



Holy Trinity Catholic Primary School  
**Aspire not to have more but to be more**  
**Liturgy and Prayer Policy**

Holy Trinity is a Catholic Primary School where Core Values, underpin every aspect of school life. Our Mission Statement is:

*Inspired by Christ and His teaching,  
 Holy Trinity Catholic Primary School educates, nurtures and celebrates  
 the unique nature and worth of every member of its diverse family.*

The Mission Statement is summed up in our school motto: **'Aspire not to have more, but to be more'**

The aims for all of our school family are:

- *to promote excellence in all aspects of school life, developing each person's ability to recognize and strive for this;*
- *place Christ at the centre of our daily lives, so that our school family may be the leaven of the Gospel values promoted in our mission*
- *to recognize that all members of the community are life-long learners, prepared to accept challenges with confidence and determination*
- *to promote self-discipline and respect, never accepting bullying of any kind and to communicate this belief in a positive and proactive manner.*

These aims are revisited regularly to ensure their relevance and we work to ensure our statement on equality of opportunity and values are understood by all.

**The rationale of Collective Worship in our school is:**

"For me prayer is a surge of the heart; it is a simple look toward heaven it is a cry of recognition and of love, embracing both trial and joy"<sup>1</sup>

**Introduction**

Our intention is to meet not only legal and diocesan requirements, but to provide quality experiences of prayer and liturgy that support our school community's spiritual development. At the same time, we want to help every member of the school family develop their understanding of what it means to be part of the life of prayer and worship at the heart of the Catholic Church. The Catechism reminds us that we are in search of God. In the act of creation, God calls every being from nothingness into existence and that they always bear a desire for the one who calls them into existence. In reflecting upon the human relationship with God, we remember that God calls us first to come to him. "Man may forget his Creator or hide far from his face; he may run after idols or accuse the deity of having abandoned him; yet the living and true God tirelessly calls each person to the mysterious encounter known as prayer. In prayer the faithful God's initiative of love always comes first; our own first step is always a response. As God gradually reveals himself and reveals man to himself, prayer appears as a reciprocal call, a covenant drama. Through words and actions, this drama engages the heart."<sup>2</sup>

**1 Background**

1.1 The term "Collective Worship" is used in legislation in this country but is not a phrase used readily in a Catholic context. In this policy we substitute the term "Collective Worship" for "Prayer and Liturgy". Strictly, the word 'liturgy' refers only to the celebration of the Eucharist, the Sacraments, and the Liturgy of the Hours (the Divine Office of the Breviary). Everything else (e.g. Benediction, Holy Hour, Rosary in common,

<sup>1</sup> St Therese of Lisieux Story of a Soul

<sup>2</sup> Catechism of the Catholic Church no. 2566

Carol Services, etc.) is technically a 'paraliturgy'. However, 'paraliturgy' is not a word that we would usually wish to use with younger children etc. In this paper, the word liturgy is used to include what is, strictly, paraliturgy.

- 1.2 This policy is truly concerned with communal acts of prayer and the liturgical celebrations of the Church that will form part of everyday life in Holy Trinity Catholic Primary School. In devising this policy, the school community continues to seek to know and understand the principles that underlie communal worship in the Catholic tradition. These come from the long history of liturgical practice but particularly from the reforms of the Second Vatican Council in its constitution *Sacrosanctum Concilium* (1963) and the Church's document on liturgy with children, the *Directory on Masses with Children* (1973). There are also important and useful principles and directions in the *General Instruction on the Roman Missal* (1971).
- 1.3 Our School Community believes that Prayer and Liturgy is concerned with giving glory, honour, praise, thanksgiving and intercession to God the Father through Jesus Christ his beloved Son, united in the power of the Holy Spirit who moves us to pray. It is our loving response, in word and action, to God's invitation to enter into relationship made possible through the work of Jesus Christ and the witness of the Holy Spirit. Therefore it involves the "*raising of one's mind and heart to God*"<sup>3</sup> engaging every aspect of ourselves as individuals and a community of people. Worship will be at the very heart of this Catholic school and will reflect something special or separate from ordinary school activities.
- 1.4 In celebrating the liturgy of the Church, especially the Eucharist, the salvation that Christ came to bring is made present and offered to all who participate in it, so that their lives may be restored and renewed in him.
- 1.5 The Second Vatican Council deliberated long and hard over the reform of the liturgy and promulgated some important principles which inform and govern liturgical celebrations in the contemporary Church. Its Constitution on liturgy, *Sacrosanctum Concilium* (1963) sets out these principles. The Council spoke about the purpose of liturgical worship as being:
  - the making present of Christ in multiple ways
  - proclamation of the message of salvation
  - inspiration to go out and love
- 1.6 In devising this policy, the Governors have used these three principles to shape and support our school community when implementing this policy and practice related to Prayer and Liturgy.

## **2 Principles of our Policy**

### **2.1 Principle I:**

***Every effort will be made to make Christ present to the children in multiple ways.***

- 2.1i It is in the life of Jesus Christ, the beloved Son of God, that we see made manifest our vision for prayer and worship. His prayer is an act of praise and surrender to the Father. Our children will come to know and acknowledge the presence of God who is revealed to us as Father, Son and Holy Spirit through a variety of opportunities for Prayer and Liturgy. These will provide our school family with a chance to experience a variety of forms of prayer that help each individual foster their own relationship with God in the school community.
- 2.1ii This school has great scope and opportunity through its daily prayer life to provide the steps needed in preparing children for the liturgical life of the church in addition to allowing our children to explore the beliefs of the Catholic faith community and their own beliefs. Celebrations of various kinds which help children to understand some of the elements of liturgy (such as greeting, silence, community praise, especially in song) have a great part to play in their liturgical formation. Such experiences help children's spiritual development and may lead them to a desire to celebrate Mass and the sacraments beyond the community of the school. Any provision for Prayer and Liturgy will take into consideration the age and maturity of the children and will appropriately provide for their different needs.

"When Jesus openly entrusts to his disciples the mystery of prayer to the Father he reveals to them what their prayer and ours must be, once he has returned to the Father in his glorified humanity. What is new is to "ask in his name" Faith in the Son introduces the disciples into the knowledge of

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<sup>3</sup> Quotation from St. John Damascene

the Father, because Jesus is “the way, the truth and the life.” It means keeping the commandments of Jesus, it means abiding with him in the Father who, in him, so loves us that he abides with us. In this new covenant the certitude that our petitions will be heard is founded upon the prayer of Jesus.”<sup>4</sup>

- 2.1iii A developmental, systematic approach is the best way to introduce children to prayer and liturgy. Asking children to pray in a way they are not capable of, or in a manner beyond their years, can inhibit and sometimes damage development in this area. We aim to support our children in being able to contemplate the mystery and transcendence of God who is ever close to us and ever beyond us, as we would in adult liturgy. Additionally we will expect to develop a sense of wonder and awe at the presence of God amongst us and the gift of life itself. Prayer and Liturgy awake a variety of feelings and emotions within each one of us. We recognise and value the emotional and personal side of our school family as individuals and as a community of faith. We will aim to raise the minds and hearts of our young people to God and to help each one do this it will be fundamental that prayer and liturgy take many forms.
- 2.1iv Our school family will pray regularly, at least four times together each day, in addition to the beginning and end of each Religious Education lesson. We will ensure that at least fifteen minutes each day is set aside for Prayer and Liturgy. Prayer in our classrooms and in assemblies will always include the use of symbols and a focal point for prayer which will be appropriate to the liturgical season and content of that time of prayer. Much of this will be achieved through the use of TenTen resources in addition to prayers and readings of the Liturgical year. Our children will pray by giving praise thanks and intercession to God using traditional prayers of the Catholic Church and many other sources of prayer that will enable this to take place. These prayers will be enclosed by the Sign of the Cross and will begin and end each session. In Liturgy and Prayer we will support our children in knowing that they are invited to come into the presence of God to be still, reflect and mediate on the presence of God and the mystery of their lives. The use of art, music, dance, song and symbol can capture something of the beauty, transcendence and mystery that we find in our relationship with God. The symbols of the Eucharistic liturgy can speak of this particularly well if they are appropriately used. We will continue to nurture a relationship with God through words, symbols, song, gestures and silence.
- 2.1v Worship in this school is more than just a legal requirement. It is an integral part of school life and central to the Catholic tradition.
- See Appendix 1 for implementation
- 2.2 Principle II**  
**Liturgy and prayer will support our children in their proclamation of the message of salvation**
- 2.2i In the prayer of Jesus, we are taught how to pray. *“Like a wise teacher he takes hold of us where we are and leads us progressively toward the Father.”*<sup>5</sup> The teaching of Jesus is a proclamation, a call to conversion. For all those willing to listen to his words he offers them the opportunity to place their whole dependence upon God the Father, and allow the Kingdom of God to come to them. He calls the world to a bold confidence in God. *Whatever you ask for in prayer believe that you receive it, and you will.”*<sup>6</sup>
- 2.2ii From the time of Pentecost the apostles and those who came to share in their faith in Christ prayed together. They devoted themselves to teaching, fellowship, the breaking of bread and to the prayers.<sup>7</sup>
- 2.2iii For those born into a new life in Christ, prayer and worship is essentially a community action, the action of the Church. At the same time, the Church recognises that the prayer it offers is always united with the prayer of Christ himself. St. Paul acknowledges in his letters that it is through Christ that the Spirit has been poured into our hearts and it is this same Spirit that makes us cry out, “Abba, Father.”
- 2.2iv We believe it is important to help our children consider their individual and communal roles in Prayer and Liturgy. We have Liturgy Leaders in each class who help other to proclaim the Gospel message. In doing this we aim to help our children recognise a shared “communion and mission” with others.
- 2.2v Our children will know that Prayer and Liturgy is rooted in the Liturgical Calendar of the Church. This will include seasons, solemnities, feasts, memorials of saints and the ferial celebration of the Church’s Liturgy.

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<sup>4</sup> Catechism of the Catholic Church 2614

<sup>5</sup> *Ibid.* no. 2607

<sup>6</sup> *Mk 11:24*

<sup>7</sup> *Acts 2:42*

By following the rhythm of the Liturgical Year we aim to help our children recognise that we belong to a Universal and Local Church

- 2.2vi They will come to know that Prayer and Liturgy is sometimes influenced by aspects of the RE Curriculum and other areas of the National curriculum which will act as a reminder that whilst Prayer and Liturgy is always concerned with nurturing a relationship with God it also takes on an important educational dimension. In this way we will help to shape our children's understanding of their catholic heritage and the life of the Church today, which they can be instrumental in sharing with others.
- 2.2vii In the Eucharist we celebrate the wonder and awe of God who created the entire universe coming to us and remember that we are always seeking him who is seeking us. Staff at all levels of the school community will be involved in leading and participating in Prayer and Liturgy.
- 2.2viii The celebration of Mass will be a weekly part of the school's provision for Liturgy. We will always seek to teach our children that in the Eucharist the school celebrates its Catholic identity and acknowledges that the source and summit of its life is found in the offering of Jesus Christ. We are reminded through the Eucharist that though we are many parts we make up One Body and during Mass the provision of art, music, language, dance and symbol will help us to build up the Body of Christ, from a multi-cultural perspective too.
- 2.2ix The same principles will apply to planning a Eucharistic celebration as to other acts of school worship and opportunities for children to participate will be maximised. The action of the Holy Spirit leading, guiding and informing the actions of the community and individuals will be emphasised, for example through prayers to the Holy Spirit beginning and ending meetings at all levels. Our weekly Masses will offer opportunities for children to reflect on their individual values and those held by the Catholic community at large. Our children will experience what it means to belong to or take part in the worshipping community of the Church, they will learn how the Liturgy of the Church is structured and the meaning of the different parts of the liturgical rites and from this will be able to make links between communal prayer, liturgy and their daily lives. The children will compose prayers and pray for the needs of others.

See Appendix 2

### 2.3 **Principle III** **The Liturgy and Prayer Life of our school will inspire its members to go out and love.**

- 2.3i The gospels illustrate for us the reality of Jesus' life being lived out in accordance with His Father's will. He praises and blesses the Father in prayer, he thanks him for the wonders he has done; he spends time alone with him, and he asks the Father to help him complete his will even in times of trial and suffering. His prayer to the Father is always accompanied by a prayer for the world, those close to him and to ask forgiveness for those who brought him to his death on the cross. In this prayer of Jesus, we see the depth of union that exists between him and the Father and indeed the entire human race.
- 2.3ii The prayer of Jesus to the Father is a true prayer of self-giving. The Last Supper on the eve of his Passion is a true reminder to us that in Jesus, God turns away from himself and offers his life for the life of the world. Pope Benedict described this as love in its most radical form. At this Institution of the Eucharist Christ commands his disciples to, "do this in memory of me." He makes known to them that when they celebrate the Liturgy of the Eucharist they will come to know his complete giving and join their lives to his offering.
- 2.3iii We will support our school family in acknowledging joys and sorrows, the ordinary and darker side of life as part of our relationship with God. We will work with everyone to reflect upon, celebrate and practice their own individual and shared beliefs and acknowledge their personal identity before God. In this way, we would seek to support their relationships with others. We want our children, through a full and joyful spiritual inner life, to value the worth of others, respect how we all belong to a community and trust in God and other people, to create a richness of shared experience. We teach our children to recognise that everybody is made in the image and likeness of God and thus should be accorded the dignity, which that requires.
- 2.3iv Through the prayer and liturgy offered in our school we seek to help each person come into the presence of God and be aware of their own self-worth before the one who loves, creates and redeems us. In this way, through valuing ourselves as unique beings we then teach our children to recognise the strengths and weaknesses in our relationship with God and others, giving them practical tools to address issues that may arise.

### **3 Legal Requirements**

- 3.1 Circular 1/94 sets out the current legal criteria for providing Collective Worship in schools. This states that a daily act of worship should take place at any time during the day as either a whole school or phase or class activity.
- 3.2 It is the responsibility of our governing body to arrange for Collective Worship in our school after consultation with the head teacher. This policy explains the Governors' framework for this at Holy Trinity. Our governors also take account of the School Trust Deed, which states that acts of Collective Worship shall be consistent with the rites and practices of the Catholic Church. Our Foundation governors exercise their particular responsibility for seeing, so far as is practicable, that the Catholic character of the school is reflected in Collective Acts of Worship by attending Mass, various liturgies throughout the year and in consultation with our Parish Priest.
- 3.3 Parents have a legal right to withdraw their child from acts of worship and our school accepts this right. However, liturgy and prayer are such an integral part of our school life that parents and indeed prospective parents will be made aware that it can never be confined to "timetabled slots" but may take place in a variety of contexts other than those specifically structured.
- 3.4 The daily Act of Worship is not designated curriculum time under regulations and is not subsumed under any part of the curriculum. It is distinctive and can be identified as such.
- 3.5 Our governing body also exercises its discretion to allow Collective Worship to take place outside of our school, for example in church, at the cenotaph or in another school, for special occasions.

### **4 The Structure of Prayer and Liturgy in Holy Trinity**

- 4.1 In every act of communal Prayer and Liturgy a four-fold structure will be observed. The structure is based upon the principals of gathering, listening, responding and going forth.

See Appendix 3

### **5 Celebration of the Eucharist**

- 5.1 In announcing the Year of the Eucharist Pope John Paul the Second reminded the whole Church that the Eucharist *"has always been at the centre of the Church's life. Through it Christ makes present within time the mystery of his death and resurrection."*<sup>8</sup> Therefore the celebration of the Eucharist needs to be given a place of great importance in the life of a Catholic School.
- 5.2 The Eucharist is celebrated in our school community on a weekly basis because it is an essential ingredient to the life of a Catholic community. It takes place as a whole school:
- At the beginning and end of the academic terms and school year as moments of dedication and thanksgiving to God.
  - During the major liturgical seasons of the Church year especially Advent, Lent, Eastertide and Pentecost.
  - On Holy days of Obligation and other Feasts of the Lord
  - On the School Feast days

At all other times Mass takes place within the Key Stages on a rota basis.

### **6 Resources**

- 6.1 The school community has a wide range of resources to support prayer and liturgy.
- 6.2 Holy Trinity will continue to update and replace resources for prayer and liturgy as appropriate and which is accessible by all pupils.
- 6.3 Holy Trinity will access the support and guidance of outside agencies concerning prayer and liturgy and train staff appropriately.

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<sup>8</sup> John Paul the Second, Apostolic Letter *Mane Nobiscum Domine* October 2004

## **7 Health and Safety**

- 7.1 Every member of the school community is expected to comply with the Health and Safety policy of this school.
- 7.2 When engaging in prayer and liturgy all staff should be aware of the good mental health of our children and seek advice and support if this is needed.
- 7.3 Candles should be used with care. In classrooms only battery operated candles are allowed. In Mass lit candles will be used and suitable precautions taken to ensure the safety of the school community.
- 7.4 The attention of staff is particularly drawn to those pupils who may have a hearing or visual impairment and may require special provision within assembly or Mass.

## **8 Roles and Responsibilities**

### **8.1 Governing Body**

- Monitoring and supporting the implementation of this policy. We have considered and analysed the impact of this policy on equality and the possible implications for pupils with protected characteristics, as part of our commitment to meet the Public Sector Equality Duty (PSED) requirement to have due regard to the need to eliminate discrimination, advance equality of opportunity and foster good relations. This is completed in the light of the liturgy and worship requirements within a Catholic community.

### **8.2 The Head Teacher**

- Preparing the whole school assembly rote
- Preparing the whole school Mass rota
- Monitoring the assemblies and Masses celebrated within school.
- Advising staff of worship where necessary
- Liaising with the Parish Priest where necessary

### **8.3 The Leadership and Management Team**

- Preparing assembly rotas for individual Key Stages
- Preparing Masses for Key Stage celebration
- Liaising with appropriate visitors where necessary

### **8.4 Class Teacher**

- Preparing assemblies as required
- Assisting in the preparation of Key Stage and whole school Masses
- Holding high expectations of behaviour in Mass and assembly;
- Developing an understanding of prayer and worship through the curriculum.



## APPENDIX 1

### The Prayer Life of our Children

Prayers are said four times each day in the classroom as a minimum. They should also be said at the beginning and end of each Religious Education lesson to reflect the aims and content to be taught.

Within each classroom there are two elected Liturgy Leaders. They are responsible for:

- Organising and leading class liturgies and prayer services
- Helping to plan, prepare and lead school and parish Masses
- Caring for class altar and displays
- Helping the Head with school assemblies and special events
- Creating displays and choosing interesting artefacts for the main school altar and the prayer garden
- Supporting charities and raising funds in the parish and local community
- Encouraging, enthusing and supporting their friends, in your journey of faith
- Encouraging every one of our school family to follow Jesus' example by sharing the weekly Gospel message.
- Demonstrating the school motto: 'Aspire not to have more but to be more' in their own lives
- Carrying the School Banner into Mass and write and say the welcome to everyone present.
- Supporting parish and school at masses and celebrations.

The Cycle of Prayers during the morning and evening are as follows across Key Stages 1 and 2:

	Monday	Tuesday	Wednesday	Thursday	Friday
<b>Daily Prayer</b>	Holy Spirit, I want to do what is right, help me Holy Spirit, I want to know about Jesus, teach me Holy Spirit, I want to walk closer to God, guide me	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.	Blessed Joseph, husband of Mary, protector of Jesus, Be with me today.	O Sacrament Most Holy, O Sacrament Divine, All praise and all thanksgiving be every moment thine.	O Sacred Heart of Jesus I place all my trust in you.
<b>Cycle of Prayer</b>	<b>Ordinary Time:</b> <b>Autumn</b> The Spread of the Gospel <b>Advent/Christmas</b> Openness to the Word of God <b>Ordinary Time:</b> <b>Winter</b> Peace on Earth <b>Lent</b> Candidates for the Sacraments <b>Easter</b> New Members of the Church <b>Ordinary Time:</b> <b>Summer</b> Deeper Understanding between Christian and Jews	<b>Ordinary Time:</b> <b>Autumn</b> Justice and Peace in the World <b>Advent/Christmas</b> Migrants and Refugees <b>Ordinary Time:</b> <b>Winter</b> Christian Unity <b>Lent</b> The Needy and Hungry of the World <b>Easter</b> Vocations <b>Ordinary Time:</b> <b>Summer</b> Those who Suffer Persecution, Oppression and Denial of Human Rights	<b>Ordinary Time:</b> <b>Autumn</b> The Harvest, the Fruits of Human Work, and the Reverent Use of Creation <b>Advent/Christmas</b> Expectant Mothers <b>Ordinary Time:</b> <b>Winter</b> Candidates for the Sacraments <b>Lent</b> Candidates for the Sacraments <b>Easter</b> Human Work <b>Ordinary Time:</b> <b>Summer</b> Europe	<b>Ordinary Time:</b> <b>Autumn</b> All Victims of War Prisoners and their Families <b>Advent/Christmas</b> Openness to the Word of God <b>Ordinary Time:</b> <b>Winter</b> Students and Teachers <b>Lent</b> Candidates for the Sacraments <b>Easter</b> The Right Use of the Media <b>Ordinary Time:</b> <b>Summer</b> Seafarers	<b>Ordinary Time:</b> <b>Autumn</b> Young People <b>Advent/Christmas</b> Migrants and Refugees <b>Ordinary Time:</b> <b>Winter</b> The Unemployed <b>Lent</b> The Needy and Hungry of the World <b>Easter</b> The Church <b>Ordinary Time:</b> <b>Summer</b> Human Life
<b>Monthly Prayer</b>	January The Holy Name and Childhood of Jesus February The Holy Family March St. Joseph April The Blessed Sacrament May Mary June Sacred Heart of Jesus. July The Precious Blood August Immaculate Heart of Mary September Seven Sorrows of Mary October The Holy Rosary November Poor Souls in Purgatory December The Immaculate Conception				



		Monday	Tuesday	Wednesday	Thursday	Friday
2	<b>By Heart</b>		Act of Faith Act of Hope	The Prayer of St. Francis of Assisi		Act of Sorrow
	<b>Community Prayers</b>	Prayer for those being Confirmed		Prayer for those who work in the Parish	Prayers for the sick in the parish Eternal Rest	Prayer for those receiving first Communion
	<b>Class Marian Prayer &amp; Rosary</b>	The Angelus Our Lady of Fatima	Litany of the BVM		Joyful Mysteries	
	<b>Mass Prayers</b>		Holy, holy			The Confiteor
	<b>Stations of the Cross: - within teaching</b>				People who met Jesus Mary, Simon, Veronica, Women of Jerusalem (guided meditation)	

		Monday	Tuesday	Wednesday	Thursday	Friday
3	<b>By Heart</b>		Act of Faith Act of Love	Prayer of St. Francis of Assisi	Eternal Rest	Act of Sorrow
	<b>Community Prayers</b>	Prayer for those being Confirmed		Prayers for teachers and children in all Catholic schools	Prayers for everyone who has been baptised in the parish.	Prayer for those receiving first Communion
	<b>Class Marian Prayers and Rosary</b>	The Angelus Our Lady of			Sorrowful Mysteries	
	<b>Mass Prayers</b>		The Gloria			The Confiteor Prayer before and after Communion Memorial Acclamations (said or sung)
	<b>Stations of the Cross: - within teaching</b>				Jesus' falls	

		Monday	Tuesday	Wednesday	Thursday	Friday
4	<b>By Heart</b>	Prayer of St. Richard of Chichester	Act of Faith Act of Love	Prayer of St. Francis	Nunc Dimittis	Eternal Rest
	<b>Community Prayers</b>	Prayer for those being Confirmed			Prayers for those being Confirmed or Ordained	Prayer for those receiving first Communion
	<b>Class Marian Prayers and Rosary</b>	The Memorare The Angelus (lunchtime)  Our Lady of Akita		Glorious Mysteries	The Examen	
	<b>Mass Prayers</b>		The Gloria			The Confiteor
	<b>Stations of the Cross: - within teaching</b>				The crucifixion narrative	

		Monday	Tuesday	Wednesday	Thursday	Friday
5	<b>By Heart</b>	Prayer of St. Richard of Chichester	Act of Faith Act of Love Eternal Rest	Prayer of St. Francis	Nunc Dimittis	The Benedictus
	<b>Community Prayers</b>	Prayer for those being Confirmed		The Diocesan Prayer for Vocations		Prayer for those receiving first Communion
	<b>Class Marian Prayers and Rosary</b>	The Regina Caeli The Angelus (lunchtime)  Our Lady of Knock	The Magnificat The Angelus (lunchtime)	The Regina Caeli The Angelus (lunchtime)	The Memorare The Angelus (lunchtime)  Mysteries of Light	The Regina Caeli The Angelus (lunchtime)



	Mass Prayers		The Gloria	The Apostles Creed		The Confiteor
	Stations of the Cross: - within teaching			The resurrection narrative		

		Monday	Tuesday	Wednesday	Thursday	Friday
6	By Heart	Prayer to the Holy Spirit	Prayer of St. Richard of Chichester	Prayer of St. Francis	Nunc Dimittis	The Benedictus
	Community Prayers	Prayer for those being Confirmed		The Diocesan Prayer for Vocations	The Examen	Prayer for those receiving first Communion
	Class Marian Prayers and Rosary	Hail Holy Queen The Angelus (lunchtime)  Our Lady of Knock  The Rosary	The Memorare The Angelus (lunchtime)	Hail Holy Queen The Angelus (lunchtime)	The Magnificat The Angelus (lunchtime)	Hail Holy Queen The Angelus (lunchtime)
	Mass Prayers		The Gloria	The Nicene Creed		The Confiteor
	Stations of the Cross: - within teaching			The Stations in Turn		

Whole School worship, in the form of assembly, takes place twice each week. Phase assembly takes place once each week. Mass is held in school weekly. This will focus on a particular Key Stage except for the first and last Mass each term and the Masses of Advent and Lent when the school is gathered as a whole community.

At Key Stage 1 worship includes:

- short, simple liturgies and prayer times;
- occasional liturgies reflecting the Introductory Rites of the Mass and/or the Liturgy of the Word
- the occasional celebration of sacramental liturgies
- a range of types of prayer
- a range of styles of celebration
- opportunities for pupils to take an active part in worship

At Key Stage 2 worship includes:

- short, simple liturgies and prayer times
- occasional liturgies reflecting the Introductory Rites of the Mass and/or the Liturgy of the Word; or the Eucharistic Prayer; and/or the Communion Rite
- the occasional celebration of sacramental liturgies
- a range of types of prayer
- a range of styles of celebration
- opportunities for pupils to take an active part in worship
- opportunities for pupils to take leadership roles in worship

The Head teacher leads one whole school assembly each week. Various pupils are asked to support and help in the delivery of these assemblies.

Each class is asked to lead one assembly per half term. Pupils participate in these assemblies and families and parishioners are invited to attend. Class time is set aside for preparation and evaluation.

The Heads of phase lead their respective assemblies. We show respect for God and one another in the manner in which we behave and respond during assembly times. We encourage a diverse range of worship style including prayers, singing, dancing, instrumental playing, drama, personal reflection and listening. We invite outside speakers to share their experience of different times and places. We emphasise the difference between the liturgical part of school assemblies (10-15 minutes) and the administrative element (5-10 minutes).

## **APPENDIX 2**

### **EUCCHARISTIC CELEBRATION**

The place of celebration is considered very carefully within Holy Trinity. Every Mass which involves KS1 takes place within the school building. Parishioners are always invited to these Masses as it is the Friday Mass of our Parish. It is important, however, that our older children experience the celebration of the Eucharist in the church building and become aware that the prayer and worship of the school is closely linked to that of wider parish community that gathers together in church. Key Stage 2 attend Parish Friday Mass once each month.

Care and consideration is given to the layout of the Hall, the positioning of the altar, lectern, cross and the seating arrangements. All the appropriate symbols associated with the celebration of Mass are present. These include candles, lectionary, altar cloths, sacred vessels, vestments and appropriate liturgical books.

The Directory on Masses with Children (1973) sets out the principles which govern the celebration of the Eucharist with children. The Directory gives considerable latitude for adaptation of the rites so that the fundamental principle of the Council that participants should be fully, consciously and actively engaged in worship can be realised. The key principles of the Directory are:

- adaptation of the rites to enable full, conscious and active participation
- the linking of key activities of human living with the actions of the liturgy
- the importance and understanding of scripture and
- imaginative use of music, movement, silence, texts, images

These principles help to support the celebration of Eucharist in our school.

In making preparations for the celebration of the Eucharist Holy Trinity considers carefully when the celebration is actually taking place within the liturgical year. The choice of readings and the prayers used for the Mass take into consideration the season of the year, whether the day for the celebration of Mass is a solemnity, a feast day, a memorial of a saint or an ordinary weekday.

On a day designated as a solemnity or feast the readings and prayers are always be proper for that day. This enables the community gathered together to appreciate that the Eucharist is being celebrated within the liturgical time of the year. Memorial days provide an opportunity to honour the lives of the saints and seek their intercession. The use of liturgical prayers associated with these saints is used. On ferial days the readings that have been set aside for the current day of the week are used.

The General Intercessions that accompany the Liturgy of the Word at Mass follow the formulae outlined in the General Instruction of the Roman Missal.

The use of music during the celebration of Mass has serious consideration given to it. Planning music for Mass does not begin with favourite hymns known by the children, but by singing the parts of the Eucharistic Liturgy that should always be sung. These always include the Gospel Acclamation, Holy, holy, Memorial Acclamation and the Amen at the end of the Doxology. It is also desirable that the responsorial psalm is sung, as psalms are a book of songs and not simply poetry that is to be read.

Against this background other music for the celebration of Mass can be chosen.

- When a gathering song is used at the beginning of the Mass it will be appropriate to the season and reflect what is being celebrated in the Mass.
- Different forms of hymns, songs will be used reflecting our cultural heritage as well as those which children find easy to sing.
- The Gloria will be sung on Holy Days of Obligation, Feasts of the Lord and other important feast days. It will not simply be sung at any Mass.
- The Lamb of God can be sung especially when it covers the fraction of the sacred host for Holy Communion.
- The choice of hymn and music at Holy Communion will always reflect what is taking place at this time and the presence of Christ in the Eucharist.
- Adding music and hymns to parts of the Mass where it has not been appointed will be avoided as this can detract from the gesture and prayer of that moment.

The Eucharistic Liturgy demands the full, conscious and active participation of everybody gathered for the celebration. It does not mean that everybody has an individual task to do, but that they are able to participate in the celebration at an appropriate level.

- Our priest exercises his ministry of presiding over the celebration of the Eucharist and teaching through the homily. However, it may be appropriate for somebody other than the priest to deliver the homily so that all those who are present are able to reflect on the Word of God that has been proclaimed.
- Ministers of the Word are appropriately prepared and understand the Word that is being proclaimed. The text of a reading will be read by one reader unless it is split up in different voice parts.
- The Gospel will be proclaimed by the deacon or the priest. It is never be omitted and is never replaced by a dramatisation.
- Appropriately trained and commissioned extraordinary Ministers of the Eucharist may assist in distributing Holy Communion.
- Altar servers and musicians are encouraged to exercise their ministries to the full in School Masses.
- Sometimes symbols, artefacts and students work are brought to the altar. These are never be placed on the altar where the Eucharist is to be celebrated as this is left clear for the gifts of bread and wine alone.
- Other symbols are sometimes brought to the altar at the beginning of the Mass.
- The procession of gifts at the beginning of the Liturgy of the Eucharist emphasises the offering of bread and wine as the sign of the offering of the people. Sometimes this symbolic action is lost when many additional items are brought in the procession of gifts.
- As part of the procession the altar cloths and candles may be brought forward to emphasise the Eucharist that is about to be celebrated.
- Everybody should be prepared to join in the responses of the Mass. Children will be introduced to the different responses at an appropriate level through their work in Religious Education.

## APPENDIX 3 FOUR PART LITURGY ORGANISER

For the sake of simplicity we divide liturgy preparation into four parts:

### **A Gathering together**

- A1 In our coming together for Prayer and Liturgy we acknowledge the presence of Christ with us in our act of gathering together. Our time of prayer is not simply personal, based upon our individual relationship with God, but it is also communal, for our life of faith is shaped through the faith we share in the community of the Church.
- A2 Music, song, lighting of candles, use of incense, procession and blessing with holy water will all contribute towards helping the class or whole school enter into a time of Prayer together.
- A3 At the beginning of each time of prayer or liturgy, the greeting, "The Lord be with you", will be used.
- A4 Consideration will be given to seating and posture for prayer and Liturgy so that the community has an awareness that it has gathered together to pray.
- A5 The use of the focal point connected to the seasons of the Church's year and the appropriate feast day will be present on the class prayer table for the gathering together to pray.

### **B Listening**

- B1 Our time of Prayer and Liturgy is about deepening our relationship with God and with one another. "The invisible God out of the abundance of his love, addresses people as friends and converses with them, to invite them to communion with him and to receive them into that communion."<sup>9</sup>
- B2 In every act of communal Prayer and Liturgy God's Word will be proclaimed. In class prayer time, assemblies and other non-Eucharistic liturgies, scripture readings from the Mass of the day or a reading closely associated with the current liturgical season, feast day or memorial will be used.
- B3 The Word of God is proclaimed from the Bible or the appropriate liturgical text books including the Lectionary and the Book of Gospels. Readings printed upon scraps of paper will be avoided as they fail to highlight the reverence we give to the Word of God.
- B4 The reader will always have a good understanding of the meaning of the text. In class this will usually be one of the Liturgy Leaders. The reading in its entirety should be proclaimed by one reader, unless it is to be broken down into speech parts for the different voices in the reading. At times, the reading may be accompanied by simple Makaton, symbols or images using interactive IT. The reader will always clearly announce where the reading comes from and will use the appropriate liturgical conclusion to which the assembly makes the appropriate response. If the gospel is proclaimed it should be accompanied by the action of making the sign of the cross on the forehead, lips and heart. A few moments of silence will be given following the reading to allow everybody to reflect on what they have just heard.
- B5 When the gospel is proclaimed, the appropriate sung gospel acclamation will accompany it. This will give due emphasis to the importance of the Word that is to be proclaimed.

### **C Responding**

- C1 One of the oldest and best definitions of prayer is: "raising the mind and heart to God." This definition reminds us that at the heart of our communal Prayer and Liturgy is a relationship with God who has been made known to us as a Trinitarian relationship, Father, Son and Holy Spirit. In our responding to God's presence in our gathering together and listening to the Word of God, we use a variety of forms of prayer. These include praise, thanks, intercession and contrition.
- C2 We have planned into the use of a variety of forms of prayer that provide opportunities to give praise and thanks to God for the many blessings God bestows on us. The prayer of Mary in the Magnificat is an example of praise and thanks. We use interactive images with IT to help younger children appreciate the

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<sup>9</sup> Dei Verbum

wider world to give praise and thanks for and also intercession. This is especially so when using the TenTen resources. Bidding prayers, prayers of contrition and personal reflection times are included. We believe that responding should include some time for personal reflection and silence. Providing opportunities for children to learn simple listening and breathing skills is good in helping them to enter into meditative and reflective prayer. Good posture for this type of prayer also needs to be taught. Indicating the need to sit in an upright position with feet firmly of the ground and hands held comfortable in the lap position. At times we use guided meditations taking scenes from the gospels and helps children enter into a scene from the life of Christ and let the words of the gospel speak to them in a new way.

- C3 Appropriate background music and a symbolic focus is also used in reflective prayer.
- C4 The prayer of the Rosary in the prayer framework can also be introduced through this type of reflection and meditation, encouraging those taking part in the time of prayer to think about the scene reflected in the mystery and to use the traditional prayers that accompany it as background to the meditation and reflection that takes place.