



Bishop
Hogarth

Catholic Education Trust

St. Michael's 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, <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.
Location:	Throughout
Summary Date:	September 2025
Completed By:	Andrew Gardner (Head of Catholic Life), Joseph Walker (Policy and Governance Officer)

As a Roman Catholic academy, St. Michael's is a community that seeks to live by the gospel taught by Jesus Christ and to learn from his example.

We live out our motto by:

Acting Justly:

Honesty: recognising the human dignity of each person as they are made in the image of God.

Justice: we work to create a community where people can live peacefully together showing forgiveness and justice in all our relationships.

Respect: to create a society where everyone can thrive and be involved in the decisions that affect them; it is important for everyone's voice to be heard.

Loving tenderly:

Compassion: throughout our academy the most vulnerable in society are put at the heart of all of our decisions. We show our love for all through charitable acts.

Self-belief: to believe in, and value ourselves, whilst caring about all people regardless of what they look like and where they come from.

Walking humbly:

Resilience: all opportunities help us to develop a love of learning and fulfil our academic and spiritual potential. We understand that challenge helps us to grow.

Responsibility: through stewardship and leadership, we have a responsibility to work with our parishes and local community to care for our common home.

Confidence: helps us to have life in abundance.

“Act justly, love tenderly, and walk humbly with your God”, Micah 6:8

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/671165df208d9e689b4d32648/6790d7b972ae1c32df3e3e0a_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. Michael'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. Michael’s prayer is offered:

- in **whole-college 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. Michael’s daily rhythm of prayer

- **Morning Worship Prayer:** Led in form rooms using Prep resources. Students are on a rota for preparing and leading these times of prayer. There is a varied offer of prayer types such as Celebration of the Word, reflection on artwork and music.
- **Examen:** Prayed weekly on a Friday at the start of the school day in all classes from Y7-11, encouraging reflection and thanksgiving at the end of the day.
- **Angelus:** Especially in October and May, the Angelus is recited in place of the end of the day examen. (PLD §7.10, §9.5).
- **Staff prayer:** Takes place daily before the morning briefing. Departments lead these prayers on a rota basis on Mondays and Fridays. The Head of Catholic Life leads these prayers Tuesday- Thursday.
- **Grace before and after meals:** Prayed on retreats, pilgrimages, and residential visits. Staff are expected to recite the prayer with pupils before lunchtime at 12:28pm.
- **Form prayer:** Pupils, supported by liturgy leaders, 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.

Day	Event	Time and Location	Directory Links / Notes
Monday	Morning Worship (Form/Assembly) Staff briefing prayer	Form Rooms / Assembly Hall	Daily prayer, age-appropriate (PLD §7.7). Gospel theme of the week introduced.
End of Day Prayer: Examen / Angelus (Marian months & Advent)	Classrooms	Pupils practise thanksgiving and reflection (Examen) or Marian devotion (Angelus) in line with PLD §9.5.	
Tuesday	Morning Worship (Form/Assembly)	Form Rooms / Assembly Hall	Continuation of Gospel theme and pupil-led prayer.
Student-Led Liturgy	Break time, Chapel	Celebrations of the Word (PLD §7.2) led by pupils, fostering progressive participation.	
End of Day Prayer: Examen / Angelus (Marian months & Advent)	Classrooms	Daily thanksgiving (Examen) or seasonal devotion (Angelus).	
Wednesday	Morning Worship (Form/Assembly)	Form Rooms / Assembly Hall	Daily prayer rhythm.
Reflection	Quiet Time with the Blessed Sacrament	8:30am, Chapel	Adoration of the Blessed Sacrament (PLD §7.6).
End of Day Prayer: Examen / Angelus (Marian months & Advent)	Classrooms	Reinforces reflection/devotion.	
Thursday	Private Morning Prayer	8:30am, Chapel	Staff formation in prayer (PLD §8.2).
Youth SVP Meeting (Y7–10)	Form Time, Chapel	Service and prayer linked (faith in action).	
VI Form Spiritual Depth Meeting	12:30pm, Chapel	Sixth Form encounter with contemplative prayer.	
End of Day Prayer: Examen / Angelus (Marian months & Advent)	Classrooms	Progressive participation in prayer.	
Friday	Holy Mass	12:30pm, Chapel	Mass as “source and summit of the

Day	Event	Time and Location	Directory Links / Notes
			Christian life” (PLD \$7.4). Ministries in line with baptismal dignity.
Rosary and Devotions (May/Oct)	12:30pm, Chapel	Marian devotion; decades of the Rosary prayed by pupils.	
Lenten Stations of the Cross	Planned in RE Lessons	Devotion appropriate to the season (PLD \$9.5).	
End of Day Prayer: Examen / Angelus (Marian months & Advent)	Classrooms	Conclusion of the week with thanksgiving (Examen) or Marian prayer (Angelus).	

Examples of Morning Worship:

Monday 29th September 2025

ORDINARY TIME The Feast of St Michael, Gabriel and Raphael- The Holy Archangels

Compassion
Justice

SIGN OF THE CROSS AND GATHER

We gather together in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Today is a special day at St Michael's. Today we are celebrating the feast day of our patron Saint alongside Gabriel and Raphael. These 3 Angels are known as the Holy Archangels. St Michael, our patron saint is the defender of heaven, known for defeating Lucifer and keeping Heaven safe from harm.

The Word

A reading from the book of Revelation
Glory to you O Lord

Now war broke out in heaven, when Michael with his angels attacked the dragon. The dragon fought back with his angels, but they were defeated and driven out of heaven. The great dragon, the primeval serpent, known as the devil or Satan, who had deceived all the world, was hurled down to the earth and his angels were hurled down with him. Then I heard a voice shout from heaven, 'Victory and power and empire for ever have been won by our God, and all authority for his Christ, now that the persecutor, who accused our brothers day and night before our God, has been brought down. Let the heavens rejoice and all who live there.'

The Gospel of the Lord
Praise to you Lord Jesus Christ

I thought we could look at the story of

St Michael



Made with Animaker

Go forth

We finish by saying together our school prayer
Loving God, as we gather together as members of one body may we:
act justly, love tenderly and walk humbly with you today.
In all things and in all ways, may we grow close to you.
Amen
St Michael Pray for us

WE REFLECT AND RESPOND

How can you be a defender of faith and of what is right?

Friday Examen – End-of-Week Examen for the Feast of St. Francis of Assisi (Celebrated tomorrow)

St. Francis of Assisi, known for his deep love for all of God's creation, was a humble servant who dedicated his life to living simply, caring for the poor, and preaching peace, becoming the patron saint of animals and the environment.

As we end this week on the Feast of St. Francis of Assisi, let's reflect on how we have shown care and respect for creation, just as he did.

Presence of God 🙏

Quiet your heart and invite God into this moment.
Reflect: Where did you encounter the beauty of creation this week? How did you respond to it?

Gratitude 🌟

Thank God for the gift of the earth and all living things.
Reflect: What moments in nature brought you joy or peace this week? How did you show appreciation for the environment?

Reflection on Actions 🔄

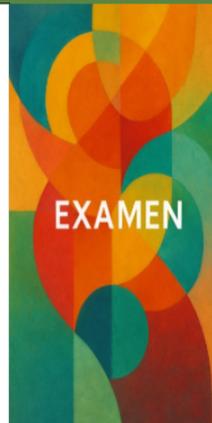
Consider your actions this week.
Reflect: How did you contribute to caring for creation this week? In what ways could you do more to protect our environment?

Ask for Forgiveness 🙏

Think about where you might have fallen short in caring for creation.
Reflect: Where did you fail to respect the earth or its creatures? Ask God for forgiveness and the strength to do better.

Looking Ahead 🚀

Ask God to guide you in being a better steward of creation next week.
Reflect: How can you be more mindful of creation in your daily life? What steps can you take to care for the environment?



We Go Forth

We finish by saying together our school prayer
Loving God, as we gather together as members of one body may we:
act justly, love tenderly and walk humbly with you today.
In all things and in all ways, may we grow close to you.
Amen
St Michael, Pray for us

<p>Planning our Celebration of the Word</p> <p>Date: _____</p> <p>We Gather: How do we make a personal commitment for our time of prayer? <i>(Set on the ground the sign of the cross over the house of the spirit of prayer, thinking the Word. (What the Word is to do.)</i></p> 	<p>We Listen: Respond to the Word. <i>Reflect on the message/hearing of the scripture. Articulate how and why we will respond in the chosen way.</i></p> 	<p>We Respond: A litany, prayer from the heart, a piece of music, a period of silence, a brief explanation of the scripture.</p> 	<p>The Theme of our Celebration of the Word is:</p> 
<p>We Go Forth: How is the Word going to move and change us? <i>In the period of prayer, gather the Word and celebrate with reflection, in reflection, in reflection.</i></p> 	<p>Our Scripture focus is:</p> 	<p>The Music we will use is:</p> 	<p>What went well in our Celebration of the Word?</p>
<p>What is our linked virtue and CST Principle?</p> 	<p>To improve our Prayer next time we will:</p> 		

Progression of common prayers by age

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

Key Stage 3 (ages 11–14):

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

2. Celebrations of the Word

- Weekly year-group Celebrations of the Word, prepared by pupils with staff support that take place in year group assemblies.
- Weekly Celebrations of the Word prepared and led by staff and Liturgy Leaders.
- Seasonal services for Advent, Lent, Easter, and 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. Michael’s.**
- Holy Mass is celebrated weekly and each form class prepares the Liturgy at least annually.
- 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.
- Our Year 6 children have a special time of prayer on Transition as part of their induction to St. Michael’s prior to joining us in Y7.
- Our Year 7 students have a Welcome Mass in Autumn term 1 and Year 11 Leavers have a Mass of Thanksgiving at the end of their time at St. Michael’s.
- St Michael’s also provides full year group masses and the our annual Marian procession is a particular highlight of our school year.
- 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:

5. Week Commencing: Monday 29 th September 2025- THEME- Compassion – "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day." – Luke 16:19						Week 24 Ord Time Year C- Luke 14:19-31
Linked Virtue: Compassion and Justice Linked CST: Pref Option poor Linked British Values: Mutual Respect	Dates of C of W/ Mass/ Other Lit	Staff Briefing/Class leading/ Participating	Celebrant for Holy Mass	Mass int/ Feast/ Theme	World Religious/Cultural events this week	Feasts and Memorials this week
- THEME: Compassion – "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day." – Luke 16:19 Jesus uses the vivia contrast between the rich man's luxury and Lazarus's suffering to challenge us on how we respond to need at our doorstep. In our schools, we encourage pupils to act with empathy and justice, ensuring no one remains unseen or ignored.	Friday 3 rd October 11 A and E- Fr. Adrian	K. Huxley	Fr. Mark		28 Sep-2 Oct – Durga Puja (Hindu) Celebrating Durga's triumph over evil Inspires us to stand for justice and spiritual courage 29 Sep – World Heart Day highlights cardiovascular health - invites us to care for our bodies at temples 29 Sep – International Day of Awareness of Food Loss & Waste Promotes sustainable use of food - Calls us to steward God's creation with gratitude. 1 Oct – World Vegetarian Day Launches Vegetarian Awareness Month - Encourages compassion in our food choices. 11 Sep-2 Oct – Yom Kippur (Jewish Day of Atonement) - sacred time of fasting, repentance, and renewal - Reminds us of forgiveness and spiritual renewal. 2 Oct – International Day of Non-Violence Commemorates Gandhi's peace heritage Honors Gospel values of peace and respect. 4 Oct – World Animal Day- Celebrated on St Francis's feast to promote animal welfare - reinforces our call to care for all creation. 5 Oct – World Teachers' Day honours educators globally- Affirms teaching as a vocation shaping hearts and minds.	St Michael (Gabriel & Raphael) 29 th -St Therese the Little Flower 1 st Oct -St Jerome (30 th) The Guardian Angels (2 nd Oct) St Francis of Assisi (4 th) St Faustina (5 th)
						Notes Mission Together – Little Way Week Themes this week around Stewardship. A thank you to Teachers and marking of Non Violence day . Mark Feast of St Francis – Stewardship- October is the month of the Holy Rosary.

Sacrament of Reconciliation

- Individual Confessions offered during Advent and Lent
- 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 chapel, sometimes led by the Faith in Action and SVP group.
- Stations of the Cross during Lent, prepared by the RE department.
- Eucharistic Adoration each Wednesday before the school day and offered on feast days and retreats.
- Marian devotions, through the streets of Billingham to Holy Rosary Church.
- Angelus prayed in October and Advent.

6. Retreats and Pilgrimages

- Students have the opportunity to take part in an Away Day or retreat. These are generally facilitated by the Youth Ministry Team.
- The College works with the Diocesan Youth Service to tailor retreats to the maturity and needs of students.
- The RE department lead on retreats to Rome and Lindisfarne.
- The College provide opportunities for students to attend diocesan events e.g Annual Youth Festival and Flame every 2 years.
- Each year group from Y7-11 is invited to participate in a residential retreat at the Emmaus Youth Village.
- All Y7 students take part in a 'Reflection Day' at the start of their time in the school, led by Head of Catholic Life.

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 noticeboard.
- Some classrooms have a prayer shelf/table- complete with liturgical coloured ribbons, prayer cards a candle crucifix etc.the form liturgy leader takes ownership of this resource, ensuring it is cared for an appropriate to the current liturgical season.
- The Chapel is made available to all members of the community and is used daily for Worship and reflection.
- The Blessed Sacrament is reserved during the week and all are welcome to pay a visit throughout the day.
- *Religious artwork that has been purchased alongside artwork created by students is displayed throughout the College building.*
- *Many resources for 'Prayer Stations' and Creative Prayer.*
- *The PREP Dashboard is used to assist staff and students in their leading and prayer.*
- **Tabernacle with sanctuary lamp in chapel, maintained reverently (Directory §6.4).**

Pupil Leadership

- Liturgy Leaders involved in the Faith in Action group are trained to support prayers and maintain sacred spaces.
- Chaplaincy Team prepares Celebrations of the Word, devotions, and liturgies.
- SVP/Faith in Action group supports prayer through service and outreach.
- Active liturgical choir with over 30 pupils involved including musicians.
- Participation develops progressively: interior (silence, reflection), exterior (responses, gestures), conscious (understanding why), and active (genuine involvement) (§3.3).

Parish and Community Links

- St. Michael's works with clergy to ensure that Mass is celebrated weekly, on special occasions and on Holy Days of Obligation.
- The Clergy of the Deanery offer the Sacrament of Reconciliation twice a year in College.
- Parishioners of the Deanery are invited to join in the College's prayer life, especially the Christmas Liturgy and Holy Mass.
- Riannon Matthews and Dan Macaulay supports the Deanery by providing Sacramental Catechesis for the Confirmation programme.
- Each Sunday and on major Feasts and Memorials, a reflection is shared on the social media pages.
- The College SVP Conference work closely with the local SVP group at Holy Rosary church.
- Students provide updates twice a year in all feeder parishes to provide updates on all aspects of Catholic life at St. Michael's.
- The College is a signpost for families to join in parish life with the sharing of information about events etc.
- Rhiannon Matthews and Dan Macaulay produce and deliver the Sacramental catechesis for Confirmation on behalf of the Partnership of Parishes.

10. Monitoring and Evaluation

- Chaplaincy planning PowerPoints for every Celebration of the Word.
- Evaluations completed by pupils (WWW/EBI).
- Termly Evaluation on Catholic Life and Worship in Form classes and recorded in their prayer journal
- Yearly survey completed by students.
- 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.

**BISHOP HOGARTH CATHOLIC EDUCATION TRUST
MONITORING OF PRAYER AND LITURGY**

Form/ Class: Date: Member of Staff Leader/ Facilitating	
Theme:	
Provision Prompts <ul style="list-style-type: none"> <input type="checkbox"/> attention to mood & setting <input type="checkbox"/> theme/message clear & appropriate <input type="checkbox"/> theme message appropriate for time of liturgical year <input type="checkbox"/> use of Scripture <input type="checkbox"/> opportunities for pupils to lead & participate <input type="checkbox"/> opportunities for spiritual growth <input type="checkbox"/> quiet reflection <input type="checkbox"/> spontaneous prayer <input type="checkbox"/> traditional prayer <input type="checkbox"/> appropriate music <input type="checkbox"/> use of art/artefacts <input type="checkbox"/> standard of organisation 	Evaluation of evidence
Outcomes <ul style="list-style-type: none"> <input type="checkbox"/> Prompts <input type="checkbox"/> participation in prayer <input type="checkbox"/> engaged <input type="checkbox"/> respect <input type="checkbox"/> awe and wonder <input type="checkbox"/> interest & concentration <input type="checkbox"/> behaviour <input type="checkbox"/> developing a sense of belonging <input type="checkbox"/> students undertake ministries with confidence 	

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

- Praying daily for the needs of St. Michael's 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 St. Michael's, working closely with the Headteacher Pastoral Learning Managers and the Governors.
- Developing opportunities for prayer and meditation during the school day and beyond.
- Promotion of staff faith development and providing opportunities for staff to gather together for prayer (including induction of new staff)
- Care of the school Chapel and Sacristy- ensuring that it is well appointed and conducive to prayer and reflection.
- Preparation of materials for Morning Acts of Worship within form time and also to produce and provide guidance to 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) for Years 7-10.
- Devising and running the Chaplaincy Timetable (with assistance from other members of the Staff Chaplaincy Team)
- Working with the RE Department to support the RE curriculum, giving guidance on matters of liturgy and spirituality
- Offering support to staff and students facing particular challenges and difficulties, especially in times of personal and family crisis such as bereavement)
- Liaising with local parishes and with the Roman Catholic Diocese of Hexham and Newcastle.
- Supporting and monitoring of Spirituality throughout the Bishop Hogarth Catholic Education Trust
- Leading a Youth SVP and Faith in action group in Years 7-10.
- Co-ordination of charitable giving within the school.
- To work closely with parishes in providing and developing Sacramental Catechesis.
- To be a school link to the Catholic press and the Northern Cross
- Leading the Annual Pilgrimage to Lindisfarne.
- Leading the Staff Chaplaincy Team
- To be a witness to Christian living and a signpost to the wider Church family.

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

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

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

The Prayer and Liturgy Directory (§7.10, §9.5) requires that pupils are **familiar with** a repertoire of common prayers, texts, and devotions by the end of each age phase. St. Michael'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.