



**OUR LADY  
AND ST HUBERT'S**  
CATHOLIC PRIMARY SCHOOL

**Prayer and Liturgy Policy  
(Collective Worship)**

2024-2026

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## Contents

Section	Page
School Mission	3
The Place of Prayer and Liturgy in the Life of Our School	3
Aim and Purpose of Prayer and Liturgy	3
Implementation	4
Opportunities for Acts of Prayer and Liturgy	4
Planning Prayer and Liturgy	6
Evaluating	9
Sacred Spaces/Prayer Areas	9
Prayer Groups e.g. Mini Vinnies	9
Vocational Life	10
Parish Links	10
Links with Parents	10
Sacramental Preparations	10
Equal Opportunities	10
Governing Body	11
Monitoring and Review of this Policy	11
Communication	11
Commitment to Equality	12
Appendix 1 - Year Group Prayers	13
Appendix 2 - BDES Guidance for Prayer Areas	19
Appendix 3 - Planning for Collective Worship	21
Appendix 4 - Progression in Planning and Leading Collective Worship	24
Appendix 5 - Evaluating Prayer and Liturgy	28
Appendix 6 - Mass responses for children to learn	30

## 1. School Mission

At Our Lady and St. Hubert's Catholic Primary School, our Mission is:

**AT OUR LADY AND ST HUBERT'S,  
HOME SCHOOL AND PARISH WORK TOGETHER,  
AS WE GROW AND LEARN,  
KNOWING THAT GOD IS WITH US IN ALL WE DO.**

## 2. The Place of Prayer and Liturgy in the Life of Our School

We endorse the belief that prayer and liturgy takes into account the religious and educational needs of all who share in it:

- Those who form part of the worshipping community in Church;
- Those for whom school may be their first and only experience of Church;
- Those from other Christian traditions, or none;
- Those from other faith backgrounds.

It will be an activity or experience to which all can contribute and from which all can gain. Prayer and liturgy in this school is an integral part of school life and central to the Catholic tradition.

## 3. Aim and Purpose of Prayer and Liturgy

At Our Lady and St. Hubert's Catholic Primary School, Jesus Christ is central to every aspect of school life. We aim to be a loving community which is inspired by the life of Christ and the teachings of the Church, rooted in Gospel values and Catholic virtues. We are confident that visitors and community members can feel the sense that we are a distinctly Catholic community upon entering the school premises.

Acts of worship may take place at any time during the day. It may take the form of a single act of worship with the whole school community or separate acts of worship in phase/year/class groups. When we gather for prayer and liturgy, we are open to God's presence among us.

Prayer and liturgy in our school is an integral part of our ethos, aims and relationships. It is a way of deepening our relationship with God together and individually. Though worship takes many forms within our school, we strive to grow in spiritual, moral and liturgical understanding. We allow ourselves to grow in understanding of our living faith tradition and then develop a sense of wonder and inspiration in the person of Christ. It is through prayer and liturgy that we share each other's faith experiences and learn the skills of prayer and reflection.

We aim to:

- develop an awareness and understanding of the mystery and presence of God in everyone's lives;
- allow each child to develop their conscience and make sound moral judgements based on commitment to their own, individual faith journey;
- unite our worshipping with the Eucharistic community through the celebration of the solemnities

and feast days within the liturgical year;

- promote sacramental life and encourage all members of the community, both in and out of school to play a part in the preparation and celebration of the of the sacraments of Reconciliation, Holy Communion and Confirmation;
- foster school-parish links, to successfully live out our school mission statement, to ensure that our children remain exposed and committed to the Catholic faith, experiencing liturgy and worship beyond the school setting;
- give regular opportunities for each child and staff member, to develop the skills of reverence, contemplation, reflection, interpretation, empathy and meditation which will enable their relationships with God to be deepened.

#### 4. Implementation

All acts of prayer and liturgy should:

- give glory and praise to God;
- be structured to ensure a quality experience for all participants (this includes times when the participants may be called or led by the Holy Spirit. It is the leader's role to ensure this is done in a manner which does not compromise the authenticity and ultimate experience of connecting with God for all.);
- be clear in their liturgical focus and varied in their delivery to reinforce the message that there are many ways to pray and embrace a relationship with God.

#### 5. Opportunities for Acts of Prayer and Liturgy

The RE lead works with school leadership, pupils, staff and governors to ensure a cohesive response to the development spirituality.

Prayer and liturgy takes place in school daily. Staff and pupils are encouraged to pray with thoughtfulness and with respect through a variety of prayer experiences: -

- **Dedicated Class Time**
  - Prayers will be said in class four times a day (Morning, Before Lunch, After Lunch and End of the Day). This follows the pattern of prayer within the Church.
  - Children may be selected to lead prayers during class time, or the class may pray collectively or be led by the teacher.
  - 'Child-Led Prayer' takes place weekly.
  - Formal prayers, appropriate to the age and maturity of the year group, are taught through the RE Strategy. Each class teacher has a copy of the prayers that their class are expected to learn in each year. (*See Appendix A*)
- **Whole School Prayer and Liturgy**
  - Weekly Whole School Liturgy

Each Monday morning, a member of SLT will lead a scripture assembly based on the relevant liturgy of the word for the week/day. These scripture assemblies will sometimes be supported with content from Ten:Ten.
  - Weekly Key Stage Hymn Practice

On a Tuesday, children gather in their Key Stages for a time of prayer that allows them to continue to reflect on the messages shared in Monday's scripture assembly. Alongside the opportunity for prayer and contemplation, the children learn Mass responses and sing both traditional and modern hymns. Music is a central part of worship in our school and hymns are used in all areas of worship from supporting themes within Masses and assemblies to providing atmosphere through chants and reflective music in collective worship. The children enjoy singing and a number of them sing in the school choir, which has a very important part to play in Mass and liturgical celebrations.

- *Weekly Prayer and Praise Assembly*

At the end of each week, SLT lead a celebration assembly to mark the pupil's achievements that week, both in and out of school. This includes certificates for effort, attitude, resilience and also awards for living out the Gospel virtues and values. Once a term, pupils may also bring in their awards from home including swimming, football and sporting achievements as well as success in other areas such as chess, reading and music. This is a real opportunity to celebrate the gifts that God has given.

○ **Masses**

- Pupils celebrate Mass, led by Fr. Roger, our parish priest, on a weekly basis. Parents, family members and governors are always invited to attend, if they wish.
- Pupils play an active part in each Mass, through reading, praying, singing, altar serving and taking part in offertory processions.
- Each class takes it in turn to lead and prepare the celebration based on the liturgical year, focusing on solemnities, feast days and the theme of the scripture readings for the day. Every effort is made to attend Mass on Holy Days of Obligation if they fall within the school week.

○ **Child led Collective Worship**

- The children have the opportunity to lead prayer services in their classes weekly, which they have ownership to plan and lead.
- The level of independence the children have in doing this varies from year group to year group (*see Section 6. Child-Led Prayer*).

○ **Prayer Bags**

- Prayer bags are sent home throughout the liturgical year e.g. during Advent, Lent and the month of May.
- These are taken home and shared so that through examination of text, artefacts and prayer the family unit has the opportunity to pray together on a theme familiar to the child.

○ **Staff Prayer**

- On a weekly basis, there is an opportunity for staff to attend Staff Prayer. This takes place at the start of staff briefing on a Tuesday and Friday morning.
- Prayer and reflection also forms part of the weekly Staff Meeting each Wednesday.

○ **Raising Awareness of Prayer and Liturgy**

- As a Catholic School, we recognise the importance of positive role models and examples within the school community. As such, it is important to promote, inform and report to stakeholders about Prayer and Liturgy.
- The Headteacher report to Governors includes an overview of Prayer and Liturgy (Collective Worship). This is reported half termly.

- The weekly newsletter also highlights the importance of Prayer and Liturgy within our School Community and examples of this is celebrated within school.

## 6. Planning Prayer and Liturgy

When planning any services, we use the Gather, Listen, Respond and Go Forth model. This model reflects the four parts of Mass and it is a good basis on which to plan prayer and liturgy.

### Gather

how we come together, the setting, the environment (quiet/ reflective music, lighted candles, statues, sat in a different format, sign of the cross, focus and examination of conscience etc);

### Listen

(word) a reading from the Scriptures, breaking the word, time to reflect on this and prayers to fit into the theme;

### Respond

(action) - a ritual movement that everyone can join in with that fits with the theme (gestures such as shaking hands, holding hands, lighting a candle, prayers, responses to prayers, etc);

### Go forth

(mission) - the sending out from the celebration, giving the children something to hold onto from the experience of the liturgy that they can take into their daily lives.

When planning prayer and liturgy, staff ensure that the service reflects the theme, or liturgical season of the church where appropriate. *(For example: not singing Alleluia or using overly decorative displays during a Lent worship).* We have a subscription to Ten:Ten, which has resources to support the four key elements of collective worship: Gather, Listen, Respond and Go Forth. The materials are often linked to key celebrations in the Liturgical year and the Gospel from the Sunday.

#### o Child-Led Prayer

Every Wednesday, when other forms of Collective Worship are not timetabled, prayer and liturgy takes place in the classroom and teachers plan opportunities for pupils to contribute to the planning of this session.

When not attending Mass on a Thursday, teachers use this time to prepare the children to lead prayer later in the week or to prepare for the next Mass that they will lead.

In all year groups, the planning pro-forma is used to plan the time of prayer and liturgy. Depending upon the age of the children, the teacher may primarily lead on this, but as the children grow, their independence with using the grid, will also improve. *(see Appendix B).*

As the children grow in age and confidence, they can take a more active part in the planning and delivery of Prayer.

Children in:

## EYFS

- can choose the theme of the prayer and articulate this to the teacher. E.g. “This week, I would like us to pray for our friends.”
- can select the right liturgical colour of cloth and be able to name the season. E.g. “Today we are using a purple cloth because we are in Advent.”
- can select artefacts to help them focus on the prayer. E.g. “I would like to put a Bible and a candle in the middle.” Some children may be able to give reasons for their decisions.
- may need adult support to prepare the focus physically placing the artefacts chosen.
- can use resources they have made themselves as a focus during prayer. E.g. a piece of material made by the children using a hand print or foot print or pictures they have drawn could be displayed.

## Key Stage 1

- can make decisions on the theme or focus of their prayer and can articulate this. “This week, we should pray for peace because at the moment, there is a lot of conflict in our world and people are fighting and Jesus tells everyone to be peaceful.”
- can plan prayer opportunities to pray with support from an adult, using the child-led prayer planner and planning resources.
- can help to choose the songs sung with guidance, so they fit in the theme of the Worship
- can choose the artefacts needed and the correct liturgical cloths
- can be supported by their teacher to plan appropriate response activities and may have the teacher’s help when delivering this.
- can act out a story of passage of scripture used.
- can read from the Bible (depending upon complexity of passage and reading ability of the child, this may also be supported by the teacher.)

## Key Stage 2

- can plan simple acts of prayer, reflecting on the four aspects Gather, Listen, Respond and Go Forth.
- can select which reading from scripture to use as a focus and can think about the type of response that would be the most appropriate *e.g John the Baptist, using holy water and inviting each child to bless themselves in response to a meditation read.*
- can deliver all elements of prayer independently and evaluate their act of prayer with a staff member once complete.
- can receive minimal staff member support, if and when it is required. Staff should aim to support the children to be independent in their planning, but should intervene if the authenticity, accuracy or prayerful experience would otherwise be compromised.

### ○ Displays/Prayer Areas

Our prayer areas in school reflect the key Liturgical seasons. Colour is used to show the changes through the year reflecting the vestments and colours shown in Church, i.e. green for Ordinary Time and purple for preparation. In addition, key symbols, icons or visual aids are used in our school displays and prayer areas e.g. bowl of water, pictures of the disciples, fishing net, fish to reflect on the ‘Calling of the Disciples.’

### ○ Music

- There is a selection of music and hymns saved on Sharepoint, covering a variety of themes, to support prayer and liturgy. Music can be used directly or used as background music for quiet

moments or meditation. The internet also has a wealth of music (YouTube).

- The music chosen should reflect the liturgical season and/or the theme for the Mass. It should be selected carefully. The music should also reflect the congregation present so that all can participate.
- Members of staff should encourage children to take an active part in leading the music or singing both in the classroom and for assemblies or Masses. This will also help the children grow in confidence and ability.
- As part of our singing, we encourage the use of signing using Makaton, so that all can feel that they are able to participate.
- During Mass, a PowerPoint is prepared so that everyone has access to the songs and so that the congregation are able to participate.

#### ○ **Planning a Mass**

#### **Music**

See section above on Music. This also applies to Music for Mass.

#### **Scripture Readings**

- Scripture readings for each day of the year are already selected so when planning a Mass, staff and children are able to use the readings appropriate for their Mass.
- Through their Mass preparation, children learn how to approach the Altar, and how to leave, in a reverent manner.
- The daily readings can be found in the Lectionary, (the book that contains all of the readings for the Mass.) This is available in the Mass box in the hall. 'Universalis' is a website/app which also contains the readings of the day.
- When using the lectionary, staff follow the liturgical season for their class Mass (i.e. Ordinary Time; Advent; Lent; or Easter) and the Cycle the readings are in (Cycle A, B, or C). The cycle changes on the 1<sup>st</sup> Sunday of Advent.

#### **Conduct and Behaviour expectations**

All children, regardless of age should:

- speak clearly and wait for the responses, if appropriate.
- if leading a part of the Mass, e.g. reading, practice how to approach the altar reverently, bowing head to and standing smartly.
- remain reverent and respectful throughout Mass
- participate fully in singing and responses

Staff should:

- ensure that the plan/readings/PPP for the Mass is communicated with the priest in advance
- sit strategically within the hall, e.g. someone to click through PPP and operate music, someone to oversee the readers, someone to oversee the offertory, someone to sit with each class to encourage good behaviour and active participation, someone to signal to children when and where to receive Communion, someone to sit with children with additional needs to help them regulate, if required.
- A member of staff, who is a Eucharist Minister, may be needed to give out Communion.



## 7. Evaluating

Each class should evaluate their experience of prayer.

Termly, all classes will evaluate:

- One whole school assembly
- One Mass they have led
- One child-led prayer (this could be one they have led themselves or one that a peer group has led)

All evaluations should be sent to RE lead. Feedback can then be shared and can then be acted upon.

Children should use the evaluation pro-forma attached (*see Appendix C*).

### **EYFS (Pre-School and Reception)**

Evaluations should be completed as a class and scribed by the teacher.

### **KS1 (Year 1 and Year 2)**

Evaluations should be completed as a class or in small groups.

### **LKS2 (Year 3 and Year 4)**

Evaluations should be completed in small group or as individual, following discussion with the teacher.

### **UKS2 (Year 5 and Year 6)**

Evaluations should be completed individually and independently.

## 8. Sacred Spaces/Prayer Areas

- Each classroom has a prayer focus area to help pupils in their prayer life and to use in acts of class worship.
- It has reminders of liturgical themes and colours as well as important saints and inspirational figures.
- It also contains traditional prayers and RE curriculum foci. We also have dedicated sacred spaces throughout the school, i.e. our prayer garden, prayer room.

## 9. Prayer Groups e.g. Mini Vinnies

- Prayer groups give the children more ownership and understanding of this central aspect of their faith and it helps support them to live out their faith with practical action.
- Our group of pupils work with the staff to prepare for, plan and celebrate school liturgies.
- They monitor prayer tables in classrooms and the prayer areas around school.
- They help oversee the class prayer bags which go home during key liturgical points throughout the year.
- They lead on Catholic Life and outreach projects including fundraising opportunities.

## 10. Vocational Life

Every year, we hold Vocations Week. Speakers from all different walks of life talk to the children about their vocation, both spiritually and career wise, which enables the children to be inspired on what they may use their God-given talents for.

## 11. Parish Links

- As part of the Church community, the school aims to maintain strong links with the parish.
- Pupils and staff join the parish for Masses and parish events and celebrations.
- Our parish priest visits the school regularly and supports staff in implementing and teaching the RE curriculum.

## 12. Links with Parents

- Liturgies, celebrations and events related to the Catholic Life of our school are shared in school newsletters and are published on the school website.
- Parents and families are regularly invited to join the school community in Masses, assemblies, workshops and fundraising activities.
- Pupils have the opportunity to take home a Prayer Bag, promoting opportunities for children and their families to talk and pray together.

## 13. Sacramental Preparation

- In Year 3, pupils receive the Sacraments of Reconciliation and First Holy Communion.
- In Year 6, pupils receive the Sacrament of Confirmation.
- In school, children will learn about the Sacrament they are receiving primarily through RE lesson.
- We celebrate the Sacraments in school as a whole school community through prayer and assemblies.
- Catholic children who join our school in non-Sacramental years above Year 3 are welcome to receive the sacraments with the cohort that academic year. E.g. A new pupil starting in Year 5, is welcome to make their Sacraments of Reconciliation and First Holy Communion with the year 3 cohort. Parents must make contact with the headteacher, class teacher or RE Lead to request this so that arrangements can be made for their adequate preparation.

## 14. Equal Opportunities

We are committed to providing a positive working environment which is free from prejudice and unlawful discrimination and any form of harassment, bullying or victimisation. We have developed a number of key policies to ensure that the principles of Catholic Social Teaching in relation to human dignity and dignity in work become embedded into every aspect of school life and these. Policies are reviewed regularly in this regard.

The fair and equal treatment of all individuals irrelevant of race, creed, disability or gender, are integral

to the Gospels' Revelations and the Church's message and is central to our school mission statement.

All children are given equal access to the Religious Education curriculum, promoting their understanding to their full potential.

A variety of prayer and worship activities are used to try to meet all children's different needs e.g. whole School, whole class, group, pair and individual prayer, also different styles of prayer from formal liturgies to private reflective prayer.

## 15. Governing Body

- RE, Catholic Life and Prayer and Liturgy are always a key part of the School Development Plan, and are reported upon half-termly as part of the Head Teacher's Report to Governors.
- Governors are also invited to conduct learning walks and join with other members of the whole school community in the celebration of Mass and attend INSET Days relating to the Catholic Life of the School.
- Governors monitor the Catholic Life, prayer and RE teaching that takes place in school through termly Curriculum committee meetings.

## 16. Monitoring and Review of this Policy

- SLT, together with the RE lead, will monitor the implementation of this policy.
- All staff will be involved in evaluating the effectiveness of this policy in helping to improve standards within the school. This evaluation will inform the process for reviewing this policy.
- Pupils will be involved in reviewing and evaluating liturgy in school with the RE leads.

The Governance Board are aware of their legal responsibilities in regard to prayer and liturgy, taking account of the requirements of the Education Reform Act 1988, Education Act 1996 and the school standard framework 1998. It is the overall responsibility of the Governance Board, in consultation with the Principal, to ensure that the legal requirements are met and opportunities for quality prayer and liturgy are being delivered. Those responsible will ensure that acts of worship are in accordance and consistent with the rites and practices of the Catholic Church. This policy is monitored by the RE Leader and is evaluated and reviewed by the whole school staff every two years. The Local Governing Body (LGB) should review reports on the prayer life of the school

## 17. Communication

This policy will be communicated to:

- All members of the school community;
- Parish priests or members of pastoral areas as appropriate;
- New members of staff and will form part of their induction;
- New parents, to promote positive attitudes towards prayer and liturgy.

This policy should be accessible via the school website.

## 18. Commitment to Equality

We are committed to providing a positive working environment which is free from prejudice and unlawful discrimination and any form of harassment, bullying or victimisation. We have developed a number of key policies to ensure that the principles of Catholic Social Teaching in relation to human dignity and dignity in work become embedded into every aspect of school life and these policies are reviewed regularly in this regard.

This Policy has been approved and adopted by Our Lady and St Hubert's Catholic Primary School on 12th of September 2024 and will be reviewed in September 2026.

Signed by the Chair of the Local Governing Body for Our Lady and St Hubert's Catholic Primary School

Mr Bernard King

*Bernard King*

Signed by the Principal for Our Lady and St Hubert's Catholic Primary School:

Ms O O'Beirne

*Olga O'Beirne*

## Appendices

### Appendix 1 - Year Group Prayers

#### Prayers which should be known and used

The list below indicates when the traditional prayers should be introduced. They should then be used on a regular basis so that the children come to know them off by heart. Teachers need to continue to use prayers introduced in previous years. Responses and prayers from the Mass have not been included (other than the Confiteor) and will also need to be developed.

Year Group	Prayers which should be known and used	Usage
Pre-School	<p><b>Sign of the Cross</b> In the name of the Father, and of the Son, and of the Holy Spirit. Amen.</p>	<p>This prayer is most often used to enter in to prayer and to demarcate the end of prayer. In the words and actions we acknowledge God in three persons of the Trinity. Foundation teachers may need to mirror the actions in order to help the children make it correctly.</p>
Rec	<p><b>Sign of the Cross</b> In the name of the Father, and of the Son, and of the Holy Spirit. Amen.</p>	<p>This prayer is most often used to enter in to prayer and to demarcate the end of prayer. In the words and actions we acknowledge God in three persons of the Trinity. Foundation teachers may need to mirror the actions in order to help the children make it correctly.</p>
	<p><b>Our Father</b> Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.</p>	<p>This prayer is also known as the Lord's prayer as the words were used by Jesus when his disciples asked how they should pray. In this prayer we ask for God's kingdom to come, not to be put to the test in case we fail and we ask for forgiveness. This prayer should form part of prayer on a regular and frequent basis. Sung versions can also be used.</p>
	<p><b>Hail Mary</b> Hail Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.</p>	<p>This prayer is based on the words of Elizabeth, Mary's cousin, who is the first to acknowledge Mary's role in God's plan. In this prayer we ask Mary to pray for us/intercede for us both in the present moment and at the moment of our death. This is a prayer that should be used very regularly. Note that it forms the basis of other Marian prayers : The Rosary and the Angelus Hail Mary Some of the phrases in this Marian prayer are associated with the Solemnity of the Immaculate Conception. These are 'full of grace', 'the Lord is with you', 'Blessed are you among women.' the phrase 'Holy Mary Mother of God' emphasises this aspect of our belief in Mary's place in the Church.</p>
	<p><b>Grace before meals</b></p>	<p>This is a prayer of thanks we should be used daily.</p>

	<p>Bless us, O God, as we sit together.          Bless the food we eat today.          Bless the hands that made the food.          Bless us, O God. Amen.</p>	<p>Some schools pray it in the classroom before dinner and others pray it in the dining hall.</p>
	<p><b>Grace after meals</b>          Thank you, God, for the food we have eaten.          Thank you, God, for all our friends.          Thank you, God, for everything.          Thank you God. Amen.</p>	<p>This is a prayer of thanks we should be used daily. Some schools pray it in the classroom after dinner and others pray it in the dining hall.</p>
	<p><b>Morning Prayer</b>          Father in heaven, you love me,          you are with me night and day.          I want to love you always          in all I do and say.          I'll try to please you, Father,          bless me through the day. Amen.</p>	<p>The school day always starts with prayer. We need to acknowledge God's presence in our lives. In this prayer we are offering all that we say and do to God.</p>
	<p><b>Prayer at the end of the day</b>          God our Father, I come to say          thank you for your love today.          Thank you for my family          and all the friends you give to me.          Guard me in the dark of night          and in the morning send your light. Amen.</p>	<p>The school day always finishes with prayer. We thank God for the day and we ask for him to continue to watch over us.</p>
Y1	<p><b>Glory Be</b>          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.</p>	<p>Like the Sign of the Cross this prayer acknowledges the Blessed Trinity. It is a prayer of praise acknowledging God's timeless presence from before the beginning of time and into all eternity.</p>
	<p><b>Prayer to the Guardian Angel</b>          Angel sent by God to guide me,          be my light and walk beside me;          be my guardian and protect me;          on the paths of life direct me.</p>	<p>It is part of our belief that part of the role of angels is to watch over us. The feast of the Guardian Angels is on October 2.</p>
Y2	<p><b>Eternal Rest</b>          Eternal rest give unto them, O Lord.          And let perpetual light shine upon them.          May they rest in peace. Amen.</p>	<p>This prayer is for those who have died. We are asking that the dead will be with God for all eternity. It can be said on the occasion of a person's death. It is used throughout the month of November when we remember all who have died.</p>
Y3	<p><b>Act of Sorrow (Contrition)</b>          O my God, I thank you for loving me.          I am sorry for all my sins:          for not loving others and not loving you.          Help me to live like Jesus and not sin again. Amen.</p>	<p>This sorry prayer can be used at any time. In it we ask God for his forgiveness. This prayer can also be used as an act of contrition during the Sacrament of Reconciliation (usually made for the first time in Y3). It can be used especially during Advent and Lent which are seasons which emphasise the importance of seeking forgiveness.</p>

	<p><b>The Confiteor</b>          I confess to almighty God          and to you, my brothers and sisters,          that I have greatly sinned,          in my thoughts and in my words,          in what I have done and in what I have failed to do,          through my fault, through my fault,          through my most grievous fault;          therefore I ask blessed Mary ever-Virgin,          all the Angels and Saints,          and you, my brothers and sisters,          to pray for me to the Lord our God.</p>	<p>This is a sorry prayer which can be used at any time. It is taken from the Penitential Act used in Mass.          In this prayer we ask for forgiveness and we also ask for the rest of the family of God (the Communion of Saints) to pray for us too.</p>
	<p><b>The Angelus</b>          The Angel of the Lord declared to Mary:  <b>R:</b> and she conceived of the Holy Spirit.          Hail Mary... <b>R:</b> Holy Mary...</p> <p>Behold the handmaid of the Lord:  <b>R:</b> be it done to me according to your word.          Hail Mary... <b>R:</b> Holy Mary...</p> <p>And the Word was made flesh:  <b>R:</b> and dwelt among us.          Hail Mary... <b>R:</b> Holy Mary...</p> <p>Pray for us, O holy Mother of God.  <b>R:</b> That we may be made worthy of the promises of Christ.</p> <p>Let us pray: Pour forth, we beseech you,          O Lord, your grace into our hearts,          that we to whom the incarnation of Christ, your Son,          was made known by the message of an angel,          may be brought by his passion and cross          to the glory of his resurrection,          through Christ our Lord. Amen.</p>	<p>The Angelus is the prayer which retells the Annunciation. The prayer is developed from the Hail Mary. Traditionally the Angelus was prayed in religious communities at particular points of their day when the bells were rung: 6 a.m., 12 noon and 6 p.m.</p> <p>Many schools pray this daily at midday.</p> <p>It is a Marian prayer especially in May, the month dedicated to Our Lady.</p>
Y4	<p><b>The Memorare</b>          Remember, O most loving Virgin Mary,          that it is a thing unheard of,          that anyone ever had recourse to your          protection,          implored your help, or sought your          intercession, and was left forsaken.          Filled therefore with confidence in your          goodness          I fly to you, O Mother, Virgin of virgins.          To you I come, before you I stand,          a sorrowful sinner.          Despise not my poor words,          O Mother of the Word of God,          but graciously hear</p>	<p>In this prayer we acknowledge Mary's role as intercessor between us and God. We ask that she will answer our request.</p> <p>This is a Marian prayer that can be used especially in May, the month dedicated to Our Lady.</p>

	and grant my prayer. Amen.	
	<p><b>The Rosary</b>            1 x Our Father            10 x Hail Mary = 1 decade            1 x Glory Be            5 decades = 1 Mystery</p> <p><b>The Joyful Mysteries:</b> The Annunciation, The Visitation, The Nativity, The Presentation, The Finding in the Temple</p> <p><b>The Luminous Mysteries:</b> The Baptism of Our Lord, The Wedding Feast at Cana, The Proclamation of the Kingdom, The Transfiguration, The Institution of the Eucharist</p> <p><b>The Sorrowful Mysteries:</b> The Agony in the Garden, The Scourging at the Pillar, The Crowning with Thorns, The Carrying of the Cross, The Crucifixion</p> <p><b>The Glorious Mysteries:</b> The Resurrection, The Ascension, The descent of the Holy Spirit, The Assumption of Mary, The Crowning of the Blessed Virgin Mary</p>	<p>The Rosary is a prayer This devotional prayer is made up of four Mysteries. The word mystery means 'the telling' and through praying the Rosary we recall the Joyful, Sorrowful and Glorious events in the life of Jesus and Our Lady. Pope John Paul II added a fourth part known as the Luminous Mysteries (Mysteries of Light). The prayer centres upon the recitation of the Hail Mary. Each Mystery is made up of five decades. Each decade includes 10 repetitions of the Hail Mary. Rosary beads are used to help count off each prayer. This prayer is used especially in the month of October which is the month of the Holy Rosary.</p> <p>It is not necessary to say all the Mysteries in one go. You could focus on a different mystery each day of the week. If praying it aloud it is usual for one person to say the first part of each prayer and the others to respond with the second half.</p>
	<p><b>The Stations of the Cross</b>            There are many different versions available but the Fourteen Stations remain the same.</p> <ol style="list-style-type: none"> <li>1. Jesus is condemned to death</li> <li>2. Jesus takes up his cross</li> <li>3. Jesus falls for the first time</li> <li>4. Jesus meets his mother</li> <li>5. Simon of Cyrene helps Jesus carry his cross</li> <li>6. Veronica wipes the face of Jesus</li> <li>7. Jesus falls for the second time</li> <li>8. Jesus comforts the women of Jerusalem</li> <li>9. Jesus falls for the third time</li> <li>10. Jesus is stripped of his garments</li> <li>11. Jesus is nailed to the Cross</li> <li>12. Jesus dies on the Cross</li> <li>13. Jesus is taken down from the Cross</li> <li>14. Jesus is laid in the tomb</li> </ol>	<p>This prayer follows Jesus journey from his arrest to his death. Ideally the prayer should be said in a space where the children can physically move from station to station. Each station has an image (a painting or sculpture) depicting the scene. The Stations of the Cross can be found in Church. Many schools also have bought or made their own Stations.</p>
Y5	<p><b>The Magnificat</b>            My soul glorifies the Lord,            My spirit rejoices in God, my Saviour.            He looks on his servant in her loneliness;            henceforth all ages will call me blessed.            The Almighty works marvels for me.            Holy his name!            His mercy is from age to age,            on those who fear him.            He puts forth his arm in strength</p>	<p>This prayer or canticle (a song or chant containing words from Scripture) is a song of joy (Luke 1:46-55). In this song Our Lady is singing in her humble role as God's servant "My soul proclaims the greatness of the Lord". She is also singing as the Mother of God and of the Church because the hope expressed in the Old Testament is being fulfilled "even as he promised our fathers, Abraham and his descendants forever. Another element of this prayer is her declaration that "people forever</p>





	<p>and scatters the proud-hearted.          He casts the mighty from their thrones          and raises the lowly.          He fills the starving with          good things,          sends the rich away empty.          He protects Israel, his servant,          remembering his mercy,          the mercy promised to our fathers,          to Abraham and his sons for ever.</p>	<p>will call me blessed.” The Evening Prayer of the Church said by priests and religious everyday includes the Magnificat.          This is a Marian prayer that can be used especially in May, the month dedicated to Our Lady.          There are also sung versions of this prayer that can be used.</p>
	<p><b>Nunc Dimittis</b>          At last, all powerful Master,          you give leave to your servant to go in peace,          according to your promise.          For my eyes have seen your salvation          which you have prepared for all nations,          the light to enlighten the Gentiles          and give glory to Israel, your people.          Give praise to the Father almighty,          to his Son, Jesus Christ, the Lord,          to the Spirit, who dwells in our hearts,          both now and forever. Amen.</p>	<p>This prayer or canticle (a song or chant containing words from Scripture) is also known as the song of Simeon.          Simeon is a worker in the temple where Mary and Joseph come to make an offering following Jesus' birth. Simeon, an old man, has been promised by God that he would see the Messiah before he dies: Simeon recognises and acknowledges Jesus as the 'Light of the World'. This event of The Presentation is commemorated on 2 Feb. All the candles to be used in Church for the following year are blessed on this day.</p>
	<p><b>The Benedictus</b>          Blessed be the Lord, the God of Israel;          he has come to his people and set them free.            He has raised up for us a mighty saviour,          born of the house of his servant David.            Through his holy prophets he promised of old          that he would save us from our enemies,          from the hands of all who hate us.            He promised to show mercy to our fathers          and to remember his holy covenant.            This was the oath that he swore to our father Abraham:          to set us free from the hands of our enemies,          free to worship him without fear,          holy and righteous in his sight all the days of our life.            You my child, shall be called the prophet of the Most High;          for you will go before the Lord to prepare his ways          to give his people knowledge of salvation          for the forgiveness of their sins.          in the tender compassion of our God          the dawn from on high shall break upon us,          to shine on those who dwell in darkness and the shadow          of death,          and to guide our feet into the way of peace.</p>	<p>This prayer or canticle (a song or chant containing words from Scripture) is the song of Zechariah, the father of John the Baptist. Zechariah is struck dumb when he refuses to believe that his wife Elizabeth is with child. It is not until the baby is born that he writes on the ground that he is to be called John. Now able to speak this song tells of God's promise, foretold by the Old Testament prophets to send the Messiah who is to be preceded by John, the prophet who will prepare the people. This prayer can be used especially during Advent.          This canticle forms part of the daily prayer of the Church and is said by priests and religious as part of Morning prayer.</p>

	<p>Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.</p>	
Y6	<p><b>Prayer to the Holy Spirit</b> Come, Holy Spirit, fill the hearts of your faithful, and enkindle in them the fire of your love. Send forth your Spirit and they shall be created. And you shall renew the face of the earth. O God, who has taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of that same Spirit we may be always truly wise and ever rejoice in his consolation.</p>	<p>This prayer can be used in the Easter season leading up to the Feast of Pentecost. In this prayer we ask the Holy Spirit to transform us as he transformed the disciples at Pentecost.</p>
	<p><b>Apostles Creed</b> I believe in God, the Father almighty creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. I believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the resurrection of the body, and the life everlasting. Amen.</p>	<p>The Creed is a prayer in which what we believe as Catholics is expressed. The Nicene Creed is prayed at every Sunday Mass. It can be said especially in the season of Easter and also leading up to Confirmation.</p>

## Appendix 2 - BDES Guidance for Prayer Areas

### Prayer Areas



Position the prayer areas as a focal point of the room.

**EYFS & Key stage 1** children should be able to gather around the prayer area.

**Key Stage 2** children should be able to easily face towards the prayer area.

Permanent items in a prayer area should include a crucifix, a Bible and a candle. You may also include a religious statue.

Ensure that an age appropriate Bible/Bible story is enthroned upon the table.

Prayer areas can display prayers of the Church at different times of the liturgical year. (The specific prayers the children are learning)

You could include opportunities for children to share their own prayer intentions in a box, basket or book etc.

The area should reflect other key events, commemorations and celebrations of the Liturgical Year Church at appropriate times e.g. during the month of October a statue of Mary or Rosary Beads can be placed.

Additional items may include images, quotes, poems, hymns, Catholic religious symbols and other objects reflecting seasonal prayer intentions of the Church e.g. harvest and creation.

<ul style="list-style-type: none"> <li>- Involve children to help create the area.</li> <li>- Ask a colleague to come and view your prayer area to offer guidance and support.</li> <li>- Ensure you know when the Liturgical times of the year change and you know where the appropriate cloth is.</li> <li>- Change the items on the table to match the liturgical seasons.</li> </ul>	<ul style="list-style-type: none"> <li>- Place the prayer area in a place where it is likely to be brushed against/damaged.</li> <li>- Place religious symbols and iconography pertinent to other faiths - This is a Catholic prayer area.</li> <li>- Have all the prayers for the whole year up.</li> <li>- Clutter your prayer area – Sometimes less is more.</li> </ul>

### Liturgical Colours for Prayer Areas

<b>Advent - Purple</b>	<p><b>4 weeks of Advent (Four Sundays before Christmas)</b></p> <ul style="list-style-type: none"> <li>• Prayer areas during this season will be covered with a purple cloth and should include an Advent Wreath (to be lit at prayer time), an Advent Calendar (counting the days from the first day of Advent to Christmas), figures of Mary &amp; Joseph waiting in the stable, journeying Wise Men and a Jesse Tree (Y4). An image of Mary on the Diocesan Feast of the Immaculate Conception may also be displayed on 8 December.</li> </ul>
<b>Christmas - White and Gold</b>	<p><b>Christmas Season from the Vigil Christmas Eve Mass until the Feast of the Baptism of the Lord.</b></p> <ul style="list-style-type: none"> <li>• During the season of Christmas, prayer areas should be adorned in white and gold cloths to celebrate the birth of Christ. Flowers may also be placed in the prayer space (a Poinsettia has significant symbolism) . The crib would include a star, the figures of the nativity and then finally the Wise Men on Epiphany (6<sup>th</sup> January).</li> <li>• Symbols of baptism (cross, white garment, oil, water, light) may also be included on the Feast of the Baptism of Our Lord.</li> </ul>
<b>Ordinary Time 1 Green</b>	<p><b>Ordinary time after the Feast of the Baptism of the Lord until Shrove Tuesday (Pancake day!)</b></p> <ul style="list-style-type: none"> <li>• During this period of Ordinary Time, prayer areas will be covered in a green cloth. The figures of Mary, Joseph and Jesus in the crib can remain until February 2<sup>nd</sup> (The Presentation of Our Lord) and new candles which may have been blessed at Mass on this date may also be added.</li> </ul>
<b>Lent – Purple</b>	<p><b>Lent - beginning on Ash Wednesday until the Vigil Mass on Easter Saturday Evening.</b></p> <ul style="list-style-type: none"> <li>• In the season of Lent, the prayer area will be covered in a purple cloth. A 40 Days calendar to represent the time Jesus spent in the desert may also be added. Sand and stones could be used to recreate the emptiness of the desert. A bowl of ashes on the prayer space would serve as reminder of the ashes placed on the forehead on Ash Wednesday, the start of this season.</li> </ul>

<p>Holy Week- Purple</p>	<p>The Diocesan Feast of St. Chad is March 2<sup>nd</sup>, a St. Chad's Cross could be added to the prayer area to celebrate this Feast Day.</p> <ul style="list-style-type: none"> <li>• During Holy Week the prayer area will continue to be covered in purple cloth and palm crosses may be added on Palm Sunday. Images of the Stations of the Cross could be added as a reminder of the events of Jesus' arrest to his death. A crucifix should also be included as a reminder of Jesus' crucifixion on Good Friday. Symbols of Holy Week could also be added to the prayer space.</li> </ul>
<p>Easter Season - White and Gold</p> <p>Pentecost-Red</p>	<p><b>Easter Season from Easter Sunday until Pentecost (The birthday of the Church)</b></p> <ul style="list-style-type: none"> <li>• During the season of Easter, the prayer area should be adorned in white and gold cloth as a celebration of Jesus' resurrection on Easter Day. An Easter Garden could be added as a joyful reminder of the empty tomb which was discovered signifying Christ's resurrection on Easter Sunday. The word 'Alleluia' should feature prominently as a reminder that Christ is risen. Images of the risen Christ as well as a Risen Jesus crucifix would be appropriate. Flowers and symbols of new life including eggs would also celebrate this joyful time. Year 1 in particular should include a Paschal Candle/Easter Candle and lit to signify the light of Christ.</li> <li>• An image of the Ascension could be displayed on the Feast of the Ascension.</li> <li>• A statue or image of Our Lady for May, the month of Mary could be added.</li> </ul> <p>• On the Feast of Pentecost, the priest's vestments and cloths in church will be red. Symbols of the Holy Spirit (dove, wind, fire) could be displayed. This is the church's birthday and therefore sharing birthday cake would be a joyful sign of this. Images of Pentecost could be used on prayer areas.</p>
<p>Ordinary Time 2 - Green</p>	<p><b>Ordinary Time following Pentecost Sunday until the Solemnity of Christ the King (the Sunday before Advent begins).</b></p> <ul style="list-style-type: none"> <li>• During this second period of Ordinary Time, the prayer area would be covered in a green cloth. • Images of Our Lady for her birthday (9<sup>th</sup> September) could be displayed.</li> <li>• During the Harvest festival celebrations, objects of creation and offerings for the harvest festival could be displayed on the prayer area.</li> <li>• In the month of October, images of the Mysteries of the Rosary and Rosary beads can be displayed and used in prayer time.</li> <li>• Images of the saints on November 1 (the saint of the school or class saint names if relevant) could be displayed.</li> <li>• During the month of November (the Month of the Holy Souls), a book of prayer intentions could be included for those who have died.</li> <li>• Images of Christ the King could be displayed on this Feast Day, the week before Advent begins which is also National Youth Sunday.</li> </ul>

### Appendix 3 - Planning for Collective Worship

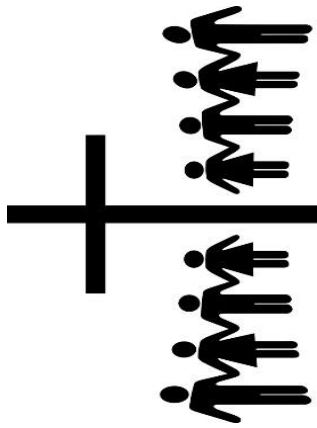
*A number of useful resources can also be found in the staff planning area through SharePoint, such as: Practical Prayer Ideas for The Classroom booklet, useful websites, Practical Prayer Ideas booklet. Staff can also utilise school's Ten:Ten subscription.*

## Liturgy Planner

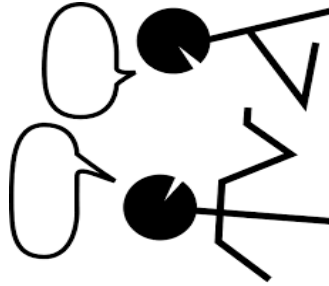
<b>Date:</b>	
<b>Liturgical Season/Feast</b>	
<b>Key Stage/Year Groups</b>	

*[When are we celebrating? Who will be celebrating? Where will we celebrating? Environment]*

	<b>Resources/ Additional Information</b> <i>[Which ministries are needed? What needs to be prepared?]</i>
<b>Gathering</b> <i>[To become a gathered assembly. To prepare us to participate—to listen and respond]</i>	
<b>Listening</b> <i>[Participating in the Word of God (readings from scriptures, singing the psalms), is common to all Catholic worship.]</i>	
<b>Responding</b> <i>[Our response can be made up silence, reflection, prayer, symbolic action or song.]</i>	
<b>Mission/Going Forth</b> <i>[In our liturgical celebrations we offer praise to God; we are also strengthened in our mission to live as Christ in the world.]</i>	



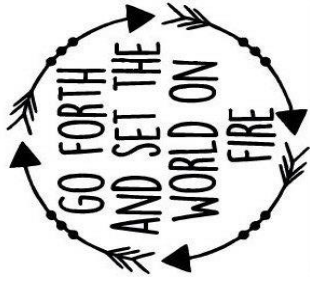
Gather



Respond



Listen

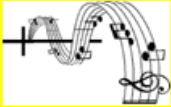


Go Forth




Be still and know that I am God


Listening to a Psalm



Listening to a Hymn




Special Challenge



Bible Reading



Listening to a story



Take something home



Listen to some World News



Listening to a Prayer



Open Prayer



Remember a sentence



Light a candle



Write a Post-it



Listening to Prayer



Sit differently



Watch a PowerPoint



Activity E.G. Art



Play Music



Show a picture / resource / artefact



Act out the Gospel



Write a class Tweet

## Appendix 4 - Progression in Planning and Leading Collective Worship

Year	Provision	Faith Leader Teams
EYFS	<p><b>Adult-Led Worship</b></p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Using the child-led planning sheet (see Appendix 3), adults give children (whole class, group and/or individual) two activities from each of the four elements (G, L, R, GF) to choose from. This increases throughout the year until children are choosing from all options and they begin to suggest their own activity ideas.</p> <p>Throughout the academic year, children become more confident/independent in creating the prayer focal point. This develops into being able to self-choose appropriate religious objects, including consideration of the liturgical season (with adult guidance)</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children.</p>	<p>YR and Y1 Faith Leaders (“FL”) will explore their role by attending FL meetings, closely supported by faith leaders from older classes and the Subject Lead. They will input into class collective worship by feeding back from/into FL meetings, with support. They will be responsible for looking after prayer areas and resources within their classroom. They will try to be collective worship role models in their class.</p>
Year 1	<p><b>Adult-Directed Worship</b> (i.e. adults lead planning with child input and then direct children in leading)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Using the child-led planning sheet (see Appendix 3), children (whole class, group and/or individual) choose activities from each of the four elements (G, L, R, GF). Children are encouraged to suggest their own activities (<i>adults could use the Practical Prayer Ideas for The Classroom booklet to inspire</i>) so that by the Spring Term, they are confident in doing this mostly independently.</p> <p>Children lead different elements of the Collective Worship session as directed by an adult. At the beginning of the academic year, each element (G, R, L, GF) will be focussed on for children to lead and understand how to do so appropriately (e.g.: <i>Spring 1 may be a focus on the ‘Respond’ element and the teacher ensures children truly understand how to proclaim the word of God</i>) Children should be given sufficient time to practise.</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children.</p>	



<p><b>Year 2</b></p>	<p><b>Adult-Directed Worship</b> (i.e. adults facilitate planning and then direct children in leading)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Using the child-led planning sheet (see Appendix 3) and adult-selected focus, children (whole class, group and/or individual), with direction (e.g.: <i>if the child plans to play music for the 'Gather' section, the adult selects the specific hymn/song</i>), plan the Collective Worship session for each of the four elements (G, L, R, GF). Children use a combination of the planning template-suggested activities and their own (<i>adults could share the Practical Prayer Ideas for The Classroom booklet to inspire</i>).</p> <p>Children lead all elements of the Collective Worship session as co-ordinated by an adult. Children should be given sufficient time to practise.</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children. Through teacher-facilitated discussion, children begin to contribute towards planning.</p>	<p>Y2 Faith Leaders will play an active role in class worship opportunities. They will contribute to the development of these opportunities by feeding back from/into FL meetings. They will be responsible for looking after prayer areas and resources within their classroom and begin to make choices about the resources to be used. They will try to be collective worship role models in their class.</p>
<p><b>Year 3</b></p>	<p><b>Child-Led Worship</b> (with adult support in planning and delivery)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Using the child-led planning sheet (see Appendix 3) and adult-guidance for the focus, children (whole class, group and/or individual), with support (e.g.: <i>if the child plans to play music for the 'Gather' section, the adult helps to identify the specific hymn/song</i>), plan the Collective Worship session for each of the four elements (G, L, R, GF). Children use a combination of the child-led planning template-suggested activities and their own (<i>adults share the Practical Prayer Ideas for The Classroom booklet to inspire</i>). Adults model making planning choices that are linked to the chosen scripture and justifying these choices</p> <p>Children lead all elements of the Collective Worship session, supported by an adult. Children should be given sufficient time to practise.</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children. Through teacher-facilitated discussion, children begin to contribute towards planning.</p>	<p>Y3 Faith Leaders will play an active role in class worship opportunities by modelling leadership for other pupils. They will proactively contribute to the development of these and other opportunities by feeding back from/into FL meetings and overseeing development (with support). They will be responsible for looking after prayer areas and resources within their classroom and making choices about the resources to be used. They will be collective worship role models in their class</p>



<p><b>Year 4</b></p>	<p><b>Child-Led Worship</b> (with adult support in planning)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Adults decide the theme of worship opportunities and support children in deciding upon relevant scripture. Children work independently at the planning stage, but prior to delivering their worship opportunities (or during planning), their planning is checked/directed to ensure its relevance to the chosen scripture and theme. Where possible, children will share worship opportunities with other classes in different locations around school and beyond. Pupils will record worship opportunities by completing planning pro forma (starting with child-led planning template and moving onto main planning pro forma)</p> <p>The teacher plans and coordinates all Masses and class assemblies, distributing scripture, prayers etc. to children. Through teacher-facilitated discussion, children increase their contribution towards planning.</p>	<p>Y4 Faith Leaders will play an active role in class worship opportunities by modelling leadership for other pupils as well as beginning to support others when leading. They will proactively contribute to the development of these and other opportunities by feeding back from/into FL meetings and overseeing development. They will be responsible for looking after prayer areas and resources within their classroom and making choices about the resources to be used. They will be collective worship role models in their class.</p>
<p><b>Year 5</b></p>	<p><b>Child-Led Worship</b> (with adult support))</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>Children plan mostly independently are able to justify their planning choices when challenged to do so. Creativity is encouraged. Adults may help to direct more complex parts of worship, such as questioning, so as to ensure themes are explored in depth. Where possible, children will share worship opportunities with other classes in different locations around school and beyond. Pupils will record worship opportunities by completing main planning pro forma</p> <p>The teacher plans and coordinates Masses and class assemblies, distributing scripture, prayers etc. to children. Through teacher-facilitated discussion, children further increase their contribution towards planning.</p>	<p>Y5 Faith Leaders will play an active role in class worship opportunities by supporting other children when planning and leading worship. They will proactively contribute to the development of these and other opportunities by feeding back from/into FL meetings, overseeing development and suggesting next steps. They will be responsible for looking after prayer areas and resources within their classroom and making choices about the resources to be used, as well as supporting children from younger classes in the development of their prayer areas. They will be collective worship role models in their class</p>



<p>Year 6</p>	<p><b>Child-Led Worship</b> (independent)</p> <p>Teacher to explicitly model high-quality in-class collective worship during Autumn 1.</p> <p>By the end of Year 6, most children will be able to plan and deliver creative liturgy and other worship opportunities independently, including selection of a liturgically-relevant theme and scripture. Their choice of supporting resources and artefacts will show creativity and resourcefulness, underpinned by liturgical awareness. They will be able to justify their planning and choice of activities by linking these to their chosen scripture – and make this explicit during delivery (e.g. “We have chosen to display the symbol of the dove because...”).</p> <p>In addition, more able children will be able to:</p> <ul style="list-style-type: none"><li>• lead meaningful, structured discussion of scripture, etc. independently, seeking contributions from their peers and responding to these in a meaningful way.</li><li>• Be particularly creative and resourceful in their planning of worship opportunities.</li><li>• Support peers and younger children in planning worship.</li><li>• Help evaluate collective worship opportunities and make suggestions for future developments.</li><li>• Have considered what collective worship might be like in their future, beyond primary school, and have ideas about how they might wish to pursue it.</li></ul> <p>The teacher plans and coordinates Masses and class assemblies, distributing scripture, prayers etc. to children. Through teacher-facilitated discussion, children contribute towards planning.</p>	<p>Y6 Faith Leaders will play an active role in class worship opportunities by supporting other children (across the school when possible) when planning and leading worship. They will contribute to the development of these opportunities by collaboratively deciding the agenda for FL meetings, monitoring development at whole school level and suggesting ways to implement next steps. They will be responsible for looking after prayer areas and resources within their classroom, suggesting new resources to be used, as well as supporting children from younger classes in the development of their prayer areas.</p> <p>The Y6 FL will play a proactive role in planning, setting up for and delivering whole school worship opportunities. They will be exemplary and prominent role models in all forms of collective worship. They will have responsibility for gathering and recording child and adult feedback after worship opportunities. They will contribute to and influence whole school worship development through regular contact with SLT, including working with the subject leader in developing new worship ideas. At some points during the year, Y6 FL will join worship opportunities across the school, conduct pupil voice questionnaires and contribute to the monitoring and evaluation of worship and action plan for the next school year.</p>
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## Appendix 5 - Evaluating Prayer and Liturgy

## Children's Prayer and Liturgy Evaluation

Name:

Date:

Indicate the type of Prayer and Liturgy that you are evaluating:

- Whole School
- Phase Assembly
- Mass
- Prayer led by my teacher
- Prayer led by someone in my class

What was the focus?

- T – to pray for other people
- A – so that we can have some time to spend with God
- X – to have some time to worship with God
- M – to be calm and to take a second to think about other people
- J – to reflect
- G – when Jesus went into the wilderness to pray and was tempted by Satan for forty days and the angels took care of him.
- R – to forgive and to thank

What did you enjoy?

- C – to have our parents there and to have time with God
- O – I enjoyed getting the names because it's good to pray for different people and not the ones you pray for in everyday life
- C – I enjoyed having moments just to talk to God in our busy day
- A – I enjoyed it when we got to pray for different people instead of our friends
- B – I enjoyed that it was peaceful
- M – I enjoyed it when we had a quiet time because it helped me to focus
- D – I enjoyed that it went quite well
- E – I enjoyed it because it was calm and peaceful and could think about members of my family who have died.
- P – I liked when we prayed holding our hands

What was the message you have taken away?

- N – to pray for other people and not just pray for people that you usually pray for
- R – it's really important to pray to God because it can calm you down
- E – to help others so that they feel welcome

How could this time of prayer have been improved?

- A – by giving everyone a chance to speak
- T – sing some more songs
- A – hold hands to pray
- M – it could be in a more prayerful place like the Church
- T – more stuff on the prayer table like more candles

Other:

- E – it was fun because we get to pray to God
- G – we explored a bit of time with God
- A – it's fun because it's something new
- M – it's really fun to spend time with family and with God

- A – I enjoyed it when we could talk to our parents
- I – we can think about old members of our family
- N – you can mean your prayers
- A – I like that the parents came and when we got the papers to choose someone's name.

## Appendix 6 - Mass responses for children to learn

### The Confiteor

Saying the Confiteor allows us to call to mind our sins. Recalling our faults and sins, in preparation for the unity of the Eucharist, is an ancient tradition in the Church. We recall our common need for salvation and God's merciful compassion.

I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,  
through my fault, through my fault,  
through my most grievous fault;  
therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.

### The Gloria

This joyful prayer - The Gloria - is really a song of praise, a "canticle". The earliest Christians copied the Jewish practice of singing canticles based on Scripture during their liturgy. Examples of these canticles "The Magnificat" and "The Canticle of Zechariah" are two canticles still used in the Morning and Evening prayer of the Church.

In this tradition, early Christian Communities created their own songs of praise. At first, the Gloria was sung only on special feasts, but later it was included in every Sunday celebration.

Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you, we bless you, we adore you, we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King, O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world, have mercy on us;  
you take away the sins of the world, receive our prayer;  
you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit, in the glory of God the Father.  
Amen.

### First Reading

The Word of the Lord

**All:** Thanks be to God

### Gospel

A reading from the holy Gospel, according to...

**All:** Glory to you, O Lord

The Gospel of the Lord.

**All:** Praise to you, Lord Jesus Christ.

### Liturgy of the Eucharist

The prayer over the gifts asks for God's acceptance of our gifts, and expresses our desire to be united with these gifts of bread and wine, which will become Jesus, our Lord.

**Priest:** Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father (*Stand*)

**All:** May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

### Eucharistic prayer

Now we arrive at the most sacred part, the Eucharistic Prayer, the centre and high point to the entire celebration. It is a statement of praise and thanksgiving for God's works of salvation, making present both the body and blood of the Lord and his great actions in our lives.

Recall that since the Apostles were Jews, they brought their familiar religious practices to Christianity. The Eucharistic Prayer is based on the Jewish Table Prayers.

The priest prays to God on our behalf, but as a reminder that we are all offering this prayer, we will enter into a dialogue three times. The first will take place at the beginning of the Preface.

**Priest:** The Lord be with you.

**All:** And with your spirit.

**Priest:** Lift up your hearts.

**All:** We lift them up to the Lord.

**Priest:** Let us give thanks to the Lord, our God.

**All:** It is right and just.

### Sanctus

The Preface, which precedes the response below, praises God the Father for His gifts of creation and redemption. We will enter the prayer again with Isaiah's song of praise, called 'Holy, Holy, Holy' which was the common Morning Prayer in the synagogues and the praise the crowd offered Jesus as he entered Jerusalem on a donkey's back.

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

### Mystery of Faith

The "Mystery of Faith" is the recognition of Christ's three-fold action of Death, Resurrection and Second Coming.

i. We proclaim your death, O Lord, and profess your Resurrection until you come again.

ii. When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.

iii. Save us, Saviour of the world, for by your Cross and Resurrection, you have set us free

### Communion Rite

The Scripture reference used here is from the Matthew 8, which says "The centurion replied, 'Sir, I am not worthy to have you under my roof; just give the word and my servant will be cured.'" The centurion's statement showed his great faith in the power that Jesus had. He believed that Jesus did not need to actually enter his house, but that he had the ability to cure his servant by saying it would be done. Before we receive Jesus at Communion, we must be cleansed of our sins and be in as much a state of grace as we can be.

**Priest:** Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

**All:** Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.