

To love You more dearly

The Prayer & Liturgy Directory

*for Catholic Schools, Academies and Colleges
in England and Wales*



**Prayer &
Liturgy
Directory**

Prayer and Liturgy Directory

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Episcopal foreword

I would like to help us to rekindle our wonder for the beauty of the truth of the Christian celebration, to remind us of the necessity of an authentic liturgical formation, and to recognize the importance of an art of celebrating that is at the service of the truth of the Paschal Mystery and of the participation of all of the baptized in it, each one according to his or her vocation. (*Desiderio Desideravi*, 62)

In these words, the Holy Father Pope Francis expresses his hopes for the faithful and reverent celebration of the liturgy throughout the Church. He invites us to be caught up in wonder and awe at the great gift which is offered by God and received by those who pray and worship through liturgy. He stresses the importance of formation for liturgical participation. He points to the vocation of all the baptised. The words of Pope Francis have a particular resonance in our Catholic schools, where our children and young people are formed in the art of prayer, learn about the mysteries of God, and grow in an understanding of their own unique call to mission. The aim of this Directory is to assist school communities in their endeavours to implement the vision of the Church for prayer and liturgy within their local setting.

The formation of this Directory has been a close collaboration between two departments of the Catholic Bishops' Conference of England and Wales, and we are grateful to all those who have contributed to its drafting and development. In particular, we thank Martin Foster (Liturgy Office, CBCEW) and Prof Peter McGrail (Liverpool Hope University) for directing the project and preparing the text. We salute the time and support given to this work by Philip Robinson, Catherine Bryan, and Nancy Walbank (Catholic Education Service) and by the other working group members: Elaine Arundell (Westminster, NBRIA), Matthew Dell (ATCRE, St Mary's University), Paul Mannings (Liverpool, NBRIA), Jane Porter (ACCE, Cardinal Newman School, Luton), and Peter Ward (NBRIA).

The creation of the Directory was informed and enriched by two online consultations which enabled practitioners across the country to help shape the contents and advise how the text should be presented.

In Catholic schools and colleges across England and Wales, teachers and other adult members of the school community have long supported the life of prayer and liturgy within their schools with imagination and dedication. We hope that this Directory will affirm what is good practice, while also setting a high bar to which all can aspire. '[A]ll this richness is not far from us. It is in our churches, in our Christian feasts, in the centrality of the Lord's Day, in the power of the Sacraments we celebrate. Christian life is a continual journey of growth. We are called to let ourselves be formed in joy and in communion' (*Desiderio Desideravi*, 62).

Most Revd George Stack

Emeritus Archbishop of Cardiff
Chairman, Department for Christian Life and Worship

Rt Revd Marcus Stock

Bishop of Leeds
Chairman, Department of Education and Formation

1. Introduction

1.1. The heart of Christian worship

*Through him, with him and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.
Amen.*

These ancient words are solemnly sung or spoken during every celebration of Holy Mass when the celebrant raises the host and chalice high above the altar. This, the conclusion of the Eucharistic Prayer, perfectly expresses the inner dynamism of all Christian worship. 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. This dynamism runs through every part of this Directory and shapes much of what is found here, so here at its beginning we present it in detail.

O God, almighty Father, all glory and honour is yours

When we say that worship is directed towards God the Father, we are acknowledging something about ourselves. Despite what scripture calls ‘the wonder of our being’, we human beings can easily lose sight of our place in God’s eternal plan and narrow our focus to ourselves. To worship is to recognise that we are not the centre of the universe, that our life and all we are is a gift from God, and that our ultimate destiny does not lie within our control. Worship, therefore, involves a fundamental attitude of humility on our part and an openness to the liberation that such humility can bring us:

The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world.¹

Through him, with him and in him

We take a further step along that path of humility when we acknowledge that to worship the Father is beyond our own capacity: we can only enter God’s presence to worship through, with and in the person of Jesus Christ. It is here that the startling uniqueness of the Christian understanding of worship comes into full view: when we enter into worship, we are drawn into the life of the Blessed Trinity itself.

Pope Pius XII, in his 1947 Encyclical Letter on the Sacred Liturgy, *Mediator Dei*, explored the link between the glory given by the Son to the Father, the events of salvation, and the liturgy of the Church. This text laid the theological foundations for *Sacrosanctum Concilium*, the Second Vatican Council’s Constitution on Sacred Liturgy, not least by offering the relationship between the members of the Blessed Trinity and the mission of the incarnate Christ as the starting point for understanding the liturgy. The vision is cosmic in scope. Through eternity the Father gives himself to the Son, and the Son glorifies the Father by giving himself fully to the Father in return. Therefore, everything that the Son is and does constitutes a gift of himself to the Father. It is that timeless glorification of the Father by the Son which is the origin and foundation of Christian worship.

Key to this is *Mediator Dei*’s understanding that the entrance of the Son into humanity was a further expression of the Son’s self-giving submission to the Father, an act of profound humility (cf. Philippians 2:6–7):

No sooner, in fact, is 'the Word made flesh' than he shows himself to the world vested with a priestly office, making to the Father an act of submission which will continue uninterruptedly as long as he lives: 'When he came into the world he said ... "Behold I come to do your will."'2

All Christ's earthly ministry, therefore, can be understood in terms of his self-emptying – summed up in his declaration that he came 'not to be served but to serve and to give his life as a ransom for many' (Mark 10:45). His self-emptying culminated in his sacrifice on the cross. The Incarnation and the Passion, therefore, form a continuum of self-giving that takes in every event of Christ's life: 'All this he does with but a single aim: the glory of God and man's ever greater sanctification.'³ The Catechism reminds us that in the Christian tradition, the word 'liturgy' 'means the participation of the People of God in "the work of God." Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.'⁴ To engage in worship, therefore, is to respond to the invitation to receive God's sanctifying grace.

The Second Vatican Council poetically drew out the significance for humanity of the introduction of the Son's eternal act of worship into time and space:

Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of divine praise.⁵

In the unity of the Holy Spirit

But how does Christ join the entire human community to himself? Through the action of the Holy Spirit, who draws us into unity with one another and with Christ: 'For by communicating his Spirit, Christ mystically constitutes us as his body those brethren of his who are called together from every nation.'⁶ It is precisely as members, therefore, of the body of the Risen and glorified Christ that Christians enter worship. This is true of the simplest prayer which we make on our own or at the start of day in the classroom. It is particularly true in the celebrations of the liturgy of the Church, when the community formally gathers to recall, celebrate, and participate in the saving work of Christ, its Head. The essential dynamism of the liturgy as the centre of all Christian life and worship was succinctly summarised by the Second Vatican Council when it taught that:

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father. Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.⁷

Amen

'Amen' is a Hebrew word which means 'so be it'. At the conclusion of the Eucharistic Prayer the congregation not only affirms the prayer of the celebrant and expresses its belief in what has happened, but each also makes an offering of their own life to God, in union with that of Christ – an offering which is lived out, through God's grace, in a daily life of charity.

The Eucharist contains and expresses all forms of prayer.⁸ The invitation to respond 'Amen' in prayer is the invitation to enter into the same dynamic of affirmation, faith, and offering, whether that prayer is one of adoration, petition, intercession, thanksgiving, or praise.

The saying ‘Amen’ also expresses a desire and willingness to engage in the missionary activity of the Church. *Sacrosanctum Concilium* drew on an explicit link between participating in the liturgy and evangelisation in its fullest sense.

While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit, to the mature measure of the fullness of Christ, at the same time it marvellously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations under which the scattered children of God may be gathered together, until there is one sheepfold and one shepherd.⁹

There is therefore an essential link between a Catholic school’s celebration of prayer and liturgy and the living out of its mission and ethos.

In Catholic schools

Just as Our Lord Jesus Christ is at the heart of all our prayer and liturgy, so too he is at the centre of every Catholic school. His Gospel is the reference point for its ethos and values; he offers the definitive example of the educator. Joining Christ in praise of the Eternal Father and united by the Holy Spirit in making intercession for the world through prayer and liturgy lies at the heart of the daily life of the school. The quality of the prayer and liturgy in school not only gives honour to God but forms the spiritual and ethical life of pupils and staff alike.

1.2. The aim of this Directory

In the language of the Catholic Church, a Directory draws together material from Church documents and applies them to a particular context. This Directory aims to help schools to deepen their understanding of prayer and liturgy in the Catholic tradition. It will provide those responsible for prayer and liturgy with a grounding in the teaching of the Church about these things and a working familiarity with the key principles on which the liturgy is based. It offers guidelines on how to put these principles into practice.

1.3. Who is it for?

This Directory is intended in the first place for all staff who are directly responsible for facilitating prayer and liturgy in their schools. Secondly, it is an essential resource for colleagues who support those facilitating prayer and liturgy in schools.

1.4. How this Directory is organised

After this Introduction, the Directory is divided into three parts:

Part One: this explores the foundations and themes of this document: Catholic schools in England and Wales, and key principles of prayer and liturgy.

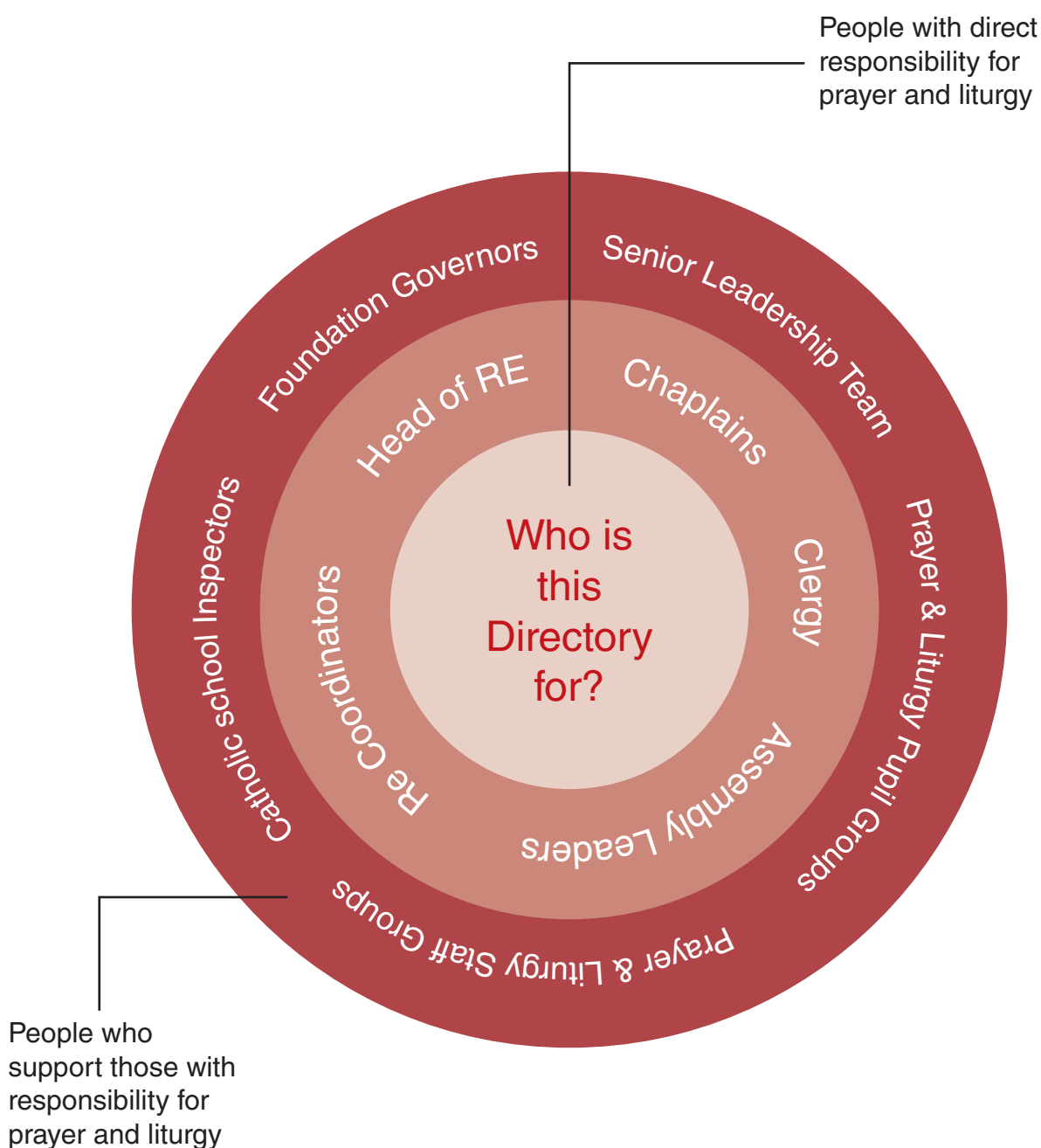
- [1. Introduction]
2. Contexts: *the Church, governance, and social and educational contexts in which the school operates.*
3. Understanding prayer and liturgy: *a thorough examination of the key principles undergirding the Catholic Church’s understanding of prayer and liturgy.*

Part Two: this considers the people who make up the school community and how we facilitate their engagement in prayer and liturgy.

4. The school community: *the overarching roles and responsibilities for prayer and liturgy within the school.*
5. The school community at prayer and liturgy: *the Catholic community and welcoming the presence of other Christians, those from other faith traditions and those of no particular faith.*

Part Three: this develops the principles of prayer and liturgy in the context of the school community.

6. Looking at prayer and liturgy: *the building blocks of prayer and liturgy, including symbol, scripture, music, silence, and space.*
7. Models of prayer and liturgy: *the common structures of prayer and liturgy in the Catholic tradition, including the Mass, Reconciliation, and classroom prayer.*
8. Application: *developing a school prayer and liturgy policy; making appropriate adaptations; preparing, monitoring and evaluating; providing resources.*



1.5. How to use the Directory

It is important that those with overall responsibility for prayer and liturgy in schools engage with the whole document. An understanding of the key principles presented in section 3 ('Understanding prayer and liturgy') is essential background to understanding the more detailed examination of prayer and liturgy which follows in subsequent sections.

Various sections of the Directory can also be used to provide focused guidance on particular aspects of prayer and liturgy. For example, sections could be used:

- in developing school policies and systems
- in directly planning prayer and liturgy
- as a focus for evaluating practice
- in staff formation
- as reference points for Catholic school inspectors to support their judgements.

Part One

2. Contexts

In this part, we review the contexts which shape a Catholic school and therefore affect its prayer and liturgy.

2.1. The Church

The local bishop holds overall responsibility for the liturgical life of his diocese: in how it is celebrated, in exercising regulatory oversight, and in providing formation. That responsibility extends to parishes and schools, including those under the care of religious orders.

The prayer and liturgy that takes place in Catholic schools forms part of the life of prayer and liturgy of the whole Church, but celebrated in a manner that is appropriate for the distinct educational setting of a school. It is not an alternative to, nor can it replace, the prayer and liturgy celebrated in the local parishes.

2.2. The family

Parents are the first teachers of their children in the faith. At the Baptism of their children, parents accept the responsibility of training their sons and daughters in the practice of the faith. Essential to the practice of a child's faith is their understanding of God's love and how to turn to him in prayer. The spiritual life of the school complements the role of the parish in supporting the life of the Domestic Church (home).

2.3. The school

To ensure that the Lord Jesus Christ is at the centre of a Catholic school, prayer and liturgy must be at the heart of its community life. They are essential to the school's Catholic life and mission.

The Catholic school is well aware that the community that it forms must be constantly nourished and compared with the sources from which the reason for its existence derives: the saving word of God in Sacred Scripture, in Tradition, and above all in liturgical and sacramental Tradition, enlightened by the Magisterium of the Church.¹⁰

The community of a Catholic school will generally be inclusive of people who are not Catholics or Christians. This context provides Catholic schools with a unique opportunity to present, in an authentic way, our tradition of Catholic prayer and liturgy, while at the same time providing a welcoming environment for all pupils and staff. In order to respond to this most fruitfully, we are called to understand the tradition of the Catholic faith and maintain an approach that respects the integrity of all members of the school community.

2.4. The tradition of the school

Each Catholic school has its own story of how it came to be and how it gained its name. Catholic schools were usually built by a Catholic community whose vision for the education of their children they sought to make a reality in their local area. A number of these schools were founded

by members of religious orders, who not only provided the land and buildings but also bestowed a distinct charism upon the school. The charism can be described as the spirit of the religious order, which for many schools can have an influence on the pattern of prayer and liturgy. This Directory can be a tool to help all schools strengthen their unique spiritual heritage, as part of the rich breadth of Catholic education.

2.5. Social

Catholic schools exist in very varied contexts across England and Wales, from inner-city urban areas to small rural communities. Similarly, the composition of the school community – pupils, staff, governors, and their respective families – varies from a very high proportion of Catholics to contexts where Catholics constitute a minority. The communities from which pupils, staff, and governors or directors are drawn are culturally, ethnically, religiously, and socio-economically diverse to a greater or lesser extent. The local circumstances of each school will influence the manner in which this Directory is received and adopted.

3. Understanding prayer and liturgy

In any school there will be a range of prayer and liturgy: classroom prayer, meditation, assemblies, devotions, special services for times in the school year, and celebrations of Mass and the Sacrament of Reconciliation. Each form of prayer and liturgy will have its own character, dependent on the circumstances, size and age of the group, the place of celebration, and its content.

In this part of the Directory, we will define key terms ('prayer', 'celebrations of the word', 'liturgy') before exploring the theological foundations of all prayer and liturgy – asking what exactly we understand to be happening when the community gathers to pray. This is followed by a discussion of two crucial dimensions of Catholic liturgy: participation and liturgical ministries. Finally, we introduce the question of liturgical formation, a theme which will run through the rest of the document.

3.1. Definition of terms

Prayer, celebrations of the word, and liturgy form a continuum with silent meditation at one end and a celebration of Mass on a Solemnity of the Church (e.g., Ascension of the Lord) at the other. Of course, there are areas of overlap between the categories.



Prayer has been traditionally described as 'lifting up of the hearts and minds to God', which means it involves our whole person – our head as well as our heart.

This definition expresses a fundamental understanding that God is concerned and interested about what goes on in our lives; is due our expression of thanksgiving and gratitude; and responds to us when we express our needs. This basic dynamic of recognition, thanksgiving, and intercession forms the core of all prayer and liturgy.

It is wholly appropriate that communal prayer forms an essential dimension of life in a Catholic school. Staff and pupils are invited to recognise God's action in their lives and the life of the school, and in response to express together their needs and those of the whole human family, and to offer thanks for all that is good. Communal prayer takes place, for example, at the beginning or end of the school day, in the classroom, or at a staff meeting.

Such prayer times will have a clear, simple structure. Texts used may include familiar prayers as well as prayers written for the occasion, but there is also scope for spontaneous prayers, for example, intercessions. Long-standing Catholic devotions, such as the Angelus or the Stations of the Cross during Lent, can also be suitable. Giving space for appropriate silence forms part of the prayer.

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.

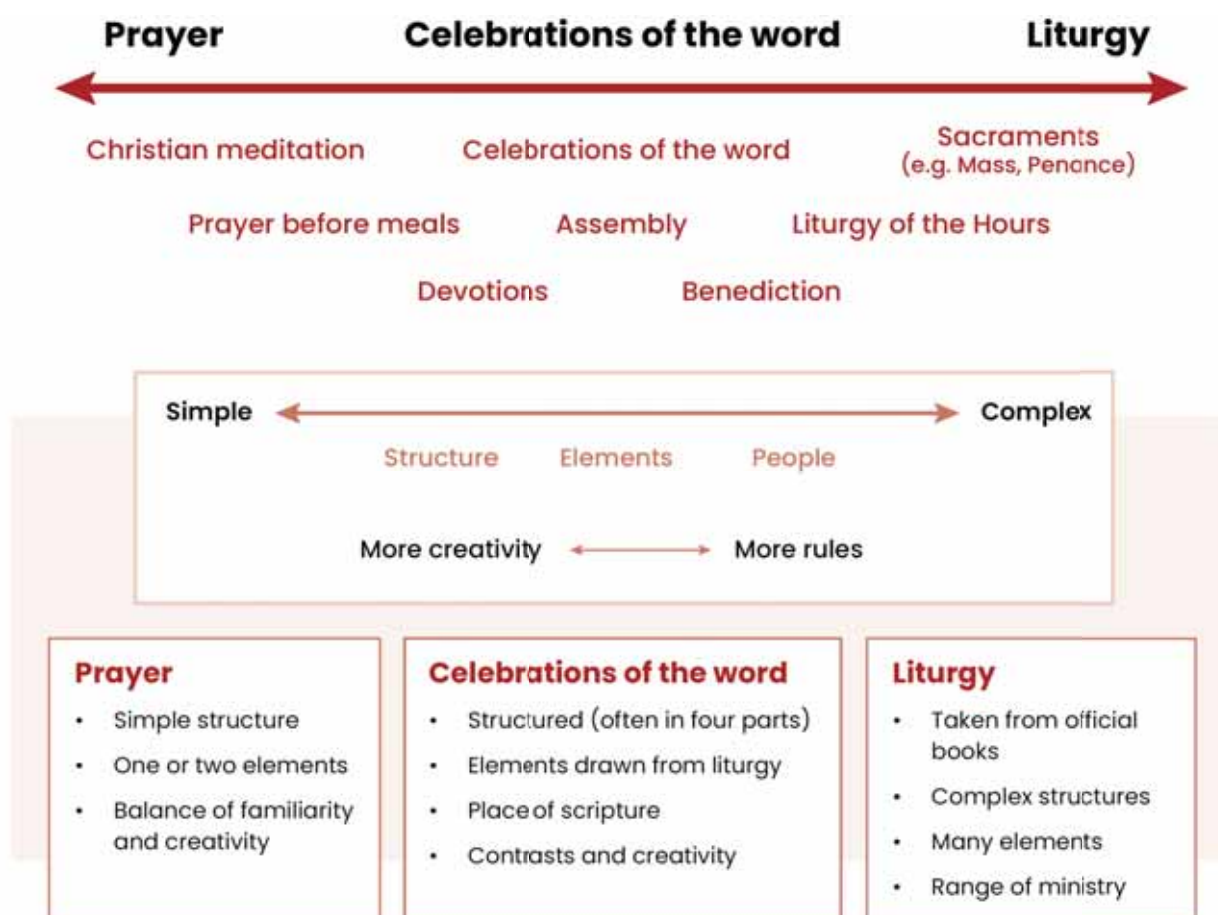


Celebrations of the word As the time allotted to prayer lengthens and the number of people involved grows, there is a corresponding need for more formal structures. The term 'celebrations of the word' is used in this Directory for celebrations which are created for the school community and not directly taken from the liturgical books of the Church.

These celebrations will take many forms, but the common element is the proclamation of scripture. These include assemblies, carol services, and other gatherings of all or part of the school community for special times and occasions. They may draw upon elements of the liturgy, such as its texts, symbols, and gestures, which help to reinforce their Catholic nature, but the various elements may be used with greater creative freedom than in the liturgy itself.



Liturgy The most familiar forms of the liturgy celebrated in school are the Mass and the Sacrament of Reconciliation. The liturgical books, such as the Roman Missal and the Lectionary, set out the structure to be followed, the words to be spoken, the gestures to be performed, and the symbols to be used when celebrating a liturgy. The possibility for some creativity and adaptation remains but they have to be exercised within the parameters authorised by the liturgical books.



Other liturgies in school may include the celebration of parts of the Liturgy of the Hours, such as Morning Prayer, and Exposition of the Blessed Sacrament.

3.2. Prayer and liturgy: foundations

Person and action of Christ

‘For where two or three are gathered in my name, I am there among them’ (Matthew 18:20). This familiar saying of Jesus provides the starting point for understanding prayer and liturgy within a Catholic school. Whenever we come together to pray or to celebrate the Sacraments or to hear the scriptures, Christ is present and active.

In the Mass, Christ is present in:

- the whole gathered community as it prays, sings, and responds
- the proclamation of the scriptures
- the priest who ministers
- especially and substantially, in the Eucharistic species – the Body and Blood of Christ, wholly and entirely present under the appearance of bread and wine.

When we say that Christ joins us in our prayer and liturgy, we need to think of two things at the same time: he takes to himself the hopes and longings we express in word and action, and he draws us into the prayer that he himself makes before the Father for the whole creation. This means that fundamentally, liturgical participation is about us sharing in the prayer and action of Christ. However, we do not make this happen; rather, it is possible only because the Holy Spirit is also at work, drawing us and Christ together in prayer and liturgy.

Therefore, Catholic prayer and liturgy is always:

- Christological: it is centred on Christ
- Trinitarian: we pray to the Father through the Son in the Holy Spirit.

Paschal Mystery

The Christ who is present in our prayer and liturgy is the risen and glorified Jesus. He made his entire life a gift to God the Father, which culminated in the offering of himself on the cross. With his resurrection the renewal of humanity begins, and in his risen glorified body he points to the destiny of all creation. The Church has a technical term for the journey of Christ through his birth, life, suffering, death, resurrection, and ascension: the ‘Paschal Mystery’. ‘Mystery’ here does not mean something unknown, but rather something which has been revealed which we cannot wholly grasp or understand until it is completely fulfilled – this is God’s plan for salvation.

The Paschal Mystery is the core content of all prayer and liturgy. This does not mean simply that we remember it as something that happened in the past. The Holy Spirit awakens the memory of the Church and makes present, in time and space, God’s saving actions. ‘The work of our redemption is continued, and its fruits are imparted to us, during the celebration of the Liturgy.’¹¹ The power of the Holy Spirit is transformative, moulding us by grace to share more deeply in the life of the risen Christ. Whenever we gather to celebrate, we are not only remembering Christ’s actions in the past, but we are also looking towards the future transformation of all things by the Spirit. Indeed, that transformation, which is cosmic in scale, is already taking place in us.

For Christians, this process of transformation begins at Baptism. The use of water symbolises not only a washing away from sin but also, and more fundamentally, a plunging into the Paschal

Mystery: because the waters of Baptism symbolise the tomb of Christ, the Sacrament brings us into a close identification with him and his mission. Our Baptism speaks of our willingness to associate with the gift he made of himself, and which reached its culmination in his death. At the same time, it speaks of the new life we live with him and our hope that we too will rise from the dead. Our whole life from this point on is a dying to selfishness and individualism, and an opening to union with God and others. As our life progresses along its highs and its lows and ultimately towards death itself, we experience all and find meaning and hope in all through the lens of Christ's gift of himself to others, his death, and his resurrection.

This means that Catholic prayer and liturgy:

- engages with the deepest human realities – joys and hopes, fears and sorrows
- points away from darkness to light, from sin to redemption, from death to new life – in other words, it is about God's plan for salvation
- is animated by the Holy Spirit, who makes real in our lives the fruits of the Paschal Mystery we recall and celebrate.

This is expressed in the Prayer over the Offerings on Maundy Thursday:

*Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord.*

Prayer, liturgy and the Church

Prayer and liturgy form close bonds of unity between those who gather to pray and celebrate – we can see this very clearly in those liturgies that are celebrated at important points in the life of the school community, such as a school's patronal feast day or Masses celebrated for pupils when leaving their school. However, prayer and liturgy always look beyond the circle of just those who are present.

This sense of always belonging to a larger community becomes clearer if we return to the theme of baptism. None of us is united to Christ as just an individual or in any one particular community. As we are drawn into union with him, we are drawn into union with all those baptised by the Holy Spirit. This union with Christ is so intense that Saint Paul describes it in terms of the human body – Christ is its Head and we are its members. This corporate reality finds expression whenever we engage in prayer and liturgy. We do not pray or celebrate liturgy as individuals, even when we are on our own, but as members of the Church. In a real way, the whole Church is part of our prayer.

When we pray as a community and when we celebrate the liturgy together, this deeper reality becomes visible.

- Classroom prayer, year assemblies, and school liturgies are all acts of the Church.
- Therefore, the Church bears a responsibility for these acts and how they are celebrated.

Documents of the liturgy

The Church's responsibility for how the liturgy is celebrated is found in its liturgical books, such as the Roman Missal. At the beginning of each liturgical rite there is a General Introduction or Instruction. This gives a theological overview of the Sacrament or other rite, a practical description of the celebration and the various available options, and an indication as to what adaptation is possible. Such documents are *executive* as they offer principles, norms, and fundamental guidance.

Other documents are *interpretative*. They explain how the principles are applied in particular circumstances. An example would be the Directory for Masses with Children, which takes the principles found in the Roman Missal and offers adaptations for when the Mass is celebrated with children.

Both these types of documents can come from different levels of the Church: the Holy See, the Conference of Bishops, or the local bishop. This Prayer and Liturgy Directory is a document of the Catholic Bishops' Conference of England and Wales. It draws on a range of Church documents to establish principles and good practice, and to offer guidance for the celebration of prayer and liturgy in schools in England and Wales.

3.3. Participation in the liturgy

Participation

A key concept in the renewal of the Church's liturgy is 'participation'. The Church desires that participation in the liturgy should be 'full, conscious and active'.

Before we ask what kind of things people are doing in the liturgy, we need first to look at the verb 'to participate'. Participation in the ritual of the liturgy is not an end in itself – we always participate 'in' something. Fundamentally, to participate in the liturgy is to participate in the Paschal Mystery. Each time we celebrate, the Holy Spirit deepens our participation in Christ's redeeming work and gives us the grace to share daily in his life and mission.

Our experience and understanding of what we are about, however, will vary due to our age, development, and the circumstances in which we gather. So participation can never simply be action. It is also about the engagement of hearts and minds, the imagination, memory, and will – it plays out in the choices we make and the actions we take as a community and as individuals. Participation is therefore both interior and exterior, and there is a close interplay between the two. For example, in the Universal Prayer (Prayer of the Faithful/Bidding Prayers), the reader invites us to pray for those who are sick, and then we keep a silent pause. In that silence we bring to mind members of our family and friends who are ill and so we respond: 'Hear our prayer.'

So, what about 'full, conscious and active'? These three terms express the underlying attitude of mind and heart that a person brings to the liturgy. This attitude is rooted in how each person approaches life itself. These aspects – full, conscious, and active – are not separate, but work together.

- To participate 'fully' means appreciating that the whole gathered community is involved (as well as the wider Church); on an individual level, that the whole person is engaged through body, mind, and spirit; and that the individual is also sharing in the work of the whole gathered community (as well as of the wider Church).
- To participate 'consciously' requires that the individual has an appreciation of the meaning of what is happening and has a glimpse into the mystery. Therefore the liturgy should be appropriate to the participant's age and development.
- To participate 'actively' means to enter the liturgy with an openness to God's grace, so that the encounter between Christ and his people in the celebration can change us and have a direct impact on the way we live our lives in the future. From this it becomes clear that the term 'active' here is used in a very different way to when it is found in educational terms such as 'active learning'.

Fostering good liturgical participation requires preparation and catechesis, helping everyone understand their role within the whole celebration.

Ministry

The effective celebration of prayer and liturgy needs individuals and groups to assist with liturgical ministries in different ways. For those who assist to lead/pray/sing/serve worthily and well, they will require not only immediate preparation for the task in hand, but also longer-term formation to undertake these roles. A key dimension of the role of a liturgical minister is to help engage the participation of the liturgical assembly, that is, all those who are gathered to celebrate.

Liturgical assembly

The 'liturgical assembly' is a technical term used by the Church to refer to all those who participate in the liturgy. This can include ordained ministers, such as bishop, priest, and deacon, those with specific roles (such as reader or server), and the entire congregation. Christ is present when the liturgical assembly gathers. He is present throughout the liturgy in its actions and prayers: in the Sacraments, in his word, in his ordained ministers, and when the Church prays and sings.

Many parts of the liturgy are shared by the assembly together. All are called to sing and pray together, to listen and to respond to the word proclaimed. As Saint Paul recognised, there is a radical equality at play here which is founded on the common baptism of those present: the pupils and staff come before God on an equal footing.

At key times during the school year, parents and others may also be present at liturgical celebrations. They are not just there as spectators but as participants in their own right. As such, it is important that their presence is acknowledged, and they are provided with the means to participate.

- Christ is present in the praying and singing of the liturgical assembly.
- The Holy Spirit draws the assembly together in response to God's invitation.

Liturgical ministries

For prayer and liturgy to take place, specific people need to assist with particular roles, for example as a server, reader, or musician. Their involvement requires more of them than the routine performance of a task. For example, it is not enough that a reader can deliver the text clearly so that it can be heard (though this is essential). They also need to communicate something of the meaning of the text so that its message may also be received, and therefore they are inviting the group to participate in and respond to the word proclaimed. Such roles are acts of service to the praying community and to the liturgy. It is, therefore, appropriate to speak of them as ministries.

Those who assist in the liturgy, whether by leading, reading, or singing, serve by facilitating the participation of all who are present at the liturgical assembly. They should be well formed and properly prepared because it is important in our worship of God that we offer something which is worthy. Those who assist with a liturgical ministry are themselves, first and foremost, members of the liturgical assembly; so when they are not undertaking their role they model good participation, for example, by listening attentively to the readings.

Allocating roles, such as reading or leading intercessions, should not be treated as a means of distributing tasks to pupils and staff in order to generate participation.

Roles

There will be a number of ways in which pupils and staff can assist with the celebration of prayer and liturgy. The following list is not exhaustive but may act as a prompt.

Leaders of prayer

- Ordained presider
 - Bishop
 - Priest
 - Deacon
- Lay leader
 - Celebrations of the word
 - Classroom prayer

Preparation

- Those who prepare the liturgy for celebration
- Those who prepare other ministers for their role
- Those who prepare the space/prayer focus
- Sacristans
- Welcomers
- Preparation/operation of participation aids

Word

- Instituted lectors
- Readers of sacred scripture
- Readers of intercessions
- Homilist

Service

- Deacon
- Instituted acolytes
- Altar servers
- Extraordinary ministers of Holy Communion
- Procession with gifts
- Those who distribute blessed ashes

Music

- Director of music
- Instrumentalists
- Choir
- Cantor

There are many opportunities for pupils and staff to serve their community. Those responsible for prayer and liturgy should encourage the baptised members of the school (staff and pupils) to exercise when appropriate the various ministries that flow from their Baptism. It is important that they receive formation in the roles they undertake. Wherever the number of ministers makes it possible, those entrusted with these ministries should be representative of the whole school community.

Where a school joins with a parish for the celebration of Mass, suitable consideration should be given as to how the liturgical ministries might be shared.

Ministerial formation

Good formation has three dimensions:

- Fostering an age-appropriate appreciation of the liturgy and especially of the elements involved in a person's particular role.
- Developing the necessary technical skills to perform that role.
- Encouraging a person's understanding of service and prayerful engagement for their role in the liturgy.

In addition to appropriate time being set aside for the celebration of liturgy, it is important to dedicate time to formation and rehearsal so that those with particular ministries are helped to prepare adequately. This will include the opportunity for spiritual reflection as well as practical rehearsal, and allow pupils to assist with confidence and skill.

There may be budget implications both for the formation itself and for the time given over to it. Formation may involve the service of those with expertise from outside the community, for example, the diocesan Liturgy Commission, local clergy, or parish liturgical ministers. Those leading formation should observe any relevant diocesan policy or refer to diocesan guidelines on good practice.

- Liturgical ministries serve the liturgy; through their ministry, they facilitate the participation of the liturgical assembly.
- Liturgical ministers should receive appropriate formation so that they exercise their role worthily.



Formation in prayer

Alongside the particular formation required for liturgical ministers, it is important that the school community is offered formation in prayer and liturgy. This comes first through experience, followed by reflection.

The Directory for Catechesis states:

Prayer is, first of all, a gift from God; in fact, in every one of the baptised 'the Spirit himself intercedes for us with sighs too deep for words' (Rom 8:26). Catechesis has the task of educating the believer for prayer and in prayer, developing the contemplative dimension of Christian experience. It is necessary to teach them to pray *with* Jesus Christ and *like* him: 'To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples, and which is the model of all Christian prayer.' This task implies the teaching of both personal prayer and liturgical and community prayer, initiating the believer into the *permanent forms of prayer*: blessing and adoration, petition, intercession, thanksgiving, and praise.¹²



Liturgical formation of the school community

Participating in prayer and liturgy involves learning a set of actions, ideas, and habits that ideally takes place across the home, school, and parish partnership and over a number of years. This learning is progressive and lifelong. Prayer and Liturgy Coordinators, therefore, should ensure not only that formation is provided according to the age and capacity of the children, but also that adult members of the school community have access to appropriate formation. Because it flows into personal choices and broader habits of discipleship, liturgical formation is not simply a matter

of religious education. While it involves engagement with pedagogical content (e.g., learning the structure of the Mass), it also has a catechetical element (responding personally to the word proclaimed and the invitation to Communion).

Liturgical formation has three dimensions, most simply expressed as before, during, and after prayer and liturgy.

Before

Formation before the celebration of prayer and liturgy prepares the pupil to participate. This involves developing their understanding, possibly giving them practical information, and familiarising them with key elements such as chants, responses, and gestures. Take care to avoid setting up experiential expectations (e.g., 'you will feel ...') as each person's response will be different.

During

The celebration of prayer and liturgy is itself formative. There is an intrinsic link between the faith we profess and the prayer which is offered. We celebrate what we believe, and we believe what we celebrate. Therefore, the celebration of prayer and liturgy can help to deepen faith and inspire good works.

Prayer outside the liturgy can draw on elements of the liturgy as a way of introducing them experientially to the pupils. For example, establishing a rhythm of prayers of thanksgiving across the year (e.g., harvest, exams) develops a communal habit which naturally feeds into the celebration of the Eucharist and especially the Eucharistic Prayer.

After

Reflection is a key follow-up to liturgy, and it is also important to provide an opportunity for the pupils to reflect together on the celebration. The technical term for this post-celebration reflection is 'mystagogy', which means 'going deeper'. Mystagogy entails enabling the pupils to think about the experience of the celebration, and inviting them to consider any implications for their life of faith and action in the world.

- Participation in the liturgy is a matter of lifelong learning. Each time we celebrate, we are formed to participate more completely, which in turn forms us to participate more fully in the life and mission of the Church.
- The habit of mystagogical reflection, thinking about our participation and how it affects how we live, is an essential part of the life of the disciple.

Part Two

4. The school community

The school community is made up of many different parts, each of which has a bearing on the way that prayer and liturgy take place in the school. In this section, we consider how the different responsibilities held by various categories of people play a role in shaping and facilitating prayer and liturgy.

4.1. Governance

Legal requirements

Within maintained schools and academies, there is a legal requirement for an *act of collective worship* to take place daily.¹³ Those responsible for the governance of schools with a religious character are legally required to ensure that collective worship is provided and is in accordance with the trust deed or religious designation of the school. In Catholic maintained schools and academies, this daily requirement will be fulfilled variedly as described in this Directory.

In schools where this legal requirement holds, parents can choose to withdraw their children up to Year 11. Sixth-form pupils can themselves choose to withdraw.

Within our Catholic schools

In all Catholic schools (maintained, academies, independent, non-maintained special, sixth-form colleges), prayer and liturgy are integral to the spiritual life of the school and to pupils' moral and spiritual development. Taking part in daily prayer and liturgy helps build community cohesion by creating a consistent structure around the core values and symbols of Christianity. Prayer and liturgy are, therefore, an important part of a Catholic school's distinctive character. They are integral to the Catholic identity and life of the school, and they would take place in all Catholic schools, whether or not schools were required by statute to provide collective worship. Notably, too, pupil participation and engagement in prayer and liturgy are crucially important criteria in the diocesan inspection of Catholic education.

Therefore, we have replaced the term 'collective worship' with the phrase 'prayer and liturgy', which more fittingly describes its role in a Catholic school.

The bishop entrusts his responsibility for prayer and liturgy to the governors and headteachers. It is their responsibility to ensure that it is in accordance with the rites, practices, discipline, and liturgical norms of the Catholic Church.

In practice

Consequently, it is the duty of governors of Catholic schools and colleges, and directors of academies, to direct the promotion, monitoring, and evaluation of prayer and liturgy through the following:

- Agreeing a specific prayer and liturgy policy which reflects the Catholic life and mission of the school.

- Undertaking the periodic review of the policy and implementing any necessary amendments.
- Developing a knowledge and understanding of how prayer and liturgy are underpinned by the liturgical year.
- Understanding the different levels and skills of participation that are reflective of the age and capacity of pupils, and ensuring a strategy is in place for building up these skills of participation as pupils progress through the school.
- Establishing that daily prayer and liturgy is provided for all staff and pupils.
- Participating in the school's prayer and liturgy, where this is practical.
- Ensuring there is professional development of all staff that focuses on liturgical formation and, for relevant staff, planning of prayer and liturgy.
- Overseeing the process for reviewing and reflecting, ensuring the voice of pupils is heard.
- Allocating sufficient financial budgeting.

4.2. School responsibilities in facilitating prayer and liturgy

School leaders

The headteacher is ultimately responsible for the implementation of the prayer and liturgy policy agreed by the governing body or academy board. This is done by having oversight of prayer and liturgy in the school, and ensuring it is understood as central to the school's unique mission and is included in its development plan. They will do this in collaboration with other staff members, who may include a designated Prayer and Liturgy Coordinator, as well as other members of the Religious Education team and/or senior leadership team. As a highly visible group within the school, it is important that the leadership team models good practice as they participate in and lead prayer and liturgy.

Prayer and Liturgy Coordinator

The Prayer and Liturgy Coordinator ensures that prayer and liturgy is organised, led, monitored, and evaluated, providing relevant support and resources for staff and pupils where required. They will be responsible for the development of the Annual Plan of Provision. Coordinators will be expected to have a good working knowledge of this Directory and base their practice upon it. They need to ensure that they keep updated with best practice and ongoing formation through contact with diocesan advisers and others. These coordinators may already have a key role in the school, such as chaplain, subject leader for Religious Education, or headteacher.

Prayer with staff

A Catholic school will offer opportunities for prayer and liturgy not only to pupils, but to staff and governors as well. Praying and celebrating liturgies together on a regular basis offer staff an opportunity to deepen their own spiritual lives and experience different types of prayer. Under the guidance of the Prayer and Liturgy Coordinator, they can also model good practice.

Relationship with parents and carers

The Prayer and Liturgy Coordinator, along with other staff, will seek to keep parents and carers informed about the prayer and liturgical life of the school, including key events. Through the school website, or other media, they can provide resources to help parents and carers to make links at home with prayer and liturgy, and so help to build up the Domestic Church.

Chaplains

In secondary schools and sixth-form colleges, and in many primary schools, the chaplain will fulfil the role of Prayer and Liturgy Coordinator.

Leaders of other curriculum areas

As prayer and liturgy requires participation of the whole body with its senses and abilities, different disciplines and subject areas will therefore be involved. The Prayer and Liturgy Coordinator will need to liaise with other leaders in the school to ensure that prayer and liturgy is celebrated in all its richness.

Teachers and support staff

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.

In the celebration of Mass, staff form part of the one 'liturgical assembly' with pupils, and by their participation, manifested through their body language and response, they go beyond roles of discipline and supervision in providing a model for pupils.

Pupil leadership

Pupils of various ages and abilities can take an active role in organising and leading prayer and liturgy in a meaningful and age-appropriate way throughout the school. In some settings, the school may choose to have a team of pupils whom they form and guide specifically for this role.

Local clergy

Generally, most primary schools will be linked to a specific parish or group of parishes, whereas secondary schools and colleges will relate to a deanery or even wider grouping.

The priests and deacons will play an important role in supporting the spiritual life of the school, in the celebration of the liturgy and its preparation, and in forging links with the wider Church.

They frequently play a significant role in the life of the school as members of the governing body and will often be involved in drawing up the prayer and liturgy policy.

Where a school is served by a number of clergy, they can represent a range of liturgical practices which can be confusing to pupils, especially those involved in liturgical ministries. It is important that all priests and deacons should be familiar with the prayer and liturgy policy of the school and work with the school to establish good common practice in enacting it. Communication with the local clergy will be a key role for the Prayer and Liturgy Coordinator.

4.3. The links between curriculum, ethos, and prayer and liturgy

The Catholic ethos – and its concrete expression in liturgical prayer, assemblies and the teaching of religious education in accordance with the Religious Education Curriculum Directory among other things – is fundamental to our schools, giving them true and lasting value. It should be incarnate in all aspects of school life.¹⁴

In Catholic schools, Religious Education is 'the core of the core curriculum'.¹⁵ Furthermore, each member of the community is strengthened by the school's prayer and liturgy, particularly by the word of God and the Eucharist, and is commissioned to go in peace, glorifying the Lord by their life.

True encounter with Our Lord Jesus Christ can and does take place each and every day within our Catholic schools. All who share responsibility for Catholic education are encouraged to nurture and strengthen their school as a community that exemplifies, in word and deed, the Good News of Jesus Christ, which begins with prayer and radiates out to all aspects of school life.

Everybody in school can do this through their teaching and learning in all subject areas, as well as through their relationships and interactions with others. This means that Christ's presence and our faith in him permeates all that we do: it is not limited to Religious Education lessons or times of prayer. Education across the curriculum puts pupils in touch with the deepest human realities and understanding of the natural world, which flows into their engagement with the word of God and the symbols of the liturgy. For example, engagement with questions of social or economic justice within the curriculum relates to Catholic social teaching and the importance of bringing these concerns to times of prayer; the same opportunities are presented by the study of the environment and the Church's concern about care for creation. This goes deeper than only introducing appropriate intercessions; it impacts on the manner in which schools engage with symbols such as water, bread, and wine in a world in which many are denied access to clean water and sufficient food.

While personal prayer can take place throughout the school day, collective prayer and liturgies may, when appropriate, link to learning in Religious Education and even other subjects. It would be appropriate to pray together during examination times and regularly celebrate achievements in all areas of learning, including those which are extracurricular.

To fulfil the mission the Church is entrusting to you requires that you cultivate a genuine life of prayer nourished by the sacraments.¹⁶

5. The school community at prayer and liturgy



5.1. Our common humanity

The staff and pupils who form our school communities are drawn from a variety of cultural backgrounds and religious traditions. Our schools are enriched daily by the diverse experiences and breadth of perspectives they bring. The respectful recognition of the common humanity which we all share is the foundation for our life together. That recognition is expressed, above all, in a profound respect for the dignity and uniqueness of each human person – which itself is rooted in the fundamental Christian belief that all human beings are created in the image and likeness of God. And it is our shared humanity in which Jesus shared.

The school, thus, is a living embodiment of the key insight of the Second Vatican Council that:

The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, ... are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts.¹⁷

A well-informed empathy is, therefore, a hallmark of relationships within a Catholic school, and flows out from the radical unity that God has created in the human family.

A shared spiritual journey

A key dimension of our shared humanity is the quest for spiritual meaning. Prompted by the Holy Spirit, from an early age all human beings find themselves asking the 'big' questions about how to live a good life, of our place within the cosmos, and of God.

For Catholics, the answer to these questions is to be found in the person of Jesus Christ, the Word made flesh, who 'in the very revelation of the mystery of the Father and of his love reveals humanity to itself'.¹⁸ The example of his life and self-giving death forms the reference point to the questions about how to live life to the full and what our ultimate destiny might be. In practice, this translates into a living witness on the part of the Catholic members of the school: by their words, actions, and attitudes they echo the words, actions, and attitudes of their Lord.

For some others, the response to these questions leads them to a position of agnosticism or atheism. However, many others find a response to these questions in the vast range of religious and spiritual traditions that are represented in our schools.

Catholic schools aim to educate the whole person in body, mind, and soul and to help develop the unique gifts and talents of each individual. For Catholic members of the community, it helps them to live their Catholic life to the full, sharing in the mission of the Church. The school plays a key role in nurturing the discipleship of all its Christian staff and pupils.

More broadly, the school accompanies all its members as each person walks her or his spiritual journey, whatever its starting point. This calls for a knowledge and understanding by the school leaders of the various religious traditions represented in their school, a capacity to facilitate listening and dialogue on the part of all staff, and a respectful openness to the other from all members of the school community. Within this frame, the expectation that our Catholic schools should be authentically inclusive necessarily involves a respect and openness to difference. This will be discussed in detail in *To Follow you More Nearly: The Catholic Life and Mission Directory* (forthcoming).

Prayer, liturgy, and inclusion

In a Catholic school, all corporate prayer and liturgy will be celebrated from within the Catholic tradition, but this does not mean that the fruits of the celebration are limited only to Catholic pupils and staff. Times of prayer can provide a space for all to reflect on their spiritual journey, be nourished by what they see and hear, and be encouraged to live lives in the service of others.

It is important that at certain times during the course of the year, the whole school community comes together to celebrate its collective identity. In Catholic schools it is natural that such events are framed within prayer and liturgy. Such celebrations are best planned with a respectful care for all members of the school community, balanced with a sensitivity to the Church's own liturgical understanding.

The rest of this section explores how a Catholic school can celebrate the liturgy authentically and inclusively, respecting the different religious backgrounds that may be found among its pupil population. In taking this forward, it is helpful to bear in mind three observations:

- It is important to recognise the differences between prayer, celebrations of the word, and liturgy; and to understand where opportunities for creativity are found and how the Church's norms impact the celebration of the liturgy.

- There is no 'one size fits all'. Ongoing dialogue to deepen mutual understanding is essential.
- Irrespective of their formal religious affiliation, the personal religious engagement of both pupils and staff will range from highly observant to non-attending, be it at church, mosque, or temple.

5.2. Members of the Catholic community

Catholic pupils and staff will have different levels of religious literacy and varied personal experiences of, and engagement with, prayer and liturgy. An appreciation of this reality will inform liturgical preparation and participation.

The Catholic community is culturally broad, with pupils and staff in our schools coming from many different parts of the world and cultural traditions. Schools rightly endeavour to reflect this diversity in their prayer and liturgy. Identifying the composition of the school's Catholic community is a first step. This can lead to an exploration of the cultures and experiences represented, what they have to offer, and how they enrich the school's prayer and liturgy – for example, through chaplaincies and local communities.

Drawing elements from the various cultures represented in the school community into prayer and liturgy can be an enriching experience, but needs to be done with sensitivity and understanding. In order to be authentic, it will be true to both the principles of the liturgy and to the meaning such cultural elements hold within their home community.

A number of individuals, who may be found in our schools, stand in a particular relationship to the Catholic community. This relationship is reflected in the manner in which they participate in the liturgy celebrated in schools. In each of these cases, dialogue with parents and clergy is essential.

- Members of the **Eastern Catholic Churches** (for example, the Ukrainian Greek Catholics or the Syro-Malabar community from India) are part of the Catholic Church. They may regularly attend liturgies with their own community, rather than at the local Catholic parish, where they celebrate the liturgy according to very distinctive traditions that can be very different to the Roman Rite. They are, nonetheless, in full communion with us. In school, they participate fully in prayer and liturgy, and exercise liturgical ministries. In these Catholic Churches, children are both confirmed and receive First Holy Communion at their Baptism. This means that they are invited to receive Communion at school Masses, even though the rest of their year group has yet to make their First Holy Communion.
- The school community may include children and young people who are preparing for Baptism in the Catholic Church: those over seven who have been enrolled in the **catechumenate** are called **Catechumens**. Though they have not yet received any of the Sacraments of Initiation (Baptism, Confirmation and First Communion), they are nonetheless considered to be members of the 'Household of the Church'. Until they have been baptised, it would not be normal for them to exercise a liturgical ministry or lead prayers.

5.3. Members of the Eastern Orthodox and Oriental Churches

Distinct from the Eastern Catholics are members of the various **Eastern Orthodox and other Oriental Churches**. While the Catholic Church is not in full communion with them, it nonetheless recognises the validity of their ordained ministries and their sacraments. Eastern Christians may be invited to proclaim the readings at Mass.¹⁹ However, formal visible unity does not exist, and the position of the Catholic Church is generally not reciprocated. Although in theory an Orthodox

pupil may receive Holy Communion at a Catholic Mass, in practice respect for the traditions of the Orthodox Church is vital. In each of these cases, dialogue with parents and relevant clergy is essential.

5.4. Other Christians

The ethos and character of Catholic schools makes them attractive as places of education and of work to people beyond the Catholic community. Thus, many schools also have staff and pupils who belong to other Christian denominations – and who have diverse experiences and expectations of what happens in prayer and liturgy. These staff and pupils may also themselves come from a broad range of cultural contexts, and they can enhance the richness of the school experience.



Prayer and celebrations of the word

All those who have been baptised with water in the name of the Trinity, irrespective of denomination, are joined together in Christ. As sisters and brothers, therefore, it is wholly right that they listen to the word of God and pray together whenever the school gathers for prayer and liturgy.

In prayer and celebrations of the word, there is great scope for other Christians to take distinct roles – for example, by reading from scripture or leading the Intercessions.



The Sacraments of the Eucharist and Reconciliation

Other Christian staff and pupils are invited to participate in the celebration of the Sacraments of the Eucharist and Reconciliation through joining in the prayers and music, listening to the word of God, and sharing in the postures and gestures of the liturgical assembly. Their participation is also internal, as what is being celebrated engages with their own faith.

Sadly, the unity between the Catholic Church and other denominations is not complete. As the Second Vatican Council taught, 'there exist important differences in these Churches and ecclesial communities from the Catholic Church, not only of a historical, sociological, psychological and cultural character, but especially in the interpretation of revealed truth'.²⁰

Consequently, the participation of non-Catholic Christians cannot extend to receiving Holy Communion or sacramental absolution at a service of Reconciliation (except in the limited circumstances noted above regarding members of the Eastern Orthodox and other Oriental Churches). The Catholic Church holds that the liturgy expresses what the Church is and what it believes. There is, therefore, an intrinsic link between unity in faith and sharing in the Sacraments.

In addition, this link between the communion of the Church and the celebration of the Sacraments has broader implications. The entire celebration forms a whole, so that the proclamation of the scriptures flows through the General Intercessions into the Eucharistic Prayer and the reception of Holy Communion, which are inextricably linked in an indivisible manner. Therefore, the Church anticipates that only those who normally receive Holy Communion at Mass be invited to proclaim the word of God, for example. This teaching is found in the Ecumenical Directory published by the Vatican in 1992. On exceptional occasions and for a just cause, the diocesan bishop may give permission for a Christian from another denomination to proclaim the scriptures at Mass.²¹

Great sensitivity is required because other Christian denominations follow inter-denominational liturgical disciplines that differ from those of the Catholic Church. For example, the Church of England admits all baptised Christians who are in good standing with their own

church – irrespective of denomination – to Holy Communion, whereas the Catholic Church generally only admits those who are in full communion with it.

5.5. Members of other religious traditions

People from other religious traditions, such as Islam, are also drawn to our schools' distinctive ethos and respect for faith in an increasingly secularised society. Their family origins will come from different parts of the world and cultural traditions. For example, there may be considerable cultural diversity between African Muslims and those whose roots lie in the Indian subcontinent.

Pupils from other religious traditions and their families make a vital contribution to the life of our schools by broadening our worldview, by the example of their fidelity and care across generations, and by the integration of their faith and family life.

Respecting difference

The various faith communities will also hold differing attitudes towards engaging in prayer and liturgy that have a Christian basis. For Muslims, for example, any reference to God as Father, to the Trinity, to the divinity of Christ, or to the salvific nature of the death of Jesus is incompatible with their faith. An equivalent would be to require Catholics to engage in a form of prayer which explicitly denied the divinity of Christ. Jewish families would have similar problems with the person of Jesus as the Christ (the Messiah) and with language that refers to the 'Old and New' Testaments. Across Judaism and Islam, there are very different understandings of scripture and revelation to those held by Christians. Therefore, to invite students from other faiths to read the scriptures, to lead or assent to Trinitarian prayers, or to make the sign of the cross, is to ask them to step outside that which is believed and considered acceptable by their own religious tradition.

The importance of dialogue

The Catholic Church is committed to dialogue with members of different religious traditions at all levels. Where schools have pupils from other traditions, it is important that there is dialogue with the families, and local religious leaders where possible. Such dialogue helps the school articulate and implement a clear position on the presence and involvement of members of other religious traditions in its prayer and liturgy. This dialogue is ongoing. It takes place when families apply for school places at different levels, and also recognises that the pupils themselves will be on a faith journey and may change as they get older.

Pope Francis provided three fundamental guidelines to help dialogue, 'the duty to respect one's own identity and that of others, the courage to accept differences, and sincerity of intentions. The duty to respect one's own identity and that of others, because true dialogue cannot be built on ambiguity or a willingness to sacrifice some good for the sake of pleasing others. The courage to accept differences, because those who are different, either culturally or religiously, should not be seen or treated as enemies, but rather welcomed as fellow travellers, in the genuine conviction that the good of each resides in the good of all. Sincerity of intentions, because dialogue, as an authentic expression of our humanity, is not a strategy for achieving specific goals, but rather a path to truth, one that deserves to be undertaken patiently, in order to transform competition into cooperation.'²²



Presence at prayer

Pupils and staff from other faith traditions will bring to prayer in school, alongside their Christian colleagues, their 'joys, hopes, sorrows ...'²³ and those of their families and communities. Part of the

service the Christian community gives to humanity is to make those prayerful intentions our own. This is an essential dimension of walking alongside others on their spiritual journey.

In times of prayer, it is wholly appropriate to invite students and staff to reflect in silence together on their needs and the needs of the world, and to name those intentions out loud when invited. A suitable response might be found in the Christian tradition, perhaps taken from the Book of Psalms. This can respect both the integrity of the individual and the Catholic nature of the school. At the same time, the school respects the religious integrity of its non-Christian students by refraining from asking them to say the responses and prayers, to sing, or to perform gestures (for example, making the sign of the cross) that do not correspond to their own faith.



Presence at celebrations of the word and liturgy

Times of prayer offer considerable scope for the engagement of all pupils of all religious faiths by sharing their hopes and needs. As members of the school community, it is important that they are included in the more formal expressions of prayer and liturgy itself.

However, by their nature, these celebrations and liturgy are likely to bring into relief the difference between these pupils' religious faiths and that of the Catholic community. This presents for many schools a dilemma: on the one hand, these events can be powerful expressions of the school community's corporate identity; on the other hand, the question of how to include non-Christian pupils and staff in a fully Catholic celebration, in a mutually authentic manner, becomes pressing.

At the most human level, we invite all who are present at celebrations of the word and liturgy to engage in four related actions:

1. To be present: pupils bring themselves to the celebration, with all that is going on in their lives and in the world. Being alert to this is the first step in engaging with any form of worship.
2. To experience: to engage in what is happening through the senses – at the most basic, to see and to hear.
3. To reflect: to ask what has been experienced, and what it means to their lives.
4. To respond: to ask how to take forward what has been experienced into living a good life.

Taken together, these actions map out the way in which a liturgical celebration can mark a stopping-point on a spiritual journey. Depending on their religious faith, Catholics, other Christians, members of other religions and faith communities, as well as non-believers, will engage in these actions in different ways, and the explicit religious content of the event will assume different meaning and weight.

In celebrations of the word and liturgy, pupils of other faith traditions are invited to share these actions. Though they are unable to join in prayers, songs, and responses which are grounded in the Christian tradition, they can support the prayers of others through their respectful presence.



Leading prayer

In Catholic schools, staff drawn from other religious traditions are committed to supporting the Catholic ethos of the school and the spiritual journey of the pupils. They often provide a witness to living faith that becomes more important as schools struggle to recruit Catholic teachers.

The clear link between ministry and faith means that it is inappropriate to ask someone who is from another religious tradition to perform a liturgical ministry.

A class teacher who belongs to a different faith tradition can facilitate classroom prayer even if they cannot with integrity lead it. The support of the school's Prayer and Liturgy Coordinator would be important in this situation to support the teacher and to ensure that the class experiences the full range of Catholic prayer.

Other opportunities

It is never appropriate to incorporate texts, objects, and ritual practices from other religions into Catholic prayer and liturgy. However, in an assembly, which takes place outside the context of prayer, schools may consider the use of non-Christian scriptures from different religious traditions on a theme, such as peace or justice.

With older pupils and staff of different religious traditions, it may be helpful to provide opportunities outside prayer and liturgy to thoughtfully read their scriptures together.

The 1986 Assisi meeting provides an insight into how members of different faiths may come into each other's presence for prayer. The clear distinction is made at such events that we do not come to pray together, but we come together to pray – each respectively listening to each other. Such events are usually seen as out of the ordinary, and in a Catholic school this subtle distinction may be hard to grasp without the danger of syncretism.

The practice of Christian meditation might provide a space for pupils and staff of all backgrounds to share time together.

How we respond to the worship needs of pupils and staff drawn from other religions is outside the scope of this Directory and will be covered in *To Follow you More Nearly: The Catholic Life and Mission Directory* (forthcoming).

5.6. People of good will

Many people today do not profess a religious faith, but have not embraced a clearly articulated atheism. While not having a clear set of beliefs, they are often sympathetic to believers. They would frequently use the word 'spiritual' to describe their outlook. Often, this group will be strongly represented among staff and older pupils.

The broad provisions of the sections 'Presence at prayer', 'Presence at celebrations of the word and liturgy', and 'Leading prayer' (in 5.5) for staff and pupils of other faiths may be applied here. They can be invited to be present and reflective at celebrations, and, where their own integrity allows them, they may lead classroom prayer.

Some staff may be atheists. They may have a strong opposition to religious practice and belief and would not feel in a position even to facilitate the prayer of others. Their beliefs should be respected. Sixth-form pupils who are atheists may choose to withdraw from prayer and liturgy.

Open and respectful conversation on the part of the school and its pupils and staff members is vital.

Part Three

6. Looking at prayer and liturgy

This section sets out the building blocks of prayer and liturgy in the Catholic tradition. An appreciation of each block will assist in the preparation of prayer and liturgy, such as the Mass, which is addressed in Part Four of this Directory.

There is first a consideration of the key elements of ritual, scripture, symbol, body, and silence. This is followed by an overview of the place of music in prayer and liturgy. Then follows an exploration of time and season. Finally, there is consideration of the physical and material aspects of the liturgy.

6.1. Key elements of prayer and liturgy

Ritual

Ritual is a fundamental human activity. The word designates a structured group activity that uses words, gestures, symbols, and movement that have been used by others over time. Human beings use rituals to express some of the things that are significant to them, such as their shared identity. Rituals highlight the things that are most important to people, and reinforce and pass on the values, beliefs, and inner relationships of their group. Rituals are learned by participating in them.

Not all rituals are religious – schools ritualise key moments in the journey their pupils make during their life in school, and they also highlight the calendar of the school year. For example, the departure of leavers is marked by a cluster of special activities and events. What makes these events different from other structured events (e.g., calling the register or bringing an end to breaktime) is that they have layers of meaning and are not simply routine.

Christianity brings a particular and unique dimension to ritual because of its belief in the Incarnation: the fact that the Son of God assumed a human nature in order to accomplish our salvation. God has reached out to humanity and is encountered in the humanity of Christ. Christian ritual, therefore, takes Christ as its primary focus, believes in his promise to be present where two or three are gathered, and continues to take seriously that God acts in and through the material universe. At the core of the Catholic Church's ritual life, therefore, is the celebration of the Sacraments, which draw richly on symbols taken from the natural world and mark significant changes in people's lives.

Scripture

One of the distinctive aspects of Catholic prayer and liturgy is the centrality of scripture. Scripture has its proper place in all liturgy or celebrations of the word. This is most evident in the proclamation of readings, but will also be found in the prayers we say and the chants we sing. In doing this we open ourselves to listen and respond to God, who is present among us when scripture is proclaimed.

It is not permitted to introduce readings from the sacred texts of other religious traditions in any time of prayer or liturgy, nor can the readings in the liturgy of the word be replaced by non-scriptural material.

For the Mass and other sacramental celebrations, the readings which are proclaimed are found in the Lectionary. This is a series of volumes for Sundays, weekdays, the celebration of the Saints, and other occasions. For some celebrations, such as a holyday, the readings are laid down and may not be changed; on other days there may be a number of choices to be made. Any choice needs to strike a balance between the integrity of the scriptural passage on the one hand and the needs of the participants (the pupils) on the other. The Directory for Masses with Children offers a number of options, such as the omission of a reading other than the Gospel or the shortening of the text. Care should be taken when editing a text so that the reason for it being chosen is not lost.

Pride of place is given to the proclamation of the Gospel. The importance of the Gospel is signified in Catholic liturgy by various actions. These include standing up and singing the Acclamation. Consideration may be given to incorporating some of these actions whenever a Gospel passage is proclaimed in prayer or liturgy.

From the first Sunday of Advent 2024 there will be a new Lectionary for England and Wales. The scripture texts are taken from the *English Standard Version – Catholic Edition* and the *Abbey Psalms and Canticles*, which have been approved for liturgical use by the bishops of England and Wales. From that date, the use of this Lectionary will be the norm for the celebration of Mass and the Sacraments. It is important that pupils become familiar with the proclamation of the biblical text as sacred scripture. Paraphrases of scripture should not be used in prayer and liturgy.

The proclamation of scripture is not a self-contained event. Often, either within the prayer or liturgy or as part of the preparation, scripture will need to be introduced so that pupils understand the context and key phrases or images. These things can also be taken up in a reflection on the reading(s). In prayer and celebrations of the word, it can be helpful for pupils to respond in a variety of ways, such as music, drama or movement, written reflection, or in prayer.

- The proclamation of scripture is essential to the liturgy and celebrations of the word.
- Scripture readings cannot be replaced by other texts.
- When the Gospel is proclaimed, it should be a high point and celebrated with signs of reverence.

Symbol

The use of symbols is central to Catholic prayer and liturgy. Symbols are usually drawn from the natural world – for example, water, light, bread and wine, and oil. In this Directory we distinguish between a symbol and a sign. A sign simply points to one thing beyond itself – for example, a road sign directs a driver towards a particular place. A symbol, on the other hand, is more complex. It can point to several different things at the same time; for example, water is used in the following ways: to cleanse, to hydrate, to nourish, to generate electricity, to destroy, and to take life. Whenever water is used as a symbol, each of these meanings can come into play. So, unlike signs, which need to be crystal clear, symbols are ambiguous. This is a positive thing, because the inherent ambiguity of symbols allows them to convey many different layers of meaning, frequently at the same time. All this, therefore, warns us against always ‘explaining’ symbols and thereby reducing their meaning. The context in which they are celebrated points to the meaning.

Thus, the use of water in baptism picks up on the potential uses of water highlighted above, including cleansing, death and new life, and nourishment. This breadth of meaning gives the symbolic use of water in prayer and liturgy a richness that a simple sign cannot convey. For this reason, there are three basic principles to be borne in mind when incorporating symbols in prayer and liturgy:

- Authenticity: in celebrations of the word and liturgy, symbols are meant to be used. For example, the symbolic use of light is to illuminate, highlight, and provide a clear focus.

Therefore, candles and other lights should have a symbolic function rather than being merely decorative.

- Maintain the focus: within prayer and liturgy, symbols need their own space so that they can speak. It is best to use one appropriate symbol as a clear focus rather than many, which can introduce confusion.
- Generosity: make sure that the symbol is able to engage with and affect the senses of participants. A minimalist approach (a drop of water, a dab of oil, a symbol that cannot be seen) is unlikely to produce the desired impact.

The body in prayer and liturgy

Our participation in prayer and liturgy is not restricted to the words we say and sing, but involves our whole bodies. All our senses can be engaged: by the smell of incense, the splash of water, and the taste of the bread and wine as the Eucharist is received. Through the beauty of art and music, our eyes and ears can be drawn deeper into the mystery we celebrate. Without words, our bodies can be vehicles of prayer.

As with all prayer and liturgy, we do not do these things in isolation. Through the power of the Holy Spirit, our shared actions, and the sounds and movements we make together in the liturgy, not only express and help create our fellowship with one another, but also by grace foster our communion with Christ and with each other. Thus, standing and singing together at the beginning of Mass not only helps us to be a sign of the unity of those who gather, but also to become one body in the liturgical celebration.

There are three aspects to the ways in which our bodies participate in prayer and liturgy:

Movement: liturgy is not static and will involve a number of movements from one place to another. The Mass can be seen as a series of processions (Entrance, Gospel, Gifts, Communion, Sending out).

Posture: in the liturgy, we adopt a number of postures: standing, kneeling, sitting. We do these in common (unless impeded). Each has its significance: standing as a sign of the risen Christ and of reverence; kneeling as sorrow, humility, and adoration; and sitting as a sign of openness and listening. Other postures include bowing and genuflecting, both of which are signs of reverence.

Gesture: the sign of the cross, how we hold our hands in prayer, and the sign of peace are all gestures found in the liturgy. Pupils learn these so that they are comfortable making them and understanding them.

- It is important to be attentive to the physical, embodied aspects of prayer and liturgy.
- Pupils should be confident in the postures and gestures of prayer and liturgy, and use them in expression of their faith and prayer.

Silence

Pauses for silent prayer and reflection play an essential part in any prayer or liturgy. These can be the brief pause between one part and the next; the pause for prayer or petition in the Collect or the Intercessions; longer periods of reflection after the readings or Communion; or sustained periods of silence as found in Christian meditation or Adoration of the Blessed Sacrament.

In each silence there is a purpose, to reflect on what we have heard or experienced and to prepare us for what comes next. It is an opportunity to listen to the Holy Spirit speaking in our hearts. Staff and pupils need guidance on how best to use these times and how to develop their participation in the silence.

- Times of silence should ideally be found in any prayer or liturgy.

6.2. Music

There is a long tradition of sung prayer in the Church. ‘Those who sing well pray twice’²⁴ is attributed to Saint Augustine. Music can be part of any prayer. The singing of an Alleluia, a Taizé chant or a simple response can be included in any time of prayer.

Music is integral to liturgy and celebrations of the word. It is not an add-on but a key element of the prayer. Although the liturgy gives place to solo voices, cantors, groups, and choirs, much of what is to be sung in the liturgy belongs to all those who are present. All are encouraged to participate through singing, and it is a priority of those responsible for the music to ensure this.

Music highlights or gives prominence to the part of the liturgy where it is used. Therefore, the use of music matches the high points of the liturgy. In the Mass, these are the Gospel and the Eucharistic Prayer. Within prayer and liturgy, music has two basic roles: it either accompanies another action (e.g., the Entrance Procession), or it is a ‘rite in itself’ – that is, the singing is the focus of the liturgy at that point (e.g., the Gloria at Mass). It is important, however, to see how the music fits the context of the liturgy. For example, the Responsorial Psalm does not accompany another liturgical action, but it responds to the first reading – here, please take care that the musical setting of the psalm does not take longer to perform than the rest of the scripture combined.

Music plays an important role when it comes to memory. One of the reasons we sing in prayer and liturgy is that it makes texts easier to remember. More than that, music can conjure up memories. We not only associate distinct music with different times of the year and liturgical seasons – Christmas carols, for example – but the music also becomes part of the sound of that season. It might be appropriate to identify a more exuberant Alleluia for use before the Gospel during the Easter season.

Schools should give priority to singing the liturgical texts at Mass and other liturgies above the use of hymns and songs. These texts include the Acclamation before the Gospel, the Acclamations in the Eucharistic Prayer (Holy, Holy; Memorial Acclamation; Amen), the Responsorial Psalm, and the Gloria. This principle also applies to other liturgies and celebrations of the word.

It is not within the scope of this Directory to provide a list of hymns and songs that would form a core musical repertoire for prayer and liturgy in schools. However, concrete suggestions will be posted on the website of the Bishops’ Conference.

Key principles

In considering what to sing there are several factors to consider:

- Fidelity: it is essential that any text that is sung reflects Catholic teaching and understanding of the faith. This does not mean that a song has to offer a complete presentation of a particular doctrine, but it needs to be in accord with the Catholic faith and not contain anything which is directly contrary to it.
- Planning ahead: given the priority to sing the liturgy over singing hymns and songs, it is important for schools to consider the repertoire they need based on when they pray together (e.g., prioritise learning an Alleluia over an offertory hymn). Whether considering the sung parts of the liturgy or the use of hymns and songs, it is important to look ahead to when they might be introduced into the musical repertoire of the school.
- A shared repertoire: for example, using common settings of the parts of the Mass enables pupils and staff to participate more widely within the local diocese. This will involve:
 - using the chants given in the Missal

- making use of recommendations by the diocese, such as liturgical settings approved for publication by a Bishops' Conference
- finding out the repertoire of local parishes, identifying good practice and discerning what might be shared in common.
- Variety: aim to avoid an over-dependence on a single idiom or style of music and text. Schools will draw on chants and hymns which have stood the test of time as well as contemporary compositions. The musical repertoire might also draw upon different world cultures represented in the school.
 - Pupils should be enabled to access the Church's rich tradition of Gregorian chant in Latin or in English.
- Context: those with responsibility for choosing music should ensure that the text and the music fit the context of the liturgy. So, for example, avoid singing hymns about receiving Communion during the Entrance Procession.
- Secular music: music which was not written for use in the liturgy or more widely in Christian worship should not be used in the Mass or other liturgies. Where the text is consonant with Catholic teaching, there may be opportunities to use such music in some forms of celebrations of the word. The same will apply to instrumental music; where there are no words, take care that the music does not have an original context that would be inappropriate for prayer.

Making choices

To assist with choosing music, three kinds of judgements may be used: liturgical, musical, and pastoral.

- Liturgical: is this music right for this moment in the prayer or liturgy? Are the words appropriate? Does the form of the music fit the form of the liturgy? (If the music is accompanying another liturgical action, it lasts as long as the action. If the music cannot easily be concluded at this point but will play for a number of minutes more, there is a mismatch.) In making this judgement, take into account that much devotional music – whether traditional or contemporary (e.g., worship songs) – may have a more fitting place in a devotional context (such as Eucharistic Adoration or a Marian Devotion) rather than in the Mass. In particular, when composed in the first-person singular, worship songs can express a solely individual relationship with Jesus, often to the exclusion of the wider Church or community.
- Musical: is this a good piece of music? Does it set the text appropriately? Can it be sung by the pupils? Within the music being considered, are there opportunities to develop pupils' musical gifts?
- Pastoral: is the music right for this community? Is it suitable for this age group – does it reflect the capacity of the pupils? Is it appropriate for this particular celebration? What can be done to draw on the diverse nature of the community? What links can be made with local parishes to share repertoire and good practice?

Not every school will have access to skilled musicians who can lead, develop, and accompany the pupils in singing. Many schools will make use of recorded music or backing tracks to encourage and support singing. Where these are used, attend to some of the issues raised above – for example, how a piece of music fits a liturgical action, or what can be done when the song for the preparation of gifts is either too short or too long.

Pupils should be able to sing unaccompanied with confidence so that even where there are limited resources, they have the opportunity to experience a variety of music.

Some schools can provide a liturgical choir for a parish church or cathedral. Such arrangements can strengthen the links between the school and the church, and enrich the liturgical, spiritual, and musical life of the pupils and parishioners alike.

- When choosing music for the liturgy, priority should be given to singing the texts of the liturgy, such as the Gospel Acclamation and the Acclamations in the Eucharistic Prayer.
- In prayer and celebrations of the word, opportunities should be sought for regular singing.
- Schools should aim to have a varied repertoire which is suitable for singing in the liturgy, drawing on music which has stood the test of time.

6.3. Times and seasons

Time

The marking and counting of time is part of what makes us human. From the beginning of our lives to their end, we are framed by time. Time is a key element in both human and religious ritual. We mark the beginning and end of lives. Each year we celebrate birthdays, the annual anniversaries of our birth. Time is both cyclical and linear. Each birthday comes round on the same date each year, but we are also one year older. The school year is cyclical: we start afresh in September, looking forward to the familiar shape of the term ahead. It is also linear, as each year marks a pupil's progress through the school. In prayer and liturgy, there are various annual cycles, and through these patterns of repetition, pupils grow. They are a different person on Ash Wednesday this year than they were the year before.

The different units of time shape and affect how we pray.



Day

From the earliest times, Christians have marked the beginning and end of each day with prayer. Prayer in the morning is often about the praise of God, the wonders of the new day and God's creation, and looking ahead to the day with trust in God's guidance. Prayer in the evening is a time of thanksgiving for what God has done for us, a reflection on the day, and a placing in God's hands of our troubles and concerns. The prayer is shaped by the time of day. Early forms of Evening Prayer began with a lighting of lamps, both as a practical need and a reminder that Christ the light was present.



Week

Because Christ rose from the dead on the first day of the week, Sunday is for Christians the 'Lord's Day', on which Christ rose from the dead, and the primary day for gathering as the Church and commemorating the Paschal Mystery in the celebration of the Eucharist. This marked a shift from the Sabbath (Saturday), the day of rest. Sunday is the day of the new creation, a new beginning. Since the earliest times of the Church, Christians have witnessed to their faith in the Lord by participating each Sunday and solemn holyday in the celebration of the Eucharist. This is known as the Sunday 'obligation' and is one of the precepts of the Church. It is a commandment of the Church because it expresses an obligation of love: the love we desire to express for our Lord in return for the love which he showed for us by his suffering and death.

With Sunday at the start, each week can have its own pattern of life as well as prayer.

Liturgical seasons

The liturgical seasons of the year are a reminder that the annual cycles are based not solely on calendars and clocks but upon the cosmos itself. As the earth tilts on its axis as it revolves around the sun, the light of the day lengthens, and days get warmer. Nature responds with growth and new life.

In the northern hemisphere, there is an alignment between the seasons and the shape of the liturgical year. At Christmas, as we pass the winter solstice, light overcomes the darkness; at Easter, the date set by the spring equinox, we celebrate new life.

Application

In prayer and liturgy, we are shaped by a balance of repetition and response. The school day is often marked by prayer at its beginning and end. Other forms of prayer might be celebrated on a weekly basis. There will also be celebrations which mark stages in the school year, and beginnings and endings. Many of these will have repeated elements which are carried from day to day, week to week, and year to year. Prayer can thrive in a familiar structure and with familiar words, but it also needs the injection of different elements so that it remains responsive. How we pray in the morning will be different from the end of the day. How we pray on a bright summer day will be different from one which is grey and wintry.

Annual cycles

We all live by a number of different calendars. A teacher will follow the pattern of the school year, but may also build their recreation time around the fixtures of a sports club they follow, family commitments and anniversaries, or holidays abroad. The different calendars may be very diverse, but they will be interconnected: for example, a holiday abroad to celebrate the golden wedding anniversary of relatives in Canada will not take place during term time.

Schools will also keep a number of calendars. Some will be of the school's own creation; others will be external. These calendars will also shape, to differing degrees, the school's calendar of prayer and liturgy.

The liturgical year

The annual cycle of the Church's liturgical year is centred on Christ and, in particular, on how he has made salvation possible for us. The year is, then, a sequence of seasons which brings into focus the various aspects of the one mystery of salvation in Christ, who is present in his Church.

Lent – Triduum – Easter

At the heart of the liturgical year is the celebration of the Paschal Triduum when we remember the saving Passion, death, and resurrection of Christ on Maundy Thursday, Good Friday, and Easter Sunday. These three days are what Lent is leading up to and Easter is leading away from.

During Lent we make the slow ascent to the holy mountain of Easter. Lent is a time of preparation on two fronts. For those who will be baptised at Easter, it marks the final period of intense spiritual preparation. For those who have already been baptised, it is a time to focus on the promises made in Baptism and to seek Reconciliation, so as to celebrate Easter worthily. The devotional practices of prayer, fasting, and almsgiving are disciplines to help us make the ascent.

The Easter season flows from the Triduum and consists of fifty days of rejoicing and reflecting on what has been celebrated so that one's own faith is deepened (mystagogy). Forty days into Eastertide, the Church celebrates the Ascension of the Lord, which marks the culmination of the Paschal Mystery. Then on the fiftieth day, the season ends at Pentecost.

Advent – Christmas

The central event of this season is the Nativity or birth of the Lord on Christmas Day, when God became flesh and dwelled among us.

Advent is a four-week time of celebration which begins by looking forward to the Second Coming of the Lord and the end of time, and moves through the figure of Saint John the Baptist to contemplate the First Coming of Jesus in preparation for his birth. It is a time when, through the writings of Isaiah and Saint Paul, we reflect on what a world renewed (the Kingdom of God) might look like.

The Christmas season follows on from Christmas Day with the celebration of Mary, Mother of God (1 January) and the Epiphany of the Lord (around 6 January), and ends with the Baptism of the Lord (the Sunday after Epiphany). These are days for reflecting on the meaning of the Incarnation. As the days begin to lengthen and brighten, the Church contemplates the light of Christ as it shone wider and wider: first to shepherds, then to foreigners, and finally (at the beginning of his public ministry) at the River Jordan.

The season of Lent–Eastertide is marked by a definite beginning and end. However, the edges of the Advent–Christmas season are slightly porous. The Lectionary begins to include passages about the end of the world and the Second Coming of Christ in November before Advent formally opens. The very last echo of the Christmas season is the Presentation of the Lord on 2 February.

Ordinary Time

Ordinary Time has two phases: between Christmas and Lent, and after Pentecost to the next Advent. The name Ordinary Time derives from the sense of ‘counted time’ as each Sunday is numbered. The focus of Ordinary Time is the life, mission, and teaching of Jesus as expressed in the three Gospels of Matthew, Mark, and Luke, which are read in the three-year cycle on Sundays.

Saints

The cycle of Saints or ‘Sanctoral’ cycle is another distinct layer in the liturgical calendar. The Church celebrates the memory of people who have revealed Christ to us either in their life or in their death: the Saints and Martyrs. The Church has recognised thousands of Saints and so seeks to shape how they are celebrated. This is done in two ways: by rank and by calendar.

Rank: there are different degrees of celebration – from Solemnity, the most important, through Feast to Memorial, which can be obligatory or optional. The degree of celebration will affect how and whether a Saint is celebrated. Saint Joseph (19 March) is a Solemnity and so has three readings which are given for the day (‘proper’), and the Mass will also include the Gloria and Creed. Saint Nicholas (6 December) is an optional Memorial, so may not be celebrated at all, and at Mass the readings of the weekday might be read rather than the ones which are proper (for the Saint).

The other way of organising the different Saints is by calendar, which has a number of levels:

- General Roman: this is the calendar shared throughout that part of the universal Church which observes the Roman Rite. Though grounded in the history of the Church of Rome, it includes Saints from every continent.
- National: this calendar celebrates the Saints of a nation – for example, the Saints of England or the Saints of Wales. The love of a particular Saint and their relevance may be more prominent in one country than elsewhere in the world. So, the Welsh calendar includes Saint Asaph and Saint Richard Gwyn; the English calendar includes Our Lady of Walsingham and Saint Margaret Clitherow.

- Diocese: in a similar way, the local diocese will have its own calendar. A Saint can be found in more than one calendar but with a different rank in each. Saint Cuthbert is an optional Memorial in the calendar for England, but a Solemnity in the Diocese of Hexham and Newcastle.
- School: furthermore, the school will have its own Sanctoral calendar, with Saints it marks as a Solemnity or Feast. These will include the patronal Saint (the one the school is named after) and may reflect the patrons of the local parishes. Where the school belongs to a religious order or keeps that heritage, the founder of the order and other Saints of the order will be remembered.

Holydays of obligation

Within the cycle of the year the Church recognises that some Solemnities celebrate core aspects of our faith. These holydays have such an importance that the Church not only 'obliges' all Catholics to celebrate them with Mass, but also to mark them with joy and due relaxation of mind and body. Where Mass is not celebrated, there should be a celebration of the word or other appropriate time of prayer.

In England and Wales, the holydays of obligation are:

- Every Sunday
- Nativity of the Lord (25 December)
- Epiphany of the Lord (6 January*)
- Ascension of the Lord (Thursday after the Sixth Sunday of Easter)
- Saints Peter and Paul (29 June*)
- Assumption of the Blessed Virgin Mary (15 August*)
- All Saints (1 November*)

* According to a decision of the Bishops' Conference, when these particular holydays fall on a Saturday or Monday, they are transferred to the Sunday.

Liturgical colours

The colour of the priest's vestments at Mass are chosen according to the liturgical season or celebration. They help to express what is being celebrated and can be applied in other ways, such as to a classroom prayer focus.

- White is used in Easter and Christmas seasons. It is used for celebrations of the Lord (except those connected with his Passion), the Blessed Virgin Mary, angels, and Saints who were not martyrs.
- Red is used on Palm Sunday, Good Friday, and Pentecost Sunday. It is used for celebrations of the Lord's Passion, and for Apostles, Evangelists, and other Martyr Saints.
- Green is used for Ordinary Time.
- Purple or violet is used in the seasons of Advent and Lent. They may also be used for Masses for the Dead (it is also permitted to use white for Masses for the Dead because of the link with Easter and resurrection, as well as black).
- Rose or pink may only be used on the Third Sunday of Advent and the Fourth Sunday of Lent.
- For special solemn celebrations, more precious or richly detailed vestments may be worn, even when they are not the colour of the day.

Application

Each liturgical season has its integrity. We do not celebrate Easter joy during the days of Lent. However, nor do we mark a season ignoring the context (we celebrate Lent knowing Christ is risen). For schools, the central events of the seasonal cycles – Christmas and the Paschal Triduum – usually fall within holidays and therefore are not celebrated in school. There is a danger of leading up to, or away from, but never reaching the summit. Try to avoid anticipating Solemnities but look for opportunities to celebrate the seasons in term time, such as the Easter season and the final section of the Christmas cycle.

Devotions

The Catholic Church has a rich history and tradition of devotions. Many are associated with times of the year, such as praying for those who have died in the month of November. This practice is built upon the celebration at the beginning of the month of All Saints and the Commemoration of the Faithful Departed (All Souls). Schools will take the opportunity in prayer and celebrations of the word to remember those who have died and to pray for them.

Other devotions are linked with Our Lady, including the months of October and May. These may be marked by the praying of the Rosary or other Marian devotions such as processions.

Any celebration of devotions should lead to and deepen participation in the liturgy itself but not replace it.



Cycle of Prayer

Throughout the year, the Church in England and Wales considers various aspects of the Church's life, such as care for the poor, justice and peace, and the environment. These various dimensions can be linked with specific days of special prayer, such as Education Day at the beginning of September, and are arranged in a Cycle of Prayer. The invitation for each intention is not only to pray but also to be informed and to act. The intentions of the Cycle of Prayer can provide a suitable focus for prayer and celebrations of the word, classroom prayer, and assemblies.

Responding to particular needs and events

If prayer and liturgy are truly part of the rhythm of school life, it will be natural for a school to respond through prayer to particular events as they occur. Some will be times of celebration, and others will be times of deep sorrow. For each event, prayer and liturgy offer an opportunity for pupils and staff to come together to express their joys and sorrows and be united in prayer.

There may be opportunities to celebrate particular successes or achievements: for example, an award, a significant anniversary, or the opening of a new building. Most events, such as the ones just mentioned, will be planned in advance, with stakeholders joining together to prepare a liturgy of celebration. Such liturgies may not be familiar to those who have not previously had the experience of preparing them, but support may be available from those with more expertise, either locally or at a diocesan level.

The school will draw strength from coming together to pray for one who is seriously ill, to mourn a death, or after a local or national event of significance. Such events will, by their very nature, often allow for little time to prepare. Liturgies will usually draw on the model of the liturgy of the word, with care to be age appropriate. Readings may be drawn from the relevant Lectionary resources, with opportunities for participants to respond through symbolic action. Ritual can be particularly helpful during a time of uncertainty, as it connects with the familiar. Prayers, responses, and music will all help to emphasise what remains the same where much has changed. A school would be

wise to prepare in advance for different scenarios where possible, so that the liturgical response is measured. Prepared scripts for prayer and liturgy may be useful where emotions may make it difficult for staff to lead in their own words.

6.4. Places and objects



Prayer focus

The classroom is a place of prayer in all school settings. In a primary school, there would normally be a prayer space in each classroom – often a table, which would usually reflect the liturgical season with an appropriately coloured cloth and other seasonal items. It might also feature a crucifix, a candle, a Bible, and an interactive opportunity, such as a class/home prayer book. There might also be a class patron Saint represented by an icon and other artefacts.

In a secondary school, there should be a crucifix in each classroom, and perhaps also a prayer focus. Artefacts such as a link to the house or tutor group patron Saint, and additional visual reminders of the faith, will always help as a focus for prayer.

In all settings, there would be a focus of some kind in the reception area and assembly hall, and any monitors or displays in reception would be used to reflect the religious character of the school. The liturgical season would also be evidenced in common areas – for example, a Remembrance Book on display in November. In addition, Stations of the Cross, a grotto, statues, and artefacts may be helpful features in and around the school to provide a focus for prayer.

Prayer space

A school may have a designated prayer space which is shared by pupils of different faiths. Where this is the case, it is not permitted to reserve the Blessed Sacrament.



Chapel

Where there is a chapel, it will be a significant space in any school. Its size, position, and usage will vary widely from one school to another. It should always be set aside as a sacred space and not be used for other purposes, such as meetings, exam space, or storage. Careful consideration is to be given to design, furnishings, and lighting so as to create an atmosphere conducive to prayer and liturgy. Sacred objects and artwork will greatly enhance the space; these should represent the diversity of the Body of Christ. Resources appropriate to each liturgical season will help to convey a visual sense of the liturgical year.

The chapel should be available to staff and pupils at all times, where possible within the constraints of health and safety requirements in the school setting. It should also be accessible to all members of the school community, including those with disabilities or additional needs.

Where the Blessed Sacrament is reserved in a tabernacle in the chapel, all due care and attention should be given to ensuring that applicable permissions have been granted and canonical requirements are met. The Blessed Sacrament should be removed from the tabernacle when the school is closed for holidays etc.

The tabernacle will be located in an especially worthy place in the chapel and be constructed in such a way that it emphasises and manifests the truth of the real presence of Christ in the Blessed Sacrament.

Chapels in which the Blessed Sacrament is reserved should only be used for Catholic prayer and liturgy. *To Follow you More Nearly: The Catholic Life and Mission Directory* (forthcoming) will

set out principles to be followed regarding how best to respond to the needs of members of other religions.



Practicalities for Mass

The celebration of Mass will be central to the life of the school community and should be resourced as such. Mass may or may not be celebrated in a dedicated prayer space or chapel. Where other spaces such as assembly halls or sports halls are used, consideration needs to be given as to how the location can become a sacred space through the use of decoration, lighting, incense, etc. Schools might be creative in such spaces in their pattern of seating, with due regard to health and safety requirements. Where schools have easy access to a church nearby (such as a parish church next door), use of the church should be encouraged.

Each school or college will need to have the following for the celebration of Mass:

Fittings

- Altar
- Ambo (or lectern)
- Processional cross and/or altar cross

Books

- Roman Missal
- All volumes of the Lectionary

Vessels

- Paten: a shallow dish for holding the host(s) for the Eucharist
- Ciborium: a covered dish for storing consecrated hosts (plural *ciboria*)
- Chalice: a large cup for the wine for the Eucharist
- Cruets: small containers for the water and wine used in the preparation of gifts

Linen

- Altar cloths
- Corporal: a square cloth placed on the altar underneath the chalice and paten so that no fragments are discarded
- Purificator: cloth used to wipe the chalice after Communion
- Lavabo cloth: cloth used to dry the priest's hands at the preparation of gifts

Perishables

- Altar breads
- Wine
- Water
- Candles
- Matches

Items used (particularly the vessels and bread and wine) should conform to the norms set out in the *General Instruction of the Roman Missal*. Sacred objects will be stored carefully, respecting their dignity, and not used for other purposes. Arrangements will need to be made for the purification of vessels in a suitable designated area, and for the cleaning of purificators and lavabo towels etc. after the celebration.

Due consideration should be given to the storage of wine and matches in line with health and safety requirements.

Avoid using individual pieces of paper for the readings and prayers in the celebration of Mass and other liturgies, so as not to compromise the dignity of the celebration. Where needed, texts can be placed within a worthy folder for each different liturgical ministry or, for younger pupils, be mounted on card.

A school may or may not own its own set of vestments, but it will be helpful to ensure that clergy know what is available to them and what they may need to bring for the celebration of Mass.

Since Mass is an intrinsic part of school life, the budget for the replacement of items should be whole-school rather than departmental where possible.

7. Models of prayer and liturgy

7.1. Introduction

The Catholic tradition encompasses many different forms of prayer and liturgy. These range from times of reflective prayer and devotion to services built around the scriptures, to the celebration of Mass. These forms of prayer and liturgy are a rich resource for schools, and by virtue of their breadth they provide flexible models which can be adapted to fit different needs and occasions.

It is important for schools to experience the richness and diversity of the Church's prayer and liturgy. To offer a limited range risks narrowing the school community's access to opportunities for spiritual growth and experience of the Catholic tradition.

In this section, we consider basic structures of prayer and liturgy; the starting point of reference is a celebration of the word built around the proclamation of scripture. There is an overview of the Mass, which is the central act of Catholic liturgy. This is followed by Reconciliation and then various forms of prayer and devotion, concluding with a consideration of individual prayer.

7.2. Structures

The fundamental structure that recurs across prayer and liturgy is one of call and response: God speaks to his people in his word (the scriptures), and they respond. Their response may take many different forms: it could be praise, thanksgiving, or acknowledgement of the need to change. However, the basic pattern holds; it is God who takes the initiative and who speaks, and we who listen and respond.

In the liturgy, this pattern is frequently expanded into longer structures by the addition of opening and closing sections. This creates a four-part structure, which can be expressed as:

- Gather
- Word or listen
- Response
- Send

The beginning and end show that this prayer does not take place in a vacuum. We need to gather to establish who we are as a praying community and to recognise that it is God who has called us

together. We need to be sent so that, transformed by what we have heard and done, we can play our part in the Church's service to the world.

This four-part pattern is very flexible. Each part can be simple or elaborate. To gather, we might just light a candle and be silent, or make the sign of the cross, or our gathering might be the Introductory Rites at Mass. For celebrations of the word, the context of the celebration may therefore affect the relative weight of the different parts. A leaving celebration, for example, may extend the dimension of sending.



7.3. Celebration of the word

The focus of this is a proclamation of the scriptures and a congregational response. At its simplest it might consist of a moment of gathering to centre minds and hearts, a short reading, a time of silent reflection, and an invitation to move back to the rest of the day. However, fuller patterns are also possible, with a more developed introductory section (as at Mass) and the inclusion of intercessions as a response to the reading. At its most complex, this pattern can be expanded into the typical carol service, where there is often a sequence of readings, to which carols and prayers form a response.

A celebration of the word will form the basis of many longer times of prayer, including assemblies or special liturgies to mark times in the school year.

Understanding

This is a celebration which focuses on God speaking to us through the scriptures, and which creates space and form for our response.

Celebrating

The proclamation of scripture is the high point of the celebration. What precedes it (gather) prepares the community to listen attentively; what follows the proclamation allows for our response. Silence will be a key element, either as part of the preparation or to allow time for individual reflection. To say that God still speaks to us in the scriptures today means that those responsible for devising and leading the liturgy seek to enable participants to make connections with their own lives or with current broader issues through reflection, response, or prayer. The concluding section of the celebration reminds participants that what they have heard and prayed impacts on their everyday lives.

- The proclamation of the word is central to all celebrations.
- The celebration of the word provides the model for a range of times of extended prayer.

Assemblies

Whenever the school gathers, either as the whole community or in year groups or other groups for an assembly, prayer should always be included. A school assembly will have a number of different purposes, and it may be helpful to distinguish between an assembly where the focus is wholly prayer and one which deals with other school matters. Whenever pupils gather it is good practice to include a prayer.

If there is only one assembly a week, then its main purpose should be to pray together. This can be based around a celebration of the word. The Lectionary, the liturgical calendar and the Cycle of Prayer should inform the planning of these 'liturgical assemblies'. Alternatively, it might be based upon a Catholic devotion, such as a reflection on the Stations of the Cross.

In some schools, there may be more than one assembly a week. So long as one of these assemblies is focused on prayer, then the other assemblies can have a different focus. For example, schools might have an awards assembly, an information assembly, a motivational assembly, a public health and safety assembly, and a class assembly that celebrates learning.



7.4. Mass

The Mass is the source and summit of the life of the Church. The Mass, also known as the celebration of the Eucharist, is the most important action of the Church and from its celebration, the life of the Church flows. It is important therefore that the Mass is celebrated worthily and well.

Understanding

The Order of Mass is made up of two parts which form one single act of worship: the liturgy of the word and the liturgy of the Eucharist. In the liturgy of the word, the community listens to the scriptures to hear what God has done and is calling us to do; this is reflected upon in the homily and prayed for in the Intercessions. At the start of the liturgy of the Eucharist, the gifts of bread and wine are brought to the altar. In the Eucharistic Prayer, thanksgiving is offered to God the Father for our salvation through the Incarnation, death, and resurrection of Christ. As the Holy Spirit is invoked and Christ's own words at the Last Supper are spoken over the bread and wine, two intimately related things happen: the sacrifice of the cross is re-presented and Christ gives us the very body which he gave for us upon the cross, and the very blood which he poured out for us for the forgiveness of sins. The Mass is, therefore, a sacrifice, and the Body and Blood of Christ, together with his soul and divinity, are after the consecration truly, really, and substantially present under the species of bread and wine. In the Communion Rite, the community prepares to receive Christ in Holy Communion so that it may become what it receives.

At the beginning and the end of Mass there are two further, brief, parts: the Introductory Rites, which draw the community into one and prepare them to listen to the word and be nourished by the Eucharist; and the Concluding Rites, where the community is sent to glorify the Lord by their lives.

The structure of the Mass can be related to the Gather, Word, Response, Send model introduced above, but it makes clear that in each part there is a purpose and a forward movement. We gather not as an end in itself, but so that we can be ready to hear the word, give praise and thanks to God, and receive Christ in Holy Communion.

Celebrating

The different elements and parts of the Mass, with its distinct yet interconnected rites and variable prayers, make it one of the most carefully regulated liturgies in the Church. Celebrating the Mass, therefore, calls for the working together of the priest and other ministers who have been well prepared. The Order of Mass combines a fixed structure with points of flexibility, such that during the liturgical year no two celebrations of Mass are the same. For example, the readings assigned for each day will be different, and the Gloria and Creed, though part of Mass on Sundays and holydays, are not part of an ordinary weekday celebration. This difference between a major Solemnity or holyday (such as the Ascension), a weekday in Lent, and an ordinary day in the autumn term will be reflected in the celebration itself, following the principle of 'progressive solemnity'. For example, for a holyday there will be more music and maybe more ministers than would be the case in an everyday celebration.

The preparation for the celebration of the Mass will draw upon the liturgical texts: the readings and the prayers. This is best done in collaboration with the priest celebrant. Avoid trying to impose

a 'theme' upon the celebration rather than reflecting upon what aspect of the Paschal Mystery is the focus of this particular Mass.

Consideration will need to be given to who will be taking part. Where this includes those who are too young to receive Holy Communion, try to ensure that the quality of the celebration engages and nourishes all those who are invited to take part.

The Church has provided a *Directory for Masses with Children*. The aim of the Directory is to lead children into full, conscious, and active participation in the Mass within the local Church community. It recognises that children's engagement and understanding will need to be developed, and therefore proposes a number of possible adaptations to the celebration of Mass.

Music is integral to the celebration of Mass. Focus on singing the key parts, which reflect the structure of the Mass, the Gospel Acclamation and the Acclamations in the Eucharistic Prayer. Ensure that pupils are familiar with the musical settings of these key parts that are given in the Missal itself, and which can be used at any Mass. More elaborate musical settings might be used on more important occasions, but must use the wording of the texts used in the currently approved Roman Missal.

It is essential that great care is taken to ensure that Holy Communion is administered and received in a dignified and reverent manner. In many schools there will be pupils and staff who are unable to receive Holy Communion; these may include those Catholics who have not yet received their First Holy Communion, those Catholics who are aware they need to be reconciled to the Church through the Sacrament of Penance, and those who are not members of the Catholic Church. Pupils who do not receive Holy Communion but desire to receive a blessing may indicate this by placing one of their arms or both arms diagonally across their chest. The Communion procession, therefore, has to be directed in a way that respects the solemnity of the moment.

- The Eucharist is the source and summit of the Christian life.
- The celebration of Mass should be well prepared and worthily celebrated.

7.5. Reconciliation

The Church's Rite of Penance offers two versions of this liturgy that are best suited for use in school. The first is a communal celebration of the Sacrament of Reconciliation, with a liturgy of the word leading to an opportunity for individuals to make confession. The second is a penitential service, a liturgy of the word only without confession, providing opportunity for those present to reflect on their lives in the light of scripture. This second type can be used as a preparation for individuals to go to celebrate the Sacrament, perhaps in their home parish, or simply as encouragement to live more faithfully.

Brief description

During Advent and Lent, in preparation for Christmas and Easter respectively, the Church places a particular focus on the call of each Christian to imitate more closely the life of Our Lord Jesus Christ. Responding to this call involves an acknowledgement of the failure to live up to Christ's example. It is, therefore, appropriate that especially during these seasons the Liturgies of Reconciliation should be celebrated in schools.

Understanding

Human beings are by nature social beings. We do not exist as isolated individuals but as members of different communities. Our lives consequently impact on those of other people, for good or for

bad. In the same way, the Christian life is lived as a member of the community of the Church, and so Catholics believe that all sins, no matter how 'private', impact on the entire community of faith. Therefore, when a person recognises their sin, they need to seek Reconciliation not only with God, but also with their brothers and sisters in the Church.

Our Lord Jesus Christ gave to his Apostles the authority to forgive sins so that people can be reconciled with God and with each other. That authority continues in the Church today and is exercised by bishops and priests in the Sacrament of Reconciliation.

When the Sacrament cannot be celebrated, or when a non-sacramental celebration seems more appropriate, the option of a penitential service offers help and encouragement to repentance, conversion, and faithfulness.

Celebrating the Sacrament

In school settings, the celebration of the Sacrament usually consists of three parts.

The first part is built around a liturgy of the word. The readings focus on such themes as the mercy of God, the invitation to be like Christ, or the call to conversion. A guided reflection or a homily follows.

The second part leads on naturally from the first part: the readings flow into an examination of conscience. This examination needs to be sensitive to the age of the pupils present and to the kind of challenges that they face in their lives. Then follows a General Confession of Sins – for example, as at the start of Mass. Intercessions or a song may follow. This part concludes with the recitation of the Lord's Prayer.

The third part is the individual confession and absolution. Normally a school would arrange for several priests to be present to hear the confessions of members of the school community. It is generally the case that, after they have made their confession, pupils leave the gathering to return to other activities. Pupils who do not wish to make an individual confession may also leave at this point. However, the rite does allow for the congregation to remain in place throughout the confessions, and to conclude the celebration with a prayer or song of thanksgiving.

There is always a risk that celebrations of Reconciliation can become wordy. It is, therefore, important to include times of silence for reflection. The careful use of music and of visuals can also enhance the celebration.

- It is important that appropriate space be provided for individual confessions (implementing relevant safeguarding guidelines).
- Take the opportunity to link with wider school activities, such as Lenten projects.
- Those who are not Catholic may (at the discretion of the priest) be invited to speak to the priest, but they do not receive sacramental absolution.

Celebrating a non-sacramental penitential service

The first part is built around a liturgy of the word. The readings focus on such themes as the mercy of God, the invitation to be like Christ, or the call to conversion. A led reflection or a homily follows.

The second part leads on naturally from the first part: the readings flow into an examination of conscience. This is followed by an act of repentance, perhaps using one of the penitential acts provided in the Missal, and with a sprinkling of holy water.

The celebration ends with a song of thanksgiving and the dismissal.

As previously stated, there is a risk that celebrations of Reconciliation can become wordy. It is, therefore, important to include times of silence for reflection. The careful use of music and of visuals can also enhance the celebration.

- Take the opportunity to link with wider school activities, such as Lenten projects.
- Make use of the opportunity to encourage pupils (with their families) to celebrate the Sacrament of Penance in their local parishes.



7.6. Other liturgies

The liturgical books of the Church contain the celebration of the Sacraments and other rites such as funerals. Many of these will not be celebrated in schools, but in parishes (which are the regular place for celebration of the Sacraments and other rites). However, the following forms of the liturgy will find a place in the prayer of a school.

Liturgy of the Hours

This liturgy has a number of names, such as the Liturgy of the Hours, Prayer of the Church or the Divine Office. It offers a way of praying through the day and marking the various times. Morning and Evening Prayer, which are seen as the most important times, mark the beginning of the day's activities and their conclusion. At the heart of each liturgy is the recitation of psalms and the offering of prayer.

Understanding

The marking of time each day through prayer has a long history in the Christian tradition – in the morning, to give praise to God for the new day and to look forward to the day's activities; in the evening, to give thanks for the blessings of the day and to pray for others, including those who have died. Though we may associate the Liturgy of the Hours with clergy and religious orders, the Church desires that it is the form of prayer which is shared by all. During their time in school, therefore, pupils should be given the opportunity to experience and appreciate the Liturgy of the Hours. In schools, the pattern of praying at the beginning and end of each day will be familiar and could be based in a simple way on the model of the Liturgy of the Hours.

Celebrating

A simple form of prayer based on the Liturgy of the Hours could look like this:

- Introductory responses (e.g., 'O God, come to our aid. O Lord, make haste to help us ...')
- Psalm (or part of a psalm)
- A couple of intercessions leading to the Lord's Prayer
- Concluding prayer

The same psalm could be used over a season so that pupils are given the gift of knowing the text by heart. The psalms are central to this liturgy and are a key link with the prayer of Jesus and the Jewish tradition. The wide range of emotions and attitudes found in the psalms, from praise to lament and anger to joy, help to develop an understanding of ways of praying and relating to God. Only the Intercessions might be changed each day.

- The prayer is more than a recitation of texts, and will include differences of posture: standing, sitting, and bowing.
- It might include song and the use of symbol.
- This is a good model for staff prayer and needs relatively little preparation.



Worship of the Eucharist outside Mass

The Catholic tradition has always held the Blessed Sacrament in profound reverence. The practice of reservation in the tabernacle is principally to allow for Holy Communion to be taken to the sick. Devotion is shown to the Blessed Sacrament in a number of ways, such as genuflecting before the tabernacle, private prayer, and public Exposition where the Blessed Sacrament is placed on the altar for worship.

Understanding

In his Eucharistic presence, Christ remains mysteriously in our midst as the one who has loved us and who gave himself up for us, and he remains under signs that express and communicate this love. It is essential, therefore, that the consecrated host is treated with the utmost respect and is the focus for devotion and worship.

Celebrating

Exposition of the Blessed Sacrament has a simple structure, where the host is reverently taken from the tabernacle and placed visibly on the altar; there is a time of adoration, and then the host is reverently placed back in the tabernacle. Where an ordained minister is available, there is a further possible element to the liturgy: Benediction. This takes place after the time of adoration, when the minister blesses the congregation with the consecrated host. Where an ordained minister is not available, a commissioned extraordinary minister of the Holy Communion may lead Exposition but not give the blessing.

The time of adoration is very flexible in form and length. It may include scripture, prayers, litanies, chants, and music, which may be connected with a common theme. Regardless of what is included, there will always be substantial periods of silent prayer.

Formation in preparation will include understanding the relationship between the Mass and worship of the Eucharist, the abiding presence of Christ in the Eucharist, the Catholic tradition of silent prayer, and the role of bodily postures in prayer and liturgy.

- Exposition in schools may be a class liturgy or a voluntary liturgy outside the timetable, but pupils should be given the opportunity to experience and appreciate this liturgy during their time in school.
- The understanding and development of silent prayer relates to the age and capacity of the children.
- Any texts etc. chosen for Exposition lead into silent prayer and adoration rather than being disconnected.
- In schools, a tabernacle may be installed, and the Blessed Sacrament reserved, only with the permission of the diocesan bishop and in accordance with the prescriptions of canon law. The requirements for reservation are the same as for a dedicated chapel (see the section 'Chapel' in 6.4).
- As it will not be required for its primary purpose (Communion to the Sick), the tabernacle will be used for the reservation of the consecrated host for Exposition. At Mass it is not expected that Holy Communion will be distributed using hosts reserved in the tabernacle; rather, Holy Communion should be given from hosts consecrated at the particular Mass.

Services of word and Communion

The practice of distributing Holy Communion outside Mass (with the exception of Communion to the Sick) does not have a place in the regular liturgical life of the Church. Provision is made

for exceptional circumstances and primarily for use on Sundays when attendance at Sunday Mass is not possible. Any such liturgies should take place only with the express permission of the diocesan bishop.



7.7. Other times of prayer

Throughout the day there are opportunities for short times of prayer. These often mark the time of day and the rhythm of the school timetable.

Beginning and ending of the day

To begin and end each school day in prayer helps to put the whole day into perspective. There are three basic models of prayer. Each usually begins and ends with the sign of the cross and includes a pause for silence. Always consider the current liturgical season and how it might affect the prayer. The three basic models are:

- A single prayer, suitable for the time of day (such as the Morning Offering), or one which may be drawn from the writings of Saints (e.g., Saint Teresa of Avila or Saint John Henry Newman) and prayed from memory.
- A simple structured pattern of prayer, with perhaps a short reading or psalm verse, prayer for others and a concluding prayer.
- A time of prayer which has some more spontaneous elements, such as improvised prayers or intercessions.

Grace before and after meals

This is a good Catholic tradition thanking God for the food provided and remembering those in need. There are many resources available.

Angelus

This prayer is traditionally said at 6am, 12 noon, and 6pm each day. It recalls the Incarnation, when the Word was made flesh and lived among us.

Classroom prayer

Where there is a prayer focus within the classroom or other space, this may provide an aid to prayer. These may be formal times of prayer, or pupils could be encouraged to use the space as the focus of their personal prayer.

7.8. Forms of prayer and devotion

The Church has a long and varied tradition of devotions to Our Lord Jesus Christ, the Blessed Virgin Mary, and the Saints. These can include:

- Advent wreath
- Christmas crib
- Epiphany chalking of the doors
- Stations of the Cross
- Easter garden
- Stations of the Resurrection
- May processions in honour of Our Lady

- Rosary
- Corpus Christi procession
- Statues and icons
- Pilgrimage

Many devotions relate to the liturgical year. Their purpose is to provide times of prayer which often draw on all the senses and lead us back to the liturgy with a deeper prayerful understanding of what we celebrate.



7.9. Individual prayer

Alongside communal prayer, the Church teaches the importance of encouraging personal prayer. Indeed, there is a relationship between the two. Within any liturgy or time of prayer there will be times for personal reflection and prayer, but the school will also facilitate the individual prayer of its pupils. In turn, personal prayer will enhance communal prayer. For example, some schools have developed opportunities for pupils to experience meditation in the Christian tradition.

In facilitating individual prayer, a school may consider:

- Time: allowing moments within the school day for individual prayer, formally or informally at break times.
- Space: where there is a chapel this may be used for individual prayer. Consider how prayer that takes place in the classroom or another space might be conducive to reflection and silence.
- Content: pupils will need guidance about how to pray by themselves, and encouragement to do so. They might use a mixture of familiar prayers, spontaneous prayer, and silence.

Gradually develop the practice of silent prayer with pupils.



7.10. Common prayers

There is a long tradition of Christians learning prayers and phrases of scripture by memory. This was not only the consequence of a pre-literate society, but a way to provide people with core texts which they could call upon when needed. We speak about learning prayers 'by heart' so that they can spring from the heart.

In *Catechesi Tradendi* St Paul VI wrote:

The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memory-less catechesis. What is essential is that the texts that are memorised must at the same time be taken in and gradually understood in depth, in order to become a source of Christian life on the personal level and the community level.²⁵

This suggests that Catholic pupils not only learn common prayers, but are helped to appreciate how each text draws them into a relationship with Jesus, so that these texts become a foundation for their ongoing prayer life. Care will need to be taken that the list of prayers given below is introduced gradually according to each Key Stage, with sensitivity to the age, personal development, and capacity of the pupils in the school.

Even where prayers are known by heart, there will be circumstances, such as in the celebration of the Sacrament of Penance and Reconciliation, where assistance might be necessary.

The prayers and responses of the Mass should be familiar to Catholic pupils. However, in the celebration of the liturgy, we hold a corporate memory of the texts. Prayers we may not be able to remember individually we are able to recite together with confidence.

It is important that pupils encounter during their time at school a wide range of prayers. They should have a familiarity with the common texts of the Catholic tradition, but also appreciate that there are many ways of praying and languages of prayer.

Many schools will provide a student prayer book which contains the prayers listed below, alongside other prayers. This might include prayers relating to the patron Saint of the school and diocese, and/or prayers drawn from the religious order associated with the school. The prayer book can be given to students as a gift to be valued and to be used. It can be important to know some prayers by heart as well as to know where to turn to express in prayer the hopes and fears of growing in life and faith. With sensitivity to their age, personal development, and capacity, pupils should know the following prayers:

- The Sign of the Cross
- The Lord's Prayer
- Hail Mary
- Glory be
- The Apostles' Creed
- An Act of Contrition
- Angel of God
- Eternal Rest
- Morning Offering
- Grace before meals
- Grace after meals
- Come, Holy Spirit
- The Angelus
- The Rosary
- Hail Holy Queen
- The Magnificat
- The Memorare
- The Prayer of St Richard of Chichester
- Act of Faith
- Act of Hope
- Act of Love
- Jesus, Mary and Joseph, I give you

The full texts of these prayers is given in Appendix 9.5, together with a recommended scheme for introducing the prayers according to age, which takes into account where texts are introduced in the RE Curriculum Directory.

8. Application

In this final section, we set out the frameworks by which the school community assures the quality of its prayer and liturgy. At the start of this Directory, we pointed to the bishop as responsible for the liturgical life of the diocese. In a school context, he exercises this responsibility through

governors and directors, senior leadership teams, and the Prayer and Liturgy Coordinator, all with the support and advice of diocesan Religious Education Advisers and the diocesan Liturgy Commission. The school's implementation of the guidance offered in this section will greatly assist in the process of inspection.

8.1. School prayer and liturgy policy

Every school should have a prayer and liturgy policy. This statement of the governors, required by the Bishops' Conference of England and Wales, applies Church teaching and liturgical law as found in this Directory to the particular school context, and provides a clear statement of what they expect from the prayer and liturgical life of the school.

The policy will address:

- Context
 - The importance of prayer and liturgy in the context of a Catholic school.
 - The particular character of the school.
- Statement of requirement
 - That the provision of prayer and liturgy in a Catholic School fulfils the legal requirements (see the sections 'Legal requirements' and 'Within our Catholic schools' in 4.1).
 - Provision to fulfil pupils' entitlement to experience a range of the liturgical treasures of the Church (e.g., see the sections 'Key principles' in 6.2, 'Devotions' in 6.3, 'Introduction' (7.1), and 'Liturgy of the Hours' and 'Worship of the Eucharist outside Mass' in 7.6).
 - The shared repertoire of prayers and liturgical music with which pupils in the school will be familiar (see the sections 'Key principles' in 6.2, 'Other times of prayer' (7.7) and Appendix 9.5).
- Responsibility
 - Governors (see the section 'In practice' in 4.1)
 - Headteacher (see the section 'School leaders' in 4.2)
 - Prayer and Liturgy Coordinator (see the section 'Prayer and Liturgy Coordinator' in 4.2)
- Overview of prayer and liturgy provision
 - This will refer to the various models of prayer and liturgy offered in section 7.
- Resourcing
 - This is reflected in the annual budget allocation and available resources, including staff time, chaplaincy provision, and dedicated spaces for prayer and liturgy which are worthily equipped.
- Training and formation
 - This will include professional development of staff (individuals, groups, and all), the induction of new staff, and the formation of liturgical ministers. Any costs will need to be funded (see section 3.3).

- Monitoring and evaluation
 - The process by which the governors are informed of the implementation of this policy. This should occur at least annually and involve key stakeholders: pupils, parents, staff, clergy, and governors.
- Review
 - The policy should be reviewed regularly – at least every three years – to ensure that it continues to meet the needs of the school community.

See Appendix 9.4 for a model policy.

8.2. Planning prayer and liturgy

Prayer and liturgy which are well prepared will foster the prayer life of pupils and staff, and their participation in the liturgy. To support and develop the prayer and liturgy in the school, it will also need to be monitored and evaluated. The process is cyclical; the outcomes of the evaluation will inform future planning.

Making choices

In the liturgical rites there are often a number of options to be considered, whether it is about the structure or the texts to be used. The Church recognises that the liturgy may need to be prepared according to the spiritual needs of those who participate.

In a Catholic school, this would also take into consideration the participants' age and capacity. Other factors which may raise the need for adaptation would include the space in which the liturgy or prayer takes place, the time allocated, and the resources and ministers available.

In considering possible adaptations, the following points will be borne in mind:

- Know and understand the legitimate choices offered by the liturgical rite.
- Be clear about what may be adapted and what should be kept.
- Consider all the possibilities and know the suitability of each.
- Avoid personal preference and focus on the common good.
- In considering the spiritual needs or capacity of the pupils, give them space to grow.

Planning, monitoring, and evaluation

Though the processes of monitoring and evaluation are important, prayer and liturgy are not simply a lesson or subject. Priority should be given to participation in what is being celebrated, and the opportunity for reflective engagement on the celebration and how it affects how we live.

Monitoring primarily involves observing that the prayer and liturgy which are planned are taking place. It may identify the need for more support or matters to be considered as part of the evaluation, such as adaptations due to the space, the time, or who is available.

Evaluation should consider the provision for prayer and liturgy within the context of the school's long-term planning and how it fulfils the principles found in this Directory.

Planning should take account of:

- the long-term: the whole year and beyond
- the medium-term: the overview of a term
- the short-term: daily or weekly events.

People

These different stages of planning will require the Prayer and Liturgy Coordinator to meet with various people. Long-term planning, for example, will involve working with the senior leadership team and the governor responsible for this area. Medium-term and short-term planning will involve various people: staff and pupils of various ages and abilities can be involved in the preparation, monitoring, and evaluation of prayer and liturgy to ensure that it accords with the principles outlined in this Directory and serves the needs of the community. While the Prayer and Liturgy Coordinator might be required to keep formal evidence of these processes, others can be involved in this collaborative process more informally and organically.

Long-term planning

This implies a strategic approach. In the Annual Plan for Provision, the aims and objectives of the school's prayer and liturgy policy are translated into practical desired outcomes for the school year. It will also include:

- reflection and action on the monitoring and evaluation of the previous year
- the number and timing of Masses to be celebrated during the year
- provision for holydays of obligation
- opportunities for the Sacrament of Reconciliation
- other services relating to key dates in the school calendar
- engagement with Church initiatives (such as the Year of Mercy)
- music repertoire planning
- formation for liturgical ministries
- developing a strategy for improving a particular aspect of the liturgical life of the school
- forward planning.

Medium-term planning

This is the detailed planning of the prayer and liturgy of each term. This will include:

- checking dates and confirming that the necessary people (such as priests for Mass) have been contacted and are available
- ongoing liaison with key staff, for example, those responsible for music
- looking at the logistics and other details for some events
- planning in more detail daily and/or weekly prayer, and resourcing prayer focuses
- reviewing and evaluating the previous term
- monitoring the implementation of the more strategic aspects of the long-term plan.

Short-term planning

This involves the preparation of any particular liturgies, whether the Mass or assembly or classroom prayer. Different types of prayer and liturgy will require different processes of preparation and therefore different amounts of time. Planning should consider monitoring, reflection, and evaluation on what has been celebrated.

Keeping a record

This can take many forms and will depend on the school and its context. This might include forms used for monitoring and review, pupil planning sheets, recorded examples of liturgies, prayers and prayer services, photographs and videos, newsletters, reflections, evaluations, and pupil voice.

Most importantly, the quality of the celebration will be evident in how the community participates in prayer and liturgy, and the impact it has on their lives and their community.

8.3. Resources for prayer and liturgy

Guide to classroom/form prayer

Schools will have a wide range of approaches to the provision of resources for daily prayer. In some schools, material will be provided regularly by the Prayer and Liturgy Coordinator, in others the teachers may be encouraged to select their own resources, and in others there will be a mixture of both. A range of resources should be drawn upon, including traditional prayers, imaginative use of scripture, prayers of intercession, and contemplative prayer including silence.

Participation aids

Participation aids are an important part of the experience of prayer and liturgy. This term covers anything which is intended to assist with the participation of the assembly, such as hymn books, orders of service, or projected texts. At best, they will allow those present to participate more fully; at worst, they may distract or frustrate.

General principles

The clarity of the layout of the participation aid will assist participation.

- Use heading levels consistently and appropriately (e.g., 'The liturgy of the word' is in the same font and size as 'The liturgy of the Eucharist', and more significant than 'First Reading').
- Use a clear and uncluttered design, with not too much text on a page or screen.
- Be aware of basic design principles, such as observing line breaks or avoiding centred text for hymns and prayers, as this will make the text easier to read.

It is not necessary to include the whole texts of the prayer or liturgy.

- For example, we are encouraged to hear the word proclaimed rather than reading it for ourselves; the 'caption', provided at the top of a reading in the Lectionary, might suffice.
- The texts of the prayers would normally be omitted.
- It may be helpful to include dialogue texts (e.g., 'The Lord be with you ...') in full.

When choosing images for screen or print, give consideration to the diverse nature of our communities and our membership of a global Church. Images also need to be age appropriate.

Presentation software

Many schools will use presentation software as an easy and environmentally friendly means of displaying responses and enhancing the liturgy through visual images. A screen should never detract from the action and focal points of the liturgy, especially the two tables of the word and the Eucharist. A simplicity of approach, style, and graphics on screen will serve the liturgy without allowing it to become the focus.

Consider where a screen is best placed, so it enables without being distracting. Its principal purpose will be to support those present to make the responses, participate in song, offer visual stimulus in addition to the focus if appropriate, and guide with rubrics if needed.

Follow the most up-to-date guidance on best practice to allow all present with SEND (special educational needs and disabilities) to participate fully, noting that this may apply to adults as well as to pupils. This may affect the choice of background colours, font, size of text, and left-aligned rather than centred text.

Orders of service

Many of the principles described above for presentations will also apply to printed orders of service. In addition, printed orders of service will benefit from a clear layout which enables participation. If they are designed to be kept as a souvenir of a special occasion, it may be useful to include the full text of the readings.

Copyright

We are indebted to those with the creative abilities to provide us with texts, music, and art which aid prayer and liturgy. When we use what they have created, we have a responsibility to ensure they receive not only credit but also payment for their work. This is first and foremost a matter of justice. As basic guidance:

- In the UK, images, text, and music are in copyright until 70 years after the death of the author.
- The layout of an edition (e.g., a page in a hymn book) is in copyright for 25 years after publication.
- Recorded music is in copyright for 70 years after the recording.

Text

- Many liturgical resources may be reproduced freely for one-off occasions, as long as copyright is acknowledged.
- The texts of the Mass and other liturgies may be reproduced with an acknowledgement to ICEL or other relevant authorities.
- Short scripture texts (e.g., readings for Mass) may be reproduced with an acknowledgement to the publisher of the Bible translation from which they are taken. The length of text which may be reproduced depends on the publisher.
- Check that any scripture used is taken from a version which has been approved by the Church.

Music

- In order to print or project the words of chants, hymns, or songs which are in copyright, a school will need a music copyright licence. Licences can be bought for a year or for a one-off special event.
- In order to reproduce music copies of chants, hymns, or songs for choirs or instrumentalists, there are further considerations around graphic copyright and the reproduction of music which are not covered in the music copyright licence. However, the relevant organisations will be able to provide details of permissions for these.
- The playing of pre-recorded music is dealt with via a PRS licence and a PPL licence.

Images

- Images found online are also subject to copyright and some cannot be used without acknowledgement or specific permission. Even where no credit is given online, the image may still be subject to copyright. Schools have a certain amount of leeway for the use of material to educate – this is known as ‘fair dealing’. However, an image used for a

particular liturgy within school may become problematic if that liturgy is then published online or shared with other schools.

- There are a variety of websites offering copyright-free images. Creative Commons is one such website.
- Acknowledge the copyright of images where possible.

Evaluating external resources

There is an abundance of material for prayer and liturgy on the internet, some of which will be excellent, some of which will come from other Christian traditions and may be adapted, and some of which may be less useful.

Many resources will not be immediately usable but may prompt further ideas or can be adapted for the context of one's own school community.

When reviewing material produced by others, it is important to know the context in which a resource has been created. If it has been created for a different Christian denomination, particular consideration will need to be given to any material that focuses on the Sacraments, the Church, and the path of salvation. It is in these areas that divergences from the Catholic tradition are most likely to be found. Even within the Catholic tradition there will be a multitude of perspectives online, both 'progressive' and 'traditionalist', so a critical look at the material will be valuable.

The following questions may be helpful when assessing resources:

- Are the resources I am considering broadly Christian, distinctively Catholic, or different from the teachings of the Catholic Church?
- Do the resources reflect liturgical norms, or do they need to be adapted?
- Do they echo and reinforce the Catholic ethos of our school?

When looking for resources to use, a good starting point will be resources prepared by official agencies of the Church.

9. Appendices

9.1. Notes

This appendix intends to provide notes for each section, giving the sources of the material and links to other resources.

SCM Studyguide to Catholic Liturgy (SCL) was prepared by the Formation Subcommittee of the Department for Christian Life and Worship as a resource for liturgical formation and understanding. Relevant sections of the Studyguide are highlighted in the notes below, which provide more information on the contents of the Directory.

Scripture quotations are taken from the *English Standard Version: Catholic Edition*.²⁶

For the purposes of this Directory:

- 'School' refers to maintained schools, independent schools (including academies), non-maintained special schools, and sixth-form colleges.
- 'Governors' refers to school governors and directors of Academy Trust Companies.
- 'Pupils' refers to pupils and students.
- 'Prayer and liturgy' refers to all forms of prayer, celebrations of the word, and liturgy.

1. Introduction

Episcopal foreword

- https://www.vatican.va/content/francesco/en/apost_letters/documents/20220629-lettera-ap-desiderio-desideravi.html

1.1 The heart of Christian worship

Pope Pius XII's encyclical *Mediator Dei* (MD) is the foundation of the Second Vatican Council's Constitution on the Sacred Liturgy – known by its Latin title *Sacrosanctum Concilium* (SC). The Introduction also refers to the Second Vatican Council's Dogmatic Constitution on the Church, *Lumen Gentium* (LG).

Throughout these notes, reference is made to the Catechism of the Catholic Church (CCC).

The quotation 'No sooner ...' is from MD 1, which is linked to SC 5. 'Christ Jesus, high priest ...' is from SC 83, and 'Christ indeed always ...' SC 7. The definition of liturgy from the Catechism is found in CCC 1069, and the various types of prayer ('adoration, petition ...') are considered in CCC 2626–43.

- *Mediator Dei*:
https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_20111947_mediator-dei.html
- *Sacrosanctum Concilium*:
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html
- *Lumen Gentium*:
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html
- Catechism of the Catholic Church:
https://www.vatican.va/archive/ENG0015/_INDEX.HTM

1.2 The aim of this Directory

Canon law (Can. 804 §1) '1 The formation and education in the Catholic religion provided in any school, and through various means of social communication, is subject to the authority of the Church. It is for the Episcopal Conference to issue general norms concerning this field of activity and for the diocesan Bishop to regulate and watch over it.'

2. Contexts

2.1 The Church

The responsibility of the bishop for the liturgy in his diocese is established in the Second Vatican Council's Constitution on the Sacred Liturgy (known by its Latin title *Sacrosanctum Concilium*) in paragraphs 26, 41, and 42. It also expressed in the *General Instruction of the Roman Missal* (GIRM), paragraph 22. The sanctifying office of the bishop is explained in the Catechism of the Catholic Church, paragraph 893.

- *General Instruction of the Roman Missal*:
<https://www.liturgyoffice.org.uk/Resources/GIRM/Documents/index.shtml>

2.2 The family

The Catechism describes the Domestic Church in paragraphs 1655–57 and 2204–06. Paragraph 2685 describes the Christian family as 'the first place of education in prayer'. Pope Francis writes

about the Domestic Church in *Amoris Laetitia*, paragraphs 15–18. The Directory for Catechesis (DC) looks at catechesis and the family in paragraphs 226–35.

- *Amoris Laetitia*:
https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf

2.3 The school

The quotation ‘The Catholic school is well aware ...’ is taken from *Educating Together in Catholic Schools 2007* by the Congregation for Catholic Education, paragraph 26.

3. Understanding prayer and liturgy

3.2 Prayer and liturgy: foundations

This section is primarily based on *Sacrosanctum Concilium* 1–14.

The Catechism has a section on the Paschal Mystery: CCC 1077–1109.

More detail can be found in Chapter 2 of *SCM Studyguide to Catholic Liturgy* (‘Catholic Theology of the Liturgy’).

Person and action of Christ

The description of Christ’s presence in the liturgy is found in *Sacrosanctum Concilium*, paragraph 7 and the *General Instruction of the Roman Missal*, paragraph 27. The unique mode of Christ’s presence in the Eucharistic species is addressed in the Catechism: CCC 1373–77.

See also section 5.1 (‘Our common humanity’).

Documents of the liturgy

See Chapter 3 in *SCM Studyguide to Catholic Liturgy* (‘Fundamentals of Liturgy’).

- <https://www.liturgyoffice.org.uk/Resources/Rites/index.shtml>

3.3 Participation in the liturgy

This section is primarily based on *Sacrosanctum Concilium*, paragraphs 1–14.

The Catechism has a section titled ‘Who celebrates?’ (CCC 1136–44), which also introduces the foundations of liturgical ministry.

More detail can be found Chapter 2 of *SCM Studyguide to Catholic Liturgy* (‘Catholic Theology of the Liturgy’).

Ministry

An overview of liturgical ministry can be found in the *General Instruction of the Roman Missal*, paragraphs 91–111.

- <https://www.liturgyoffice.org.uk/Resources/GIRM/Documents/index.shtml>

Celebrating the Mass, a Pastoral Introduction (CTM) by the Catholic Bishops’ Conference of England and Wales has a description of the liturgical assembly and various liturgical ministries: CTM 22–51.

Roles

The stable lay ministries of acolyte and lector are open to those lay men and women meeting the requirements of the Bishops' Conference. Those preparing for ordination are also instituted in these ministries. In this Directory, these terms are used to refer to those who have been admitted as acolytes or lectors by the prescribed liturgical rite. It does not refer to those who, in the absence of such ministers, are deputed to carry out some of their functions on a temporary basis, such as servers, extraordinary ministers of Holy Communion, and readers. (See Canon 230.)

Ministerial formation

The three dimensions are taken from the *Introduction to the Lectionary* (ILM), paragraph 55.

- <https://www.liturgyoffice.org.uk/Resources/GIRM/Documents/Lectionary.pdf>

Celebrating the Mass, a Pastoral Introduction develops this: CTM 30–32.

The Department for Christian Life and Worship has approved a *Syllabus for the Formation of Lay Liturgical Ministers*. It is rich and wide-ranging, and though it may be more than a school can offer, it will provide ideas for formation.

- <https://www.liturgyoffice.org.uk/Resources/Ministry/Syllabus/Syllabus.pdf>

Liturgical formation of the school community

The importance of liturgy in catechesis can be seen throughout the Directory for Catechesis, in particular the section on the liturgy: DC 95–98.

After

Mystagogy is a key component of the *Rite (Order) of Christian Initiation of Adults* (RCIA), paragraphs 234–36.

- <https://www.liturgyoffice.org.uk/Resources/Rites/RCIA.pdf>

Pope Benedict in *Sacramentum Caritatis* 64 and Pope Francis in *Evangelii Gaudium* 166 have stressed the importance of mystagogical catechesis.

- https://www.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html
- https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

Formation in prayer

The quotation is from the Directory for Catechesis, paragraphs 86–87. It is summarised in CCC 2688.

4. The school community

4.1 Governance

The legal responsibilities of school governors in relation to prayer and liturgy are summarised here:

- <https://researchbriefings.files.parliament.uk/documents/CBP-7167/CBP-7167.pdf>
- <https://www.educationengland.org.uk/documents/dfe/circular1-94.pdf>

4.3 The links between curriculum, ethos, and prayer and liturgy

The links between curriculum, ethos, prayer and liturgy are made clear in the document *Christ at the Centre: Why the Church Provides Catholic Schools* (Catholic Truth Society, 2013):

- https://catholiceducation.org.uk/images/Christ_at_the_Centre_1.pdf

The phrase ‘core of the core curriculum’ is taken from a 1992 speech by St John Paul II, ‘To the Bishops of Great Britain on Their Ad Limina Visit, 26 March’:

- https://www.vatican.va/content/john-paul-ii/en/speeches/1992/march/documents/hf_jp-ii_spe_19920326_gran-bretagna-ad-limina.html

5. The school community at prayer and liturgy

5.1 Our common humanity

The quotation is taken from the opening paragraph of the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World, known by its Latin name *Gaudium et Spes* (GS). There is a further reference to GS 22.

- https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

‘A well-informed empathy ...’ is based on St John Paul II’s address to the Roman Curia in 1986, when he reflected upon the World Day of Prayer for Peace at Assisi.

- https://www.vatican.va/content/john-paul-ii/it/speeches/1986/december/documents/hf_jp-ii_spe_19861222_curia-romana.html

The Catechism begins with a reflection on ‘the desire for God written in the human heart’: CCC 27–28.

- https://www.vatican.va/archive/ENG0015/_INDEX.HTM

5.2 Members of the Catholic community

The position of the Eastern Catholic Churches is set out in the Second Vatican Council’s Decree on the Eastern Catholic Churches, *Orientalium Ecclesiarum*. Their principal disciplinary norms can be found in the Code of Canons of the Eastern Churches, 1990.

- https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_orientalium-ecclesiarum_en.html

Further information about the Christian initiation of children of catechetical age is found in *Rite (Order) of Christian Initiation of Adults*, paragraphs 242–306.

5.3 Members of the Eastern Orthodox and Oriental Churches

This section draws upon the *Directory for the Application of Principles and Norms on Ecumenism* (ED) published by the Dicastery for Promoting Christian Unity in 1993. For the norms relating to the Sacraments and the Eastern Churches, see ED 122–26.

- <http://www.christianunity.va/content/unitacristiani/en/documenti/testo-in-inglese.html>

5.4 Other Christians

The foundations for Church teaching on ecumenism and relationships with other Christians is the Second Vatican Council's Decree on Ecumenism, *Unitatis Redintegratio* (UR). The quotation 'there exist important differences ...' is taken from UR 19.

- https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html

This section of the Directory is also based on the *Directory for the Application of Principles and Norms on Ecumenism* (ED). It covers:

- Prayer in common: ED 108–115.
- Sharing in non-sacramental liturgical worship (celebrations of the word): ED 116–121.
- Sharing sacramental life with Christians of other Churches and ecclesial communities: ED 129–136.

Not everything will be applicable to the context of Catholic schools. The paragraph on reading at Mass is ED 133.

5.5 Members of other religious traditions

A helpful document which gives a comprehensive overview of the Catholic Church's relationship with other faiths is the teaching document on interreligious dialogue from the Bishops' Conference of England and Wales: *Meeting God in Friend and Stranger*.

- <https://cbcew.org.uk/plain/wp-content/uploads/sites/3/2018/11/meeting-god-friend-stranger.pdf>

The importance of dialogue

Pope Francis' teaching on dialogue is quoted in *The Identity of the Catholic School for a Culture of Dialogue*, paragraph 30.

- https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20220125_istruzione-identita-scuola-cattolica_en.html

6. Looking at prayer and liturgy

6.1 Key elements of prayer and liturgy

Further exploration of the key elements can be found in Chapter 3 of *SCM Studyguide to Catholic Liturgy* ('Fundamentals of Liturgy').

Scripture

The *Introduction to the Lectionary* provides an overview of the use of scripture in liturgy, especially paragraphs 1–10.

Symbol

The Catechism looks at how signs and symbols are used in the celebration of liturgy: CCC 1145–52.

Celebrating the Mass (CTM) looks at the key symbols used in the Eucharist: CTM 93–117.

The body in prayer and liturgy

See CTM 54–67 for more information.

Silence

The Place of Silence is a document which explores the opportunities for silence in prayer and liturgy:

- <https://www.liturgyoffice.org.uk/Resources/Preparation/Silence.shtml>

6.2 Music

For more information see CTM 80–90.

6.3 Times and seasons

The foundational Church document on the liturgical calendar and seasons is the *Universal Norms for the Calendar*:

- <https://www.liturgyoffice.org.uk/Calendar/Info/GNLY.pdf>

The Catechism covers when the liturgy is celebrated: CCC 1163–178.

The information about liturgical colours is based on the *General Instruction of the Roman Missal* 346.

The *SCM Studyguide to Catholic Liturgy* has a chapter on times and seasons.

The calendar pages of the Liturgy Office website include a lot of information:

- <https://www.liturgyoffice.org.uk/Calendar/index.shtml>

Devotions

The link between the liturgy and devotions is established in *Sacrosanctum Concilium* 13. Popular piety is found in the Catechism in 1674–76. A wide examination of devotions is found in the *Directory on Popular Piety and the Liturgy*:

- https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html

Cycle of Prayer

The Cycle of Prayer can be found on the Liturgy Office website:

- <https://www.liturgyoffice.org.uk/Calendar/Cycle/Index.shtml>

6.4 Places and objects

Further guidance may be found in the document *Consecrated for Worship* published by CBCEW.

- <https://www.liturgyoffice.org.uk/Resources/CFW/index.shtml>

Celebrating the Mass offers further information on the various items needed for Mass: CTM 93–125.

7. Models of prayer and liturgy

7.2 Structures

More detail on structure can be found in Chapter 7 of *SCM Studyguide to Catholic Liturgy* ('The Celebration of the Eucharist').

A preparation aid using the Gather, Word, Response, Send model can be found on the Liturgy Office website:

- <https://www.liturgyoffice.org.uk/Resources/Preparation/LiturgyPrepSheet.pdf>

7.3 Celebration of the word

Pope Benedict wrote about celebrations of the word in *Verbum Domini* 65.

See also:

- 'Scripture' in 6.1
- 'Silence' in 6.1

7.4 Mass

The texts for Mass are found in the Roman Missal (prayers) and Lectionary (readings).

- <https://www.liturgyoffice.org.uk/Resources/Rites/RiteMissal.shtml>

The Church's principal guidance on Mass is found in the *General Instruction of the Roman Missal*. The Bishops' document *Celebrating the Mass* presents this material in an accessible form.

- <https://www.liturgyoffice.org.uk/Resources/GIRM/Documents/GIRM.pdf>
- <https://www.liturgyoffice.org.uk/Resources/GIRM/Documents/CTM.pdf>

The *Directory for Masses with Children* gives further guidance and adaptation.

- <https://www.liturgyoffice.org.uk/Resources/GIRM/Documents/DCM.pdf>

The Catechism has a whole section on the Sacrament of the Eucharist: CCC 1322–1419.

- The Eucharist – Source and Summit of Ecclesial Life: 1323–27
- What is this Sacrament Called? 1328–32
- The Eucharist in the Economy of Salvation: 1333–44
- The Liturgical Celebration of the Eucharist: 1345–55
- The Sacramental Sacrifice: Thanksgiving, Memorial, Presence: 1356–81
- The Paschal Banquet: 1382–1401
- The Eucharist – 'Pledge of the Glory to Come': 1402–05

See also sections:

- 3 ('Understanding prayer and liturgy')
- 'Ministry' in 3.3
- 6.1 ('Key elements of prayer and liturgy')
- 6.2 ('Music')
- 6.3 ('Times and seasons')
- 6.4 ('Places and objects')

7.5 Reconciliation

The Catechism includes Penance and Reconciliation in the Sacraments of Healing: CCC 1422–98.

Details of the rite, together with some resources, can be found here:

- <https://www.liturgyoffice.org.uk/Resources/Rites/RiteRitual.shtml#Penance>

Background to the Rite of Penance can be found in Chapter 10 of *SCM Studyguide to Catholic Liturgy* ('Sacraments of Healing').

Liturgy of the Hours

The Catechism briefly deals with the Liturgy of the Hours under 'When is the liturgy celebrated?': CCC 1174–78.

Some resources can be found on the Liturgy Office website:

- <https://www.liturgyoffice.org.uk/Resources/Hours/index.shtml>

See also Chapter 12 of *SCM Studyguide to Catholic Liturgy* ('Times and Seasons').

Apps such as Universalis (<https://www.universalis.com>) provide accurate texts for the complete office.

Worship of the Eucharist outside Mass

The Catechism covers the worship of the Eucharist in the section on the presence of Christ by the power of his word and the Holy Spirit: CCC 1378–81.

The quotation in 7.6.2.2 is from CCC 1380.

A range of resources was prepared for the Eucharistic Congress in 2018:

- <https://www.liturgyoffice.org.uk/Resources/Adoremus/index.shtml>

See also sections:

- 'Silence' in 6.1
- 'Chapel' in 6.4

7.7 Other times of prayer

The final part of the Catechism deals with Christian prayer. The section on Prayer In the Age of the Church defines different modes of prayer: blessing and adoration, petition, intercession, thanksgiving, and praise: CCC 2623–49.

The *Compendium of the Catechism of the Catholic Church* brings together a number of common prayers:

- <https://www.liturgyoffice.org.uk/Prayer/Traditional/index.shtml>

7.8 Forms of prayer and devotion

See also the section 'Devotions' in 6.3.

8. Application

Making choices

The key principle that, where there are choices given in the liturgy, the spiritual good of those celebrating should be considered, is found in the *General Instruction of the Roman Missal* 352.

The *Directory for Masses with Children* provides practical ways in which the Mass can be adapted for celebration with children.

Participation aids

Further guidance can be found here:

<https://www.liturgyoffice.org.uk/Resources/Preparation/index.shtml>

Additional advice about the use of PowerPoint:

<https://www.liturgyoffice.org.uk/SOS/Guides/PowerPoint.pdf>

Sample PowerPoint Order of Mass:

<https://www.liturgyoffice.org.uk/Missal/Resources/Schools/Mass-full.ppt>

Sample Order of Mass:

<https://www.liturgyoffice.org.uk/Missal/Text/index.shtml>

Copyright

For further information on liturgical copyright, see:

<https://www.liturgyoffice.org.uk/Resources/Copyright/index.shtml>

For further information on copyright in schools, see:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/375951/Education_and_Teaching.pdf

Music

- ONE LICENSE (<https://onelicense.net/>) caters to the majority of music written by Catholic composers.
- Christian Copyright Licensing International (<https://uk.ccli.com/>) caters to music written by Christian composers of other denominations.

9.2. Glossary

Absolution (sacramental)	In the Sacrament of Reconciliation (Confession), the Church, through its bishops and priests, forgives sins in the name of Jesus Christ, healing the sinner and re-establishing them in communion with the Church (CCC 1448–49). See section 7.5 ('Reconciliation').
Adoration	This term is used in two ways in the Directory: as a type of prayer expressing the worship of God (CCC 2628); and as the main part of the rite of Exposition and Benediction of the Blessed Sacrament (CCC 1378). See the section 'Worship of the Eucharist outside Mass' in 7.6.
Altar	The altar, on which is effected the sacrifice of the cross made present under sacramental signs, is also the table of the Lord to which the People of God are convoked to participate in the Mass, and it is also the centre of the thanksgiving that is accomplished through the Eucharist (CCC 1182). See section 6.4 ('Places and objects').
Ambo	The ambo is a type of pulpit or lectern from which the word of God is proclaimed. The dignity of the word of God requires there to be a suitable place from which it may be proclaimed and toward which the attention of the faithful naturally turns during the liturgy of the word (CCC 1184). See section 6.4 ('Places and objects').
Bishops' Conference	The formal meeting of bishops within a particular country or territory (such as England and Wales). It is the decision-making body for many matters relating to the liturgy in that area, such as the approval of translations.

Blessed Sacrament	The term expresses our faith in the real presence of Christ under the species of bread and wine after consecration at Mass. It usually refers to the reserved consecrated hosts, which are kept in the tabernacle and are a fruit of the celebration of Mass (CCC 1378).
Canon law	The formal legal framework which sets out how the Church is governed and structured. The principal norms for the universal Church can be found in the Code of Canon Law 1983 (for the Latin, or Western, Catholic Church) and the Code of Canons of the Eastern Churches 1990 (for the Eastern Catholic Churches). Liturgical law and local laws will be found in other Church documents .
Canticle	An Old or New Testament text which is similar to a psalm, poetic, and, in the liturgy, intended to be sung. Canticles can be found in the Lectionary , in place of the psalm, and in the Liturgy of the Hours . There are three Gospel Canticles sung at different hours: Benedictus, Magnificat, and Nunc dimittis.
Catechumen	An unbaptised person over the age of seven who seeks to become a member of the Church through the Sacraments of Baptism, Confirmation and Eucharist at the Easter Vigil through the RCIA , and who has been enrolled in the catechumenate (CCC 1249). See section 5.2 ('Members of the Catholic community').
Catechumenate	Can refer to those who have been admitted to the Order of Catechumens, or to the period in RCIA when the main passing on of the Catholic faith, through doctrine, liturgy, and the life of the Church, takes place. The term can also refer to the whole of the RCIA process. It is also referred to in the 'catechumenal model', where the principles of liturgy and catechesis found in the catechumenate are applied to other rites. (CCC 1229–33, 1247–48.)
Celebrations of the word	This term is used in this Directory for celebrations which are created for the school community and not directly taken from the liturgical books of the Church. These celebrations will take many forms, but the common element is the proclamation of scripture. These include assemblies, carol services, and other gatherings of all or part of the school community for special times and occasions.
Church documents	The Church expresses its teaching through a wide range of documents; these include the Constitutions from Councils, papal letters and decrees, introductions to liturgical rites, and Instructions and Directories.
Consecration	To make holy or to set apart. In general terms, this can refer to the whole People of God, who through their Baptism participate in Christ's priestly office (CCC 901). More frequently, it refers to the particular consecration of the gifts of bread and wine in the Eucharistic Prayer (CCC 1377).
Devotion	Traditional forms of Catholic prayer, such as the Rosary and Stations of the Cross , which form part of the bedrock of Catholic popular spirituality (CCC 1674–76). See the sections 'Devotions' in 6.3 and 7.8 ('Forms of prayer and devotion').

Eucharist	Derived from the Greek word ‘to give thanks’. It can refer to the consecrated bread and wine, as well as the whole of Mass (CCC 1328).
Eucharistic Prayer	A long prayer text, made up of a number of elements, at the centre of the Mass. It is a prayer of thanksgiving, during which the gifts of bread and wine are transformed into the Body and Blood of Christ. The Roman Missal contains a number of Eucharistic Prayer texts. (CCC 1352–54.)
Exposition	The rite in which the Blessed Sacrament is placed on the altar for worship (CCC 1378–81). See the section ‘Worship of the Eucharist outside Mass’ in 7.6.
Extraordinary minister	Extraordinary ministers of Holy Communion assist with the distribution of Holy Communion at Mass when there are not sufficient numbers of ordained ministers present.
Feast	One of the ranks of liturgical days between a Solemnity and a Memorial . Many of the Apostles are celebrated as Feasts. On a Feast, the Gloria is sung and proper readings are found in the Lectionary. See the section ‘Saints’ in 6.3.
Genuflect	A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is normally reserved for the Blessed Sacrament (CCC 1378).
Holydays of obligation	Within the cycle of the year the Church recognises that some Solemnities celebrate core aspects of our faith. These holydays have such an importance that the Church ‘obliges’ all Catholics not only to celebrate them with Mass, but also to mark them with joy and due relaxation of mind and body.
Holy See	A see is another name for a diocese. The Holy See refers to the diocese of Rome and in particular to the authority of its bishop, the Pope.
Homilist	The bishop, priest, or deacon who preaches the homily.
Holy Communion	The reception of Christ’s Body and Blood under the form of the consecrated bread and wine (CCC 1331, 1415–17).
Intercessions	The articulation in prayer of needs and desires. They form part of the Prayer of the Faithful at Mass (CCC 2634–36).
Host	The disc of unleavened bread that is used in the celebration of Mass, and may afterwards be reserved in the tabernacle.
Lectionary	The book from which the readings in the liturgy of the word are proclaimed at Mass and other celebrations.
Liturgical action	What is done during a section or part of the liturgy, such as the preparation of gifts.
Liturgical assembly	This term is used by the Church to refer to all those who participate in the liturgy. This can include ordained ministers, such as bishop, priest, and deacon, those with specific roles (such as reader or server), and the entire congregation.
Liturgical law	The principles, instruction, and guidance that the Church gives for the liturgy; these are found across a range of Church documents .

Liturgical norms	The principles found in liturgical law .
Liturgical participation	The Church desires that participation in the liturgy should be 'full, conscious and active'. Fundamentally, to participate in the liturgy is to participate in the Paschal Mystery. Each time we celebrate, the Holy Spirit deepens our participation in Christ's redeeming work and gives us the grace to share daily in his life and mission.
Liturgical year	The annual cycle of the Church's liturgical year is centred on Christ and, in particular, on how he has made salvation possible for us. The year is, then, a sequence of seasons which brings into focus the various aspects of the one mystery of salvation in Christ, who is present in his Church.
Liturgy	The most familiar forms of the liturgy celebrated in school are the Mass and the Sacrament of Reconciliation. The liturgical books, such as the Roman Missal and the Lectionary, set out the structure to be followed, the words to be spoken, the gestures to be performed, and the symbols to be used when celebrating a liturgy. Other liturgies in school may include the celebration of parts of the Liturgy of the Hours, such as Morning Prayer and Exposition of the Blessed Sacrament.
Liturgy of the Eucharist	The second main part of the Mass. It begins with the preparation of the gifts, then centres on the Eucharistic Prayer of thanksgiving, which leads into the Communion Rite, where all pray the Lord's Prayer and Holy Communion is distributed (CCC 1350–55).
Liturgy of the Hours	This liturgy offers a way of praying through the day and marking the various times. Morning and Evening Prayer, which are seen as the most important times, mark the beginning of the day's activities and their conclusion. At the heart of each liturgy is the recitation of psalms and the offering of prayer (CCC 1174–78.).
Liturgy of the word	The first main part of the Mass, which consists of readings from scripture leading to the proclamation of the Gospel. The homily and the Prayer of the Faithful, which flow from the scriptures, conclude the liturgy of the word (CCC 1349).
Martyr	A Saint who died for their faith (CCC 2473).
Meditation	The practice of silence and still consciousness of the presence of God has long formed a part of the Christian tradition of prayer. It differs from 'mindfulness' in its inherent focus on Christ (often expressed through the use of icons or other images) and openness to the inspiration of the Holy Spirit. (CCC 2705–19.)
Memorial	One of the ranks of liturgical days below a Solemnity and a Feast . The majority of the Saints included in the liturgical calendar are Memorials. For celebration of Mass, the Memorial is either obligatory or optional. See the section 'Saints' in 6.3.
Magisterium	The expression of the teaching role of the Pope and the bishops, found in Church documents .

Mass	Also known as the celebration of the Eucharist, this is the most important action of the Church and from its celebration, the life of the Church flows.
Minister	Those who play a particular role in the celebration of the liturgy (CCC 1142–44). See the section ‘Liturgical ministries’ in 3.3.
Mystagogy	The word means to ‘go deeper’ and is a reflection on the experience of the Sacraments and, from that, a deeper understanding of faith (CCC 1075).
Paschal Mystery	The journey of Christ through his birth, life, suffering, death, resurrection, and ascension. ‘Mystery’ here does not mean something unknown, but rather something which has been revealed which we cannot wholly grasp or understand until it is completely fulfilled – this is God’s plan for salvation.
Prayer	Prayer has been traditionally described as ‘lifting up of the hearts and minds to God’, which means it involves our whole person – our head as well as our heart. This definition expresses a fundamental understanding that God is concerned and interested about what goes on in our lives; is due our expression of thanksgiving and gratitude; and responds to us when we express our needs.
Proper	The changeable texts of Mass and the Liturgy of the Hours which are particular to a day or a season. Proper texts include prayers and readings.
RCIA	<i>The Rite of Christian Initiation of Adults</i> , the liturgical book which contains the rites for preparation of unbaptised adults (including children over the age of seven) for the Sacraments of Initiation (Baptism, Confirmation and Eucharist) into the Church. (CCC 1232, 1247–49.)
Roman Missal	The liturgical book which contains the prayer texts for the celebration of Mass.
Sanctoral	A name for the annual calendar of Saints’ days (CCC 1172–73). See the section ‘Saints’ in 6.3.
Solemnity	One of the ranks of liturgical days above a Feast and a Memorial . Solemnities mark major festivals in the liturgical year (e.g., The Nativity of the Lord or Saint Peter and Saint Paul). On Solemnities, the Gloria and the Creed are said. See the section ‘Saints’ in 6.3.
Stations of the Cross	A traditional devotion which involves meditating on scenes from the Passion and death of Christ (CCC 2669).
Tabernacle	The secure container where the reserved, consecrated host is placed (CCC 1183, 1379). See the section ‘Chapel’ in 6.4.
Triduum	From the Latin for ‘three days’. The Paschal Triduum is the annual celebration of the Passion, death, and resurrection of Christ. It begins with the Mass of the Lord’s Supper on Maundy Thursday evening and concludes with the celebration of Easter Sunday.

9.3. FAQ

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 pray to 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.

9.4. Model prayer and liturgy policy

[Name of school and/or logo]

Prayer and liturgy policy

This prayer and liturgy policy has been approved and adopted by the governing body on [enter date] and will be reviewed on [enter date].

Signed by the Chair of Governors

Signed by the Headteacher

[School mission statement]

1. The context of this prayer and liturgy policy

'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.' (Marcus Stock (2012), *Christ at the Centre*, Catholic Truth Society, 23.)

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 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 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.

3. Responsibility

(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.

(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.

(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, as outlined in the *Prayer and Liturgy Directory*
- pupils are supported in their liturgical formation to take an active role in the planning, preparation, and delivery 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 Advisory Service and others is maintained to ensure they keep updated with best practice.

4. Overview of prayer and liturgy provision

[In this section of the policy, an overview of the provision is given. It will outline when prayer and liturgy take place, and the daily and weekly pattern of prayer and liturgy offered in the school. It will also include when Mass is celebrated across the year, when there are opportunities for the Sacrament of Reconciliation, and when there are special liturgies. This section of the policy is similar to but less detailed than the Annual Plan of Provision. The Annual Plan of Provision will include, for example, dates, who is responsible, and much more detail.]

5. Resourcing

Prayer and liturgy are 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.

6. 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.

7. Monitoring and evaluation

Monitoring and evaluation of the quality and impact of prayer and liturgy will take place regularly, and at least annually, and involve all key stakeholders: pupils, parents, staff, clergy, and governors. Areas for development will be identified and issues raised will be actioned and evidenced as appropriate.

8. Review

The policy will be reviewed as part of the regular cycle of policy review conducted by the governors.

9.5 Common prayers

This list is introduced in section 7.10 ('Common prayers').

Age phase	5–7 (KS1)	7–9 (Lower KS2)	9–11 (Upper KS2)	11–14 (KS3)
Prayers	• The Sign of the Cross • The Lord's Prayer • Hail Mary • Glory be • Grace before meals • Grace after meals	• The Apostles' Creed • An Act of Contrition • Angel of God • Come, Holy Spirit • The Prayer of St Richard of Chichester	• Morning Offering • The Rosary • The Magnificat • Act of Faith • Act of Hope • Act of Love	• The Benedictus • The Angelus • Hail Holy Queen • The Memorare • Jesus, Mary and Joseph, I give you • Eternal Rest

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 communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.*

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

Act of Contrition

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

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

Angel of God

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

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

Come, Holy Spirit

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

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

Prayer of St Richard of Chichester

*Thanks be to you, my Lord Jesus Christ,
for all the benefits which you have given me,
for all the pains and insults which you have borne for me.
O most merciful Redeemer, friend and brother,
may I know you more clearly,
love you more dearly,
and follow you more nearly,
day by day.
Amen.*

Morning Offering

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

The Rosary

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

The Joyful Mysteries

(Recited Monday and Saturday)

The Annunciation (Luke 1:26–38)

The Visitation (Luke 1:39–45)

The Nativity (Luke 2:1–7)

The Presentation in the Temple (Luke 2:22–35)

The Finding in the Temple (Luke 2:41–52)

The Mysteries of Light

(Recited Thursday)

The Baptism of Jesus (Matthew 3:13–17)

The Wedding Feast of Cana (John 2:1–12)

The Proclamation of the Kingdom, with the call to Conversion (Mark 1:14–15; 2:3–12)

The Transfiguration (Luke 9:28–36)

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

The Sorrowful Mysteries

(Recited Tuesday and Friday)

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

The Scourging at the Pillar (Matthew 27:15–26)

The Crowning with Thorns (Matthew 27:27–31)

The Carrying of the Cross (John 19:15–17; Luke 23:27–32)

The Crucifixion (Luke 23:33–38, 44–46)

The Glorious Mysteries

(Recited Wednesday and Sunday)

The Resurrection (Matthew 28:1–8)

The Ascension (Acts 1:6–11)

The Descent of the Holy Spirit (Acts 2:1–12)

The Assumption (1 Thessalonians 4:13–19)

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

Prayer concluding the Rosary

[Hail, Holy Queen, etc. as above]

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

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

Let us pray.

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

The Magnificat

*My soul proclaims the greatness of the Lord,
and my spirit rejoices in God my Saviour,
for he has looked upon his handmaid in her lowliness;
for behold, from this day forward,
all generations will call me blessed.*

*For the Almighty has done great things for me,
and holy is his name.
His mercy is from age to age
for those who fear him.*

*He has made known the strength of his arm,
and has scattered the proud in their conceit of heart.
He has cast down the mighty from their thrones
and has exalted those who are lowly.
He has filled the hungry with good things,
and has sent the rich away empty.*

*He has helped his servant Israel,
mindful of his mercy,
even as he promised to our fathers,
to Abraham and his descendants for ever.*

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

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

Act of Faith

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

Act of Hope

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

Act of Love

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

The Benedictus

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

*To grant salvation from our foes,
and from the hand of all who hate us,
showing mercy to our fathers,*

*remembering his holy covenant;
 the oath he swore to Abraham our father,
 To grant that freed from the hand of our foes,
 we may serve him without fear
 in holiness and righteousness
 all the days of our life.*
*And you, little child, will be called
 the Prophet of the Most High,
 for you will go before the Lord
 to make ready his ways:
 to grant knowledge of salvation to his people
 by the forgiveness of their sins;*
*Through the tender mercy of our God,
 the Dawn from on high will visit us,
 to shine on those who sit in darkness,
 and those in the shadow of death;
 to guide our feet into the way of peace.*
*Glory be to the Father and to the Son
 and to the Holy Spirit,
 as it was in the beginning, is now, and ever shall be,
 world without end.*
Amen.

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

The Angelus

*V. The Angel of the Lord declared unto Mary.
 R. And she conceived of the Holy Spirit.*
*Hail, Mary, full of grace, the Lord is with thee.
 Blessed art thou among women,
 and blessed is the fruit of thy womb, Jesus.
 Holy Mary, Mother of God,
 pray for us sinners,
 now and at the hour of our death.
 Amen.*
*V. Behold the handmaid of the Lord.
 R. Be it done unto me according to thy word.*
Hail Mary.
*V. And the Word was made flesh.
 R. And dwelt among us.*
Hail Mary.
*V. Pray for us, O holy Mother of God.
 R. That we may be made worthy of the promises of Christ.*
*Let us pray;
 Pour forth, we beseech thee, O Lord,
 thy grace into our hearts;
 that we, to whom the Incarnation of Christ, thy Son,
 was made known by the message of an angel,
 may by his Passion and Cross be brought to the glory of his Resurrection.
 Through the same Christ, our Lord.
 Amen.*

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

Hail, Holy Queen (Salve Regina)

*Hail, Holy Queen, Mother of Mercy,
Hail our life, our sweetness and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs,
mourning and weeping in this valley of tears!
Turn, then, most gracious Advocate,
thine eyes of mercy toward us,
and after this, our exile,
show unto us the blessed fruit of thy womb, Jesus.
O clement, O loving,
O sweet Virgin Mary.*

The Salve Regina is one of the Marian Anthems sung at Night Prayer.

The Memorare

*Remember, O most gracious Virgin Mary,
that never was it known that anyone who fled to thy protection,
implored thy help, or sought thy intercession, was left unaided.
Inspired by this confidence I fly unto thee,
O Virgin of virgins, my Mother.
To thee do I come, before thee I stand, sinful and sorrowful.
O Mother of the Word Incarnate, despise not my petitions,
but in thy mercy hear and answer me.
Amen.*

A 16th-century version of a longer 15th-century prayer.

Jesus, Mary and Joseph

*Jesus, Mary and Joseph, I give you my heart and my soul.
Jesus, Mary and Joseph, assist me in my last agony.
Jesus, Mary and Joseph, may I breathe forth my soul in peace with you.*

Eternal Rest

*Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.
May they rest in peace. Amen.*

Based on the Entrance Antiphon of the Mass for the Dead.

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