generosity, especially towards those who cannot repay us.	Dates of C of W/ Mass/ Other Lit	Class leading/ Participating	Celebrant for Holy Mass	Mass Int/ Feast/ Theme	World Religious/Cultural events this week	Feasts and Memorials this week
	Wednesday 3rd September 2025	7C and 7A	Fr Kevin	Feast of St Gregory the Great – 1 Thess 2:2-8, Matthew 16:13-19 Who is Jesus?	1-7 September – 2025 Healthy Eating Week We promote care for our bodies as temples of the Holy Spirit (1 Cor 6:19) and echoes our duty of stewardship for God's creation. 3 September – UN International Day of Charity We read on the anniversary of St Teresa of Calcutta's death, this day mirrors Catholic social teaching – especially the preferential option for the poor and the call to love through service. 5 September – Islamic: Mawlid al-Nabi Catholic Link: Recognising this important celebration for our Muslim brothers and sisters fosters interfaith understanding and respect, vital to our mission of dialogue and peace (Pope Francis, Vatican II).	Patronal Feast Days: St Gregory the Great 9 th Translation of St Cuthbert 4 th
						Notes
						Welcome assemblies, Launch of SVPI/ Faith in Action groups, Para liturgy Translation of St Cuthbert (Diocesan Feast) Staff welcome para liturgy) Prepare a display for parishes for Education Sunday 14 th September

Sacrament of Reconciliation

- Individual Confessions offered during Advent and Lent
- Children in Year 4 or above are invited to receive the Sacrament of Reconciliation as part of our First Holy Communion programme.
- Penitential services offered for all students during Advent and Lent during retreats.
- 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 in school with rosary bags being sent home each night with the children.
- Stations of the Cross during Lent, prepared by older children.
- Daily Celebration of the Word for parents during Holy Week.
- Eucharistic Adoration each Friday before the school day and offered on feast days and retreats.
- Marian devotions, including crowning of Our Lady in May in collaboration with St. Michael's.
- Angelus prayed in October and Advent.

6. Retreats and Pilgrimages

- Year 5 Students have the opportunity to take part in a retreat. These are generally facilitated by the Youth Ministry Team.
- The school works with the Diocesan Youth Service to tailor retreats to the maturity and needs of students.
- We provide opportunities for students to attend diocesan events e.g YMT Primary Festival in June.

7. 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 chaplaincy resources.
- Each classroom has a prayer journal for the pupils to respond to the Class Celebration of the Word.
- The school is developing a prayer garden externally and a prayer room internally which will be available to the pupils at any time of day for Worship and reflection.
- *Religious artwork that has been created by students is displayed throughout the building at appropriate times of the year.*
- *Many resources for 'Prayer Stations' and Creative Prayer.*
- *The Trust resources are used to assist staff and students in their leading and prayer.*
- *Shared area within Teams for staff to access prayer resources.*

Pupil Leadership

- Prayer Leaders in each form, trained to support daily prayer and maintain sacred spaces.

- Class teachers prepare Celebrations of the Word, devotions, and liturgies.
- Mini Vinnies supports prayer through service and outreach and promote Catholic Social Teaching.
- Participation develops progressively: interior (silence, reflection), exterior (responses, gestures), conscious (understanding why), and active (genuine involvement) (§3.3).
- Pupils who have made their First Holy Communion serve on the altar each week at Mass.

Parish and Community Links

- The SLT works with clergy to ensure that Mass is celebrated weekly, on special occasions and on Holy Days of Obligation.
- Our Parish Priest offer the Sacrament of Reconciliation twice a year in school.
- Parents are invited to join in the school's prayer life, especially Holy Mass, class Celebration of the Word and our annual Carol Service.
- The Head Teacher and RE Leader supports the Parish preparation of pupils for first Sacraments.
- The school provides art work for the Parish website based on the weekly Gospel theme.
- St. John's is a signpost for families to join in parish life with the sharing of information about events etc.

10. Monitoring and Evaluation

- PowerPoint of evidence for adult led Celebration of the Word
- Evaluations completed by pupils (WWW/EBI).
- Monitoring by Prayer and Liturgy Coordinator, reported to governors.
- Evidence recorded in the Catholic School Evaluation Document (CSED).
- Annual Prayer & Liturgy monitoring visit from the Trust Head of Catholic Life, outcomes shared with governors and Trust board.
- Yearly survey completed by students.

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	

The Role of the school's RE Subject Leader/ 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 SLT.
- 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)
- Preparation of materials for Morning Acts of Worship within class time and also to produce and provide guidance to Pastoral Learning Managers about Acts of Worship taking place in Year group assemblies
- Devising and facilitating a retreat programme (working with the Diocesan Youth Service).

- Devising and running the Chaplaincy Timetable (with assistance from other members of the Staff Chaplaincy Team)
- Working with class teachers (of faith and non-faith) 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 school and supporting other schools within the trust to do the same.
- 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
- 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. St. John'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.