Prayer & Liturgy Directory

Episcopal Forward (+GS/+MS)

This document is the work of two departments within the Bishops' Conference of England and Wales: the Department for Christian Life and Worship, and the Department for Education and Formation.

The document's status.

Introduction

Our Lord Jesus Christ should be 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.

1.1. 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 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.

1.2. Who is it for?

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

material to work with pupils in the preparation of prayer and liturgy.
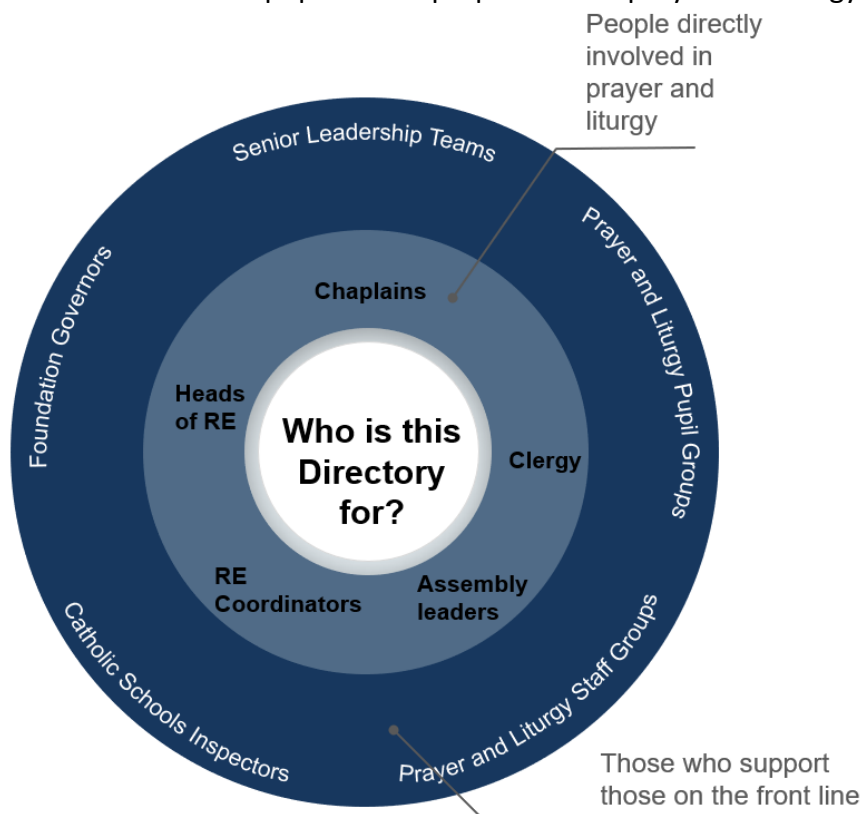
1.3. How this Directory is organised
The Directory is divided into eight parts:

1. Introduction

2. Contexts - *the Church, governance, 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.*

4. The School Community - *the overarching roles and responsibilities for prayer and liturgy within the school, including ecumenical and inter-faith considerations.*

5. The School at Prayer and Liturgy: Ministries - *liturgical ministries in a school context.*

6. Looking at Prayer and Liturgy - *the building blocks of prayer and liturgy, including symbol, scripture, music, silence, space.*

7. Models of Prayer and Liturgy - *the common structures of prayer and liturgy in the Catholic tradition, including The Mass, Reconciliation, classroom prayer.*

8. Application - *Developing a School Prayer and Liturgy Policy; making appropriate adaptations; preparing, monitoring and evaluating; providing resources.*

1.4. How to use the Directory
It is important that those with overall responsibility for prayer and liturgy in schools should engage with the whole document; an understanding of the key principles (Part Three) is essential before considering the more detailed examination of prayer and liturgy.

Various sections of the Directory can also be used to provide focussed 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.

2. Contexts

In this part we review contexts which shape the 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 to schools, including those under the care of religious orders. Liturgy in schools, therefore, forms part of a broader canvas, and is not an alternative to that in the local church (parish).

Instead, it flows from the normal prayer and liturgy of the Church as a whole, in a manner that is appropriate for the distinct educational setting of a school.

2.2. The Family

Parents are the first teachers of children in the faith and are tasked by the Church at the baptism of their children to form them in both their understanding of God's love and how to turn to him in prayer. The spiritual life of the school builds on and supports the life of the domestic church (home).

2.3. The School

Every Catholic school is a community with Christ at the centre. Prayer and liturgy are at the heart of the community life of the Catholic school. They are essential to the Catholic life and mission of the school.

> 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.

The challenge for Catholic schools is to present in an authentic way our tradition of Catholic prayer and liturgy, whilst at the same time providing a welcoming environment for all pupils and staff. This challenge demands that we understand our tradition and maintain an approach that respects the integrity of all.

Unlike parishes, schools are made up of people who may not necessarily be Catholics or Christians. This creates a number of challenges; one of the aims of the Directory is to provide support with these challenges.

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 the local Catholic community who had a vision that they sought to make a reality in a particular place. A number of these were founded by members of religious orders who not only provided the land and buildings but also a distinct charism that they have bestowed 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 these and all schools strengthen their spiritual heritage, as part of the rich breadth of Catholic traditions.

2.5. Social

Catholic schools are found in all manner of 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 would be a small minority. The communities from which pupils, staff and governors or directors are drawn will be culturally, ethnically, religiously and socio-economically diverse to a greater or lesser extent. The particular local circumstance 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, 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 (Liturgy, Liturgical Prayer, Prayer) 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 (and frequently misapplied) 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

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

The word 'Worship' has not been used to denote a distinct category in this Directory. In Catholic terminology 'worship' is not generally used to name and describe a distinct type of prayer or event. Worship is about living our lives in a way that recognises that everything we have is a gift from God and that everything we do should give glory to God. That, of course, does include prayer but the scope is broader. With that understanding of worship it will be seen that that the purpose of education in a Catholic school is to know and love Christ and to open the vision and imagination of pupils to the wonder of living in God's world, and the responsibilities that follow from this.

Liturgy is a formal act of the Church. The official 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. Liturgical Law governs what happens in liturgy. This law is found in the Introductions to each liturgical book and in other texts, such as the Directory for Masses with Children. These Introductions provide a theological overview, the 'norms' about how the liturgy is celebrated and details of how it may be adapted. The norms for the celebration of the Sacraments are more prescriptive with regard to adaptation than those for other liturgies.

Liturgies celebrated in a school will include the Sacraments of the Eucharist (Mass) and Reconciliation. They should also normally include the celebration of forms of the Liturgy of the Hours, such as Morning Prayer, and Exposition of the Blessed Sacrament.

Liturgical Prayer follows structural patterns found in the liturgy. The 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.

The most common example would be services which are built around the proclamation of scripture and are based on the structure of the Liturgy of the Word in the Mass. These will include Assemblies, Carol Services, and other gatherings of all or part of the school community for special times and occasions. They will draw upon elements of the Liturgy, such as its texts, symbols, and gestures which help to reinforce their Catholic nature. The various elements may be used with greater creative freedom than in the Liturgy.

Prayer takes place, for example, at the beginning or end of the school day. Although such prayer times will have a clear structure, they may rely less on formal elements taken from the Liturgy. 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. Giving space for appropriate silence forms part of the prayer. There is great scope for creativity: varying the focus and the format according to the liturgical year reinforces the essential Catholic focus of the school whilst providing opportunities for pupil engagement. Long-standing Catholic devotions, such as the Angelus or the Stations of the Cross during Lent, also fall into this category.

3.2. Prayer and Liturgy - foundations

3.2.1. Person and Action of Christ
'Where two or three are gathered in my name, there am I 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 actively so. He is present in:

- the prayers, chants, and responses of the whole gathered community,

- the proclamation of the Scriptures,

- the Priest who ministers,

- and especially in the body and blood of Christ received in Holy Communion.

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; 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 only possible 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; and,

- Trinitarian — we pray to the Father through the Son in the Holy Spirit.

3.2.2. 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 through 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.

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. Our whole life from this point 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 in all through the lens of Christ's gift of himself to others, his death and his resurrection.

The Paschal Mystery is the core content of all prayer and liturgy.

This means that Catholic prayer and liturgy:

- engage with the deepest human realities — joys and hopes, fears and sorrows,

- point away from darkness to light, sin to redemption, death to new life — in other words, it is about God's plan for salvation.

3.2.3. Liturgy and the Church

The Liturgy forms 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. As we are drawn into union with him, we are drawn into union with all the 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 sense is at play 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, school liturgies — all are acts of the Church.

- Therefore, the Church bears a responsibility for these acts and how they are celebrated.

3.2.4. Documents of the Liturgy

Guidance as to how the Liturgy is celebrated is found in the books of the Roman Rite, such as the Roman Missal. At the beginning of each 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. An Introduction sets down liturgical law and has the equivalent force within the Church as the Code of Canon Law. 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. The 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 on the celebration of prayer and liturgy in schools in England and Wales.

3.3. Participation in the Liturgy

3.3.1. Participation

A key concept in the renewal of the Church's liturgy since the beginning of the last century is that of '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'. In the liturgy participation 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, we are renewed in our sharing of Christ's life and mission. Our experience 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 — and 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. In the 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, 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 the whole person is engaged — body, mind and spirit.

- To participate 'consciously' means that the individual has an appreciation of the meaning of what is happening, has a glimpse into the mystery — and therefore the liturgy should be appropriate to the participant's age and development.

- To participate 'actively' means to enter the liturgy with an open heart so that the encounter between Christ and his people in the celebration can change us and have a future direct impact on the way we live our lives. 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 does not therefore simply mean ensuring that everybody has 'something to do'.

3.3.2.   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 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.

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

Allocating roles, such as reading, leading intercessions, etc., should not be treated as a means of distributing tasks to pupils and staff in order to generate participation. The risk in that case would be something superficial where participation has become an end in itself.

Good formation in assisting with a liturgical ministry has three dimensions:

- Fostering an age-appropriate appreciation of the liturgy and especially of the elements involved in their particular role.

- Developing the necessary technical skills to perform the particular role.

- Encouraging their understanding of service and prayerful engagement for their role in the liturgy.

3.3.3. Liturgical Formation of Pupils

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 according to the age and capacity of the children. 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.

3.3.3.1.   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. Care should be taken to avoid setting up experiential expectations (e.g., 'you will feel…') as each person's response will be different.

3.3.3.2.   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.

3.3.3.3.   After

Evaluation is a key follow-up to a liturgical celebration, and it is also important to provide an opportunity for the children to reflect together. The technical term for this post-celebration reflection is 'mystagogy' – which means 'going deeper'. Mystagogy entails enabling the children 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 life-long 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.

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

4.1.1. Legal Requirements

Within maintained schools and academies, there is a legal requirement for an *'Act of Collective Worship'* to take place daily. Those responsible for governance are legally required to ensure that it is provided. In Catholic maintained schools and academies this daily requirement may be fulfilled in many different ways 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 students can choose to withdraw themselves.

4.1.2. Within our Catholic Schools

In all Catholic Schools — maintained, academies, independent, non-maintained special, sixth-form colleges — prayer and liturgy are crucial 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. These activities are integral to the Catholic identity and life of the school; they would take place in all Catholic schools, whether or not schools were required by statute to provide collective worship and in Catholic schools, 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. It is the responsibility of Governors that it is in accordance with the rites, practices, discipline and liturgical norms of the Catholic Church.

4.1.2.1. 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 by:

1. Agreeing a specific Prayer and Liturgy Policy which reflects the Catholic life and mission of the school.

2. Undertaking the periodic review of the policy and implementing any necessary amendments.

3. Developing a knowledge and understanding of how prayer and liturgy are underpinned by the Liturgical Year.

4. 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 school.

5. Establishing that daily prayer and liturgy is provided for all staff and pupils.

6. Participating in the school's prayer and liturgy, where this is practical.

7. Ensuring there is professional development of all staff that focuses on liturgical formation and, for relevant staff, planning of prayer and liturgy.

8. Overseeing the process for monitoring and reviewing which should include the voice of pupils.

9. Allocating sufficient financial budgeting.

4.2. School Responsibilities in facilitating Prayer and liturgy

4.2.1. School Leaders

The Headteacher is ultimately responsible for the implementation of the policies agreed by the governing body or academy board. This is done by oversight of prayer and liturgy in the school, that it is 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.

4.2.2. Prayer and Liturgy Coordinator

Governors are responsible for identifying the member of staff who is responsible for coordinating prayer and liturgy in the school. This 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. 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.

4.2.2.1. Prayer with Staff

A Catholic school will not only offer opportunities to pupils for prayer and liturgy, 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.

4.2.2.2. 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 the prayer and liturgy and so help to build up the domestic Church.

4.2.2.3. Chaplains

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

4.2.3. 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 a number of other leaders in the school to ensure that prayer and liturgy is celebrated in all its richness. Other such subject areas might include Music, the Arts and Information Technology.

4.2.4. Teachers and support staff

All adults can contribute to the liturgical life of the school by modelling active participation through their body language and response during prayer and liturgy. Their contribution to the preparation and celebration of prayer and liturgy and use of their unique talents and abilities (such as supporting with a prayer focus, displays, music, flowers, gifts, technology, resources) is also of value. In their classrooms, adults can lead and 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.

4.2.5. 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.

4.2.6. Local Clergy

In broad terms 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 the celebration of the liturgy and its preparation, and in forging links with the wider Church. Communication with the local clergy will be a key role for the Prayer and Liturgy Coordinator.

Priests and deacons should be familiar with the Prayer and Liturgy Policy of the school, the school's long-term plan, the provisions of this Directory and other relevant Church documents.

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.' (Christ at the Centre)

In Catholic schools Religious Education is at the 'core of the core' of the curriculum. 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 Jesus 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 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 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 but 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 extra-curricular.

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:

To fulfil the mission the Church is entrusting to you requires that you cultivate a genuine life of prayer nourished by the sacraments. (St John Paul II)

4.4. Engaging with Pupils and Staff of different Cultures and Faiths

In addition to Catholics, pupils and staff in Catholic schools come from a broad range of religious traditions – both Christian and other. How appropriately to engage these persons in the prayer and liturgy of the school can be a sensitive issue. An inclusive approach, involving everybody in everything, might initially appear attractive in terms of fostering the school community. However, respecting the integrity of both the Catholic tradition and also the faith position of staff or pupils from outside that tradition calls for a more nuanced approach.

Schools should think their way through the potential challenges and opportunities presented by the following groups in their midst and include their response – where appropriate — in the Prayer and Liturgy Policy to be agreed by governors. The following general points should be borne in mind:

- Irrespective of their formal religious affiliation, the personal religious engagement of both pupils and staff will range from highly observant to those who attend church only very infrequently.

- Schools should be alert to the danger of stereotypes.

- There is no 'one size fits all': ongoing dialogue to deepen mutual understanding is essential.

4.4.1. 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 assist 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 would rightly endeavour to reflect this diversity in their prayer and liturgy. They should identify the composition of the school's Catholic community. They should explore the cultures and experiences

represented and 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 should 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 should be reflected in the manner in which they participate in the liturgy celebrated in schools. In each of these cases, dialogue with the 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 in full communion with the Catholic Church. They may regularly attend liturgies with their own community rather than at the local Catholic parish. They participate fully in prayer and liturgy, and exercise liturgical ministries. Schools should be alert to the fact that in these Catholic Churches children are both confirmed and receive First Holy Communion at their baptism. This means that they should be 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.' They would be expected to receive all three sacraments at the same celebration; until that time, it would not be normal for them to exercise a liturgical ministry or lead prayers.

4.4.2. Members of the Eastern Orthodox and Oriental Churches

Distinct from the Eastern Catholics are members of the various **Eastern Orthodox and other Oriental Churches**. Whilst the Catholic Church is not in full communion with them, it nonetheless recognises the validity of their ordained ministries and their sacraments. 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 should be borne in mind. In each of these cases, dialogue with the parents and relevant clergy is essential.

4.4.3. 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. The Directory discusses this group of staff and pupils in closer detail as they often present in our schools in noticeable numbers, with implications for prayer and liturgy.

4.4.3.1. *Prayer and Liturgical prayer*

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 should listen to the Word of God and pray together whenever the school gathers for prayer and liturgy. Outside the celebration of the Sacraments there is great scope for other Christians to take distinct roles in the prayer – for example, by reading from scripture or leading the intercessions.

4.4.3.2. *Access to the Sacraments*

However, the situation is different when we come to the celebration of the Sacraments. Here great sensitivity is required because other Christian denominations follow inter-denominational liturgical disciplines that differ from that 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.

The rationale behind Catholic teaching on full communion is that unity in faith and unity in sacramental practice go together. The unity between the Catholic Church and other denominations is not complete: we do not agree with each other about how the Church should be structured and what it believes, and until those differences are resolved the Catholic Church holds that full communion between Christians is not possible. The Liturgy expresses what the Church is and what it believes, and therefore, for Christians of other denominations to receive Holy Communion at Mass or sacramental absolution at a service of Reconciliation is not possible. This needs to be carefully handled to avoid misunderstanding and embarrassment.

It is the teaching of the Church, therefore, that the exercise of liturgical ministries should be carried out by those who are in full communion with the Catholic Church. Consequently, other Christians should not be invited to exercise ministries such as reading from the Scriptures during the celebration of the Sacraments.

4.4.4. 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 sub-continent.

The various faith communities will also hold differing attitudes towards engaging in prayer and liturgy that have a Christian basis. Consequently, misunderstanding can arise between schools, pupils and parents as to what is appropriate. After engaging with parents, the school will need to articulate and implement a clear position on the presence and involvement of members of other faith traditions in its prayer and liturgy.

It is inevitable that pupils and staff who are not Christians will be present at prayer and liturgy – for example at the beginning or end of the day in the classroom, assemblies or at Mass, especially at significant days or times of the year. The question arises as to what might be expected of them there, and how their presence might authentically respect both their own religious tradition and that of the Catholic Church.

Non-Christian staff and pupils who are present at acts of prayer and liturgy are asked to respect and support the prayers of others, by keeping silence and by adopting appropriate postures. At the same time, the school respects their religious integrity by not 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.

It is inappropriate to ask someone who is not a Christian to lead Christian prayer or to perform a liturgical ministry. A class tutor who belongs to a different faith tradition would delegate to a classroom assistant or to pupils the task of leading prayer. The support of the school's Prayer and Liturgy Coordinator would be important in this situation, as the role of the class teacher at times necessarily extends to facilitating pupil preparation of prayer and liturgy.

The incorporation of texts, objects and ritual practices from other religions into Catholic prayer and liturgy is never appropriate.

4.4.5. Non-Believers

Our school communities also include persons of no faith. There may be a range of opinions represented here – from disinterest to suspicion of religion. What has been stated above in regard to the presence and engagement of members of other religious communities in prayer and liturgy applies in this case. Open and respectful conversation on the part of both the school, the individual pupil and parents, or staff member, is vital.

4.4.6. The contribution of school performative groups to the liturgy and prayer

For an individual to perform a liturgical ministry is an expression of faith and should reflect

- the nature of their relationship to the Catholic community,
- their personal beliefs,
- the context in which that ministry is being performed.

For example, a Methodist pupil could read from the scriptures in a carol service or an assembly, but not at Mass. However, it would not be appropriate for a pupil who is not a Christian to do so on any occasion.

Instrumental groups, choirs or drama groups are usually open to pupils from across the school. Their contribution can enhance prayer and liturgy; such groups may include people from across the religious spectrum.

Once again, clear communication with parents about the potential religious content of the activities of such groups is important.

5. The School at Liturgy and Prayer: Ministries

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 all those who celebrate — the liturgical assembly.

5.1. Liturgical Assembly

The 'liturgical assembly' is a technical term in the understanding of the Church and refers to all those who participate in the liturgy. This can include ordained ministers, such as bishop, priest and deacon, and those with specific roles (such as reader or server), and the entire congregation. Christ is present when the 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 can sing and pray together; all listen 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 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.

5.2. Liturgical Ministries

5.2.1. 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.

- Leader
  - Bishop
  - Priest
  - Leader of Prayer

- Preparation
  - Those who prepare the space/prayer focus
  - Sacristans
  - Welcomers
  - Preparation/operation of participation aids

- Word
  - Lectors[*]
  - Readers of Sacred Scripture
  - Readers of Intercessions
  - Homilist

- Service
  - Deacons
  - Acolytes[*]

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[*] The stable lay ministries of Acolyte and Lector are open to those lay men and women meeting the requirements of the Bishops' Conference. They are also conferred on those preparing for ordination. 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.)

- ○ 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 to serve their community. Whilst it is important that pupils receive formation in the roles they undertake, this should not mean that others are excluded by liturgical ministries being reserved to a small group who exercise the same roles every time. Those invited to assist should be representative of the whole school community in age, gender-balance, cultural diversity and ability.

Where a school joins with a parish for Mass, they might consider how to share liturgical ministries between these two distinct communities.

See 4.4 for more information about those who may be invited to undertake particular liturgical ministries.

5.2.2. Ministerial Formation

In addition to appropriate time being set aside for the celebration of liturgy, time should also be dedicated to formation and rehearsal so that those with particular ministries may 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 local clergy or parish liturgical ministers.

Formation should be appropriate to the age and understanding of the pupils. An emphasis on each ministry as a service to the community rather than a performance will help pupils to act appropriately. During formation, pupils should grow in understanding of the liturgy and their part in it, learn technical skills associated with their particular ministry, and learn the spiritual nature of their task. Those leading formation should refer to any diocesan guidelines on good practice.

There will also be variations depending on the liturgy and the liturgical practice of the clergy. For example, where a number of priests serve the school community altar servers may be asked to do things differently reflecting the practice of local parishes.

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 the focus of the next part 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

6.1.1. 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, bringing an end to break time) 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: God has reached out to humanity and has been 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 drawn from the natural world and mark significant changes in people's lives.

6.1.2. Scripture

One of the distinctive aspects of Catholic prayer and liturgy is the centrality of scripture. This is most evident in the proclamation of readings but will also be found in the prayers we say and the chants we sing. Scripture should have a place in any liturgy or liturgical prayer. In doing this we are opening ourselves to listen 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, 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 should be a balance between the integrity of the scripture passage on 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 or the shortening of the text. Care should be taken when editing a text that the reason for it being chosen is not lost. Pride of place should be given to the proclamation of the Gospel and this should be accompanied by various actions, such as standing up and singing the Acclamation, which emphasises its importance. Consideration should be given to incorporating some of these actions whenever a Gospel passage is proclaimed.

The current Lectionary is based on the Jerusalem Bible translation and the Grail Psalms. During the lifetime of this Directory we will move to a Lectionary based on the English Standard Version: Catholic Edition and the Abbey Psalms and Canticles. Priority should be given to using the same text which is shared by the wider Church in England and Wales — this particularly applies in the celebration of the Liturgy.

However, there are times when the translation may not be suitable, especially for younger pupils. Other biblical translations may be used but they should be a recognised Catholic edition (with the formal approval of a Bishops' Conference).

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

6.1.3.   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, oil. In this Directory we distinguish here 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, 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 – and frequently at the same time. All this, therefore, should warn 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: symbols should be real rather than representation of a symbol, for example, there is a significant difference between a wax candle and electronic reproduction candle. A worthy electric lamp would be a more authentic source of light than an artificial candle. Is it being used to physically illuminate or merely as a religious 'prop'? 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.

6.1.4.   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, the taste of the bread and wine used in the Eucharist. 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 movement 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. These are usually held in common, and each has its significance: standing as a sign of the risen Christ and of reverence; kneeling as both petition and adoration; sitting as a sign of openness and listening. Other postures include bowing and genuflecting — both signs of reverence.

Gesture — the Sign of the Cross, how we hold our hands in prayer, the beating of the breast in the 'I confess' are all gestures found in the liturgy. Pupils should learn these so that they both understand them and are comfortable making them.

6.1.5. 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; 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. Pupils need guidance on how best to use these times and how to develop their participation in the silence.

6.2. Music

Music is integral to liturgy and liturgical prayer. 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 should be encouraged to participate through singing, and it should be a priority of those responsible for music to ensure this.

Music highlights or gives prominence to the part of the liturgy where it is used. Therefore, the use of music should match the highpoints 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 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 — care should be taken that the musical setting of the psalm is not lengthier than the rest of the scripture.

Music has an important role with regard to memory. One of the reasons we sing in 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 they also become 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 will include: the Acclamation before the Gospel, the Acclamations in the Eucharistic Prayer (Holy, Holy, Memorial Acclamation, Amen), the Responsorial Psalm and Gloria. This principle will apply to other liturgies and liturgical prayer.

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

- Fidelity — any text that is sung should reflect 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 should not offer anything which is contrary.

- Access to the Church's tradition and a common repertoire —

  o pupils should be enabled to access the Church's rich tradition and use of Gregorian chant, which is proper to the Roman Liturgy, as well as singing in Latin.

  o pupils should be introduced to a common repertoire, including the chants in the Missal and liturgical settings approved for publication by a Bishops' Conference and chants, hymns, motets recommended by the diocese.

- Planning ahead — given the priority to sing the liturgy over singing hymns and songs, schools should consider what type of repertoire they need based on when they pray together. 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.

- Variety — care should be taken to avoid an over-dependence on a single idiom or style of music and text. Schools should draw on chants and hymns which have stood the test of time as well as contemporary compositions. The musical repertoire might draw also upon different world cultures represented in the school.

- Context — those with responsibility for choosing music should ensure that the text and the music fit the context of the liturgy. So, for example, singing hymns about receiving Communion during the Entrance Procession should be avoided.

- Secular music — music which was not written for use in the liturgy or more widely 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 liturgical prayer, however this should not be done to the detriment of pupils singing from the Christian tradition. The same will apply to instrumental

music; where there are no words, care should be taken that the music does not have an original context which would be inappropriate for prayer.

To assist with choosing music, three kinds of judgments 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 should last as long as the action. If the music cannot easily be concluded at this point but must play for a number of minutes more, there is a mismatch). As part of this judgment, it should be recognised that much devotional music, traditional, or contemporary (e.g., worship songs), was not written for singing in a liturgical context, such as Mass. In particular, when composed in the first person singular, they can express a solely individual relationship with Jesus often to the exclusion of the wider Church or community. Such music may have a place in a devotional context such as Eucharistic Adoration or a May Devotion.

- 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 those with 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 attention should be given to some of the issues raised above, for example, how a piece of music fits a liturgical action — what can be done when the song for the preparation of gifts is either too short or too long? Pupils should also 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 have the opportunity to 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.

6.3. Times and Seasons

6.3.1. 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 beginnings 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 are

growing — 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.

6.3.2. 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.

6.3.3. Week
Because Christ rose from the dead on the first day of the week, Sunday is for Christians the 'Lord's Day', the primary day for gathering as the Church and celebrating the Eucharist in remembrance of the risen Lord. 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 should 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 pattern of life as well as prayer.

6.3.4. Liturgical Seasons
The liturgical seasons of the year are a reminder that the annual cycles are not solely based 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.

6.3.4.1.   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, 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 should 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.

6.3.5. 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 to attend to, holidays to look forward to. The

different calendars may be very diverse but they will be interconnected: 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 its creation, others will be external. These calendars will also shape to differing degrees the school's calendar of prayer and liturgy.

6.3.6.   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 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.

6.3.6.1.   Advent – Christmas

The central event of this season is the Nativity or birth of the Lord on Christmas Day when God became flesh and dwelt 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 through the celebration of Mary, Mother of God (January 1st), the Epiphany of the Lord (around January 6th) and ending 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 of the Christmas cycle of feasts is the Presentation of the Lord on 2 February.

6.3.6.2.   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.

6.3.6.3.   Saints

The cycle of Saints or 'Sanctoral' is another distinct layer on 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 Calendar — saints of the nation, of England and of Wales. The love of a particular saint and their relevance may be more manifest in one country rather than the whole world. So the Welsh Calendar includes Saint David and Saint Richard Gwyn; the English Calendar includes Saint John Henry Newman 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. 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 — 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.

6.3.6.4.   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 it is impossible for Mass to be celebrated there should be a Service 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 6th Sunday of Easter)
- St Peter & St Paul (29 June*)
- Assumption of the Blessed Virgin Mary (15 August*)
- All Saints (1 November*)

* According to a decision of the Bishops' Conference, Holydays which fall on Saturday or Monday are transferred to the Sunday.

6.3.6.5. 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. It can be a challenge for schools that the central event of the seasonal cycles — Christmas and the Paschal Triduum — usually fall within holidays. There is a danger of leading up to, or away from, but never reaching the summit. Schools should try to avoid anticipating solemnities, but look for opportunities to celebrate the seasons in termtime, such as the Easter season and the final section of the Christmas cycle.

6.3.7. Responding to particular needs and events

If prayer and liturgy is 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, others times of deep sorrow. For each event, prayer and liturgy offers 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 success or achievement: for example, an inspection or award, a significant anniversary or the opening of a new building. Most events such as these 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

6.4.1. Prayer focus

The classroom is a place of prayer in all school settings. In a primary school there should normally be a prayer space in each classroom, often a table – this 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, for example 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, assembly hall and use of any monitors or displays in reception 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.

6.4.2. 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 appropriate to reserve the Blessed Sacrament.

6.4.3. 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 which is not used for other purposes — for example meetings, exam space or storage. Careful consideration should 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 tabernacle should be located in an especially worthy place in the chapel and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament.

6.4.4. 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 should 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 will 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 should have access to the following for the celebration of Mass:

- Fittings
    - altar
    - ambo (or lectern)

- Books
    - Roman Missal
    - all volumes of the Lectionary

- Vessels
    - paten
    - ciboria
    - chalices
    - cruets

- Linen
    - altar cloths
    - corporals
    - purificators
    - lavabo cloths

- Perishables
    - altar breads
    - wine
    - water
    - candles
    - matches.

In the celebration of Mass and other liturgies the use of individual pieces of paper for the readings and prayers should be avoided 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 mounted on card. All items used (particularly vessels and bread and wine) should conform to the norms set out in the General Instruction of the Roman Missal. They should be stored carefully, respecting their dignity as sacred objects, and not used for other purposes. Special consideration should be given to the storage of wine and matches in line with the health and safety requirements. 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. Arrangements should be made for the purification of vessels in a suitable sacristy area.

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 the celebration of Mass to services built around the scriptures, to times of reflective prayer and devotion. 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 pupil'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 built around the proclamation of scripture. In this Directory such celebrations are referred to as a Service of the Word. 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:

- 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 make a difference in 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 Liturgical Prayer 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. Service of the Word

7.3.1. Brief Description

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 the carols and prayers form a response.

A Service of the Word will form the basis of many times of liturgical prayer such as assemblies or special liturgies to mark times in the school year.

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

7.3.3. Celebrating
The proclamation of scripture should be a high point of the celebration. What precedes it (Gather) should prepare the community to listen attentively. 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 should 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 should remind the participants that what they have heard and prayed impacts on their everyday lives.

- The proclamation of the Word is central to all celebrations.

- The Service of the Word provides the model for liturgical prayer.

7.3.3.1.   Assemblies
Whenever the school gathers either as the whole community or in year 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 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 Service of the Word. Alternatively, it might be based upon Catholic devotions, such as a reflection on the Stations of the Cross. The lectionary and liturgical calendar should inform the planning of these 'liturgical assemblies'.

In some schools, there may be more than one assembly a week. So long as one of these assemblies is focussed 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, a class assembly that celebrates learning. These assemblies should still reflect the school's Catholic identity by including some elements of prayer.

7.4. Mass

7.4.1. Brief Description
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.

7.4.2. 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 listen 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. In 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 his saving actions and especially for the gift of the body and blood, together with the soul and divinity, of his Son, our Lord Jesus Christ, who after the Consecration is 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 draws the community into one and prepares them to listen to the Word and be nourished by the Eucharist; 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 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.

7.4.3. 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) and a Monday in March should be reflected in the celebration itself following the principle of 'progressive solemnity'. This means, for example, that for a Holyday there should be more music, maybe more ministers than would be the case in an everyday celebration.

The preparation for the celebration of the Mass should draw upon the liturgical texts: the readings and the prayers. This should be done in collaboration with the priest celebrant. Care should be taken to avoid imposing a 'theme' upon the celebration rather than reflecting upon what aspect of the Paschal Mystery is the focus of this particular Mass.

Consideration should 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. There should be a focus on singing the key parts, which reflect the structure of the Mass, the Gospel Acclamation and the Acclamations in the Eucharistic Prayer. Schools should 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 who either do not wish to or are unable to receive Holy Communion. The wishes of the pupils (and of their parents) should be acknowledged. The communion procession, therefore, should be directed in a way that respects the solemnity of the moment.

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.

7.5. Sacrament of Reconciliation

7.5.1. 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 Sacrament of Reconciliation should be celebrated in schools.

7.5.2. Understanding
Human beings are by nature social beings. They do not exist as isolated individuals but as members of different communities. Their 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 – not matter how 'private' – impact on the entire community of faith. Therefore, when a person recognises their sin, they need to be reconciled 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.

7.5.3. Celebrating
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 should 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 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.

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, indeed the parish is the normal place for celebration of the Sacraments and other rites.

7.6.1. Liturgy of the Hours

7.6.1.1. Brief Description
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.

7.6.1.2. 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 prayer; 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, 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 regularly 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 simply on the model of the Liturgy of the Hours.

7.6.1.3. 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 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, 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 should not just be a recitation of texts but should 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 which needs little preparation.

7.6.2. Worship of the Eucharist outside Mass

7.6.2.1.   Brief Description
The Catholic tradition has always held the Blessed Sacrament (glossary) with 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.

7.6.2.2.   Understanding
In the Eucharist Christ remains truly present, in an abiding manner, after the Consecration of the bread and wine at Mass. It is essential, therefore, that the consecrated Host is treated with the utmost respect and is the focus for devotion and worship.

7.6.2.3.   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 — the minister blesses the congregation with the consecrated host. Where an ordained minister is not available a commissioned Extraordinary Minister of the Eucharist may lead Exposition but not give the blessing — Benediction.

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. Whatever is included there should always be substantial periods of silent prayer.

Formation in preparation should 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 regularly to experience and appreciate this liturgy during their time in school.

- The understanding and development of silent prayer should relate to the age and capacity of the children.

- Any texts, etc., chosen for Exposition should lead to silent prayer and adoration rather than be disconnected.

- In schools, the tabernacle should only be installed, and the Blessed Sacrament reserved, with the permission of the diocesan bishop and in accordance with the prescriptions of canon law. As it will not be required for its primary purpose, Communion to the Sick, it will be used for the reservation of the consecrated Host for Exposition. It is not best practice for Holy Communion at Mass to be distributed from Hosts reserved in the Tabernacle — rather, Holy Communion should be given from Hosts consecrated at the particular Mass.

7.6.3.   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 only happen with the 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.

7.7.1.   Beginning and ending of day

To begin and end each school day in prayer helps to put the whole day into perspective. There are three basic models. Each should begin and end with the Sign of the Cross and include a pause for silence. Consideration should be given to the liturgical seasons.

- A single prayer, suitable to the time of day, 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 more formal prayer with perhaps a short reading or psalm verse, praying for others and a concluding prayer.

- Prayer which has some more spontaneous elements where improvised prayers or intercessions can be included.

7.7.2.   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.

7.7.3.   Angelus

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

7.7.4.   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 the encouragement that pupils 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
- Pilgrimage

It can be seen that 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 should 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, formally or informally at break times.
- Space — where there is a chapel this may be used for individual prayer; where prayer takes place in the classroom or other space consideration should be given to how it might be conducive to reflection and silence.

- Content — pupils will need guidance and encouragement about how to pray by themselves. They might use a mixture of familiar prayers, spontaneous prayer and silence. The practice of silent prayer should be gradually developed with pupils.

7.10. Adapting

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 adapted according to the spiritual needs of those who participate. In educational terms this would also take into consideration their 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 should be borne in mind:

- Be clear about what may be adapted and what must 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.

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, 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 should be reviewed regularly — at least every three years — to ensure that it continues to meet the needs of the school community.

The policy should address:

- Context
- Statement of Requirement
- Statement of Inclusivity
- Responsibility:
  (a) Governors
  (b) School Leaders
- Content and Celebration
- Resourcing
- Training
- Monitoring and Evaluation
- Review

See Appendix 9.4 for a model policy.

8.2. Preparing, Monitoring, and Evaluating Prayer and Liturgy

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

Monitoring primarily involves observing that the prayer and liturgy which is planned is taking place. It may identify the need for more support or matters to be considered as part of evaluation.

Evaluation should consider the quality of the provision for prayer and liturgy and how it fulfils the principles found in this Directory.

Though the process of monitoring and evaluation are important prayer and liturgy are not simply a lesson or subject and priority should be given to participation in what is being celebrated followed by reflective engagement and how it affects how we live.

Preparation, monitoring and evaluation should take account of:
- long term — the whole year and beyond,
- medium term — the overview of a term,
- short term — daily or weekly events.

8.2.1.   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. The medium 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.

8.2.2.   Long term planning

This implies a strategic approach. The aims and objectives of the school 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 Reconciliation,
- other services relating to key dates in 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.

8.2.3.   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 e.g., 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 focusses.
- Reviewing and evaluating the previous term and monitoring the implementation of the more strategic aspects of the long-term plan.

8.2.4.   Short term planning

This involves the preparation of any particular liturgies whether Mass, assembly or classroom prayer. Different types of prayer and liturgy will require different processes of

preparation and therefore different amounts of time. It should also involve monitoring, reflection and evaluation on what has been celebrated.

8.2.5. Evidence for Preparing, Monitoring and Evaluation

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, it 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

8.3.1. 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 tutors may be encouraged to select their own resources, or 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.

8.3.2. Participation aids

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

8.3.2.1.   General principles

- The clarity of the layout will assist participation.
  - o Consistent and graduated use of headings (i.e., 'The Liturgy of the Word' should be the same font etc. as 'The Liturgy of the Eucharist' and more significant than 'First Reading'.
  - o A clear design uncluttered with not too much text on a page or screen.
  - o Be aware of basic design principles, such as avoiding centred text for hymns and prayers — as this will make the text less easily readable.
- It is not necessary to include the whole texts of the prayer or liturgy.
  - o 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.
  - o The texts of the prayers would normally be omitted.
  - o It may be helpful to include dialogue texts (The Lord be with you…) in full.
- When choosing images for screen or print, consideration should be given to the diverse nature of our communities and our membership of a global Church. Images should also be age appropriate.

8.3.2.2.   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 itself to become the focus.

Thought should be given to where a screen is best placed, so it enables without 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.

The most up to date guidance on best practice should be followed to allow all present with SEND 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 alignment rather than centred text.

8.3.2.3. Orders of service

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

8.3.3. 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 not only receive credit but also payment for their work. This is first and foremost a matter of justice. As basic guidance:

- Created image, text and music is copyright until 75 years after the death of the author.
- Graphics or an edition (e.g., a page in a hymnbook) is copyright for 25 years on publication.
- Recorded music is copyright for 50 years after recording.

8.3.3.1. Text

- Many liturgical resources may be reproduced freely, with limits, as long as copyright is acknowledged.
- The texts of the Mass and other liturgies may be produced with an acknowledgment to ICEL or other relevant authorities.
- Short scripture texts (e.g., readings for Mass) may be reproduced with an acknowledgment to the publisher of the bible translation from which they are taken. The length of text which may be reproduced depends on the publisher.

8.3.3.2. 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 copyright licences. 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.

8.3.3.3. Images

- Images found online are also subject to copyright and some cannot be used without acknowledgment 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'. 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. The copyright of images should always be acknowledged where possible.

8.3.4. Evaluating external resources

There is an abundance of material for prayer and liturgy on the internet, some of which will be excellent, some from other Christian traditions which may be adapted and some 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, care should be taken with 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 online perspectives, both 'progressive' and' traditionalist', so a critical look at the material will be valuable. A starting point should be resources prepared by official agencies of the Church.

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?

9. Appendices

9.1. Notes
It is intended to provide notes for each section giving the sources of the material and links to other resources. This is a work in progress.

1. Introduction

For the purposes of this Directory

- School: *refers to* maintained, independent (including academies), non-maintained special, and sixth-form colleges
- Governors: *refers to* Governors and Directors of Academy Trust Companies
- Pupil: *refers to* Pupils and Students
- Prayer and Liturgy: *refers to all forms of* Prayer, Liturgical Prayer and Liturgy.

1.1 The aim of this Directory

Canon Law (Can. 804 §1) 'The Catholic religious instruction and education which are imparted in any schools whatsoever or are provided through the various instruments of social communication are subject to the authority of the Church. It is for the conference of

bishops to issue general norms about this field of action and for the diocesan bishop to regulate and watch over it.' https://www.vatican.va/archive/ENG1104/__P2N.HTM

2.3 School

The quotation 'The Catholic school is well aware…' is taken from: Congregation for Catholic Education (2007) *Educating Together in Catholic Schools 2007,* para 26, CTS.

3.2   Prayer and Liturgy - foundations

Scripture quotations are taken from the *English Standard Version: Catholic Edition* (add publication details)

4.3   The links between Curriculum, Ethos, and Prayer and Liturgy

Christ at the Centre…

The phrase 'core of the core' is taken from a speech by Pope John Paul II, 'To the Bishops of Great Britain on Their Ad Limina Visit, 26 March', 1992.

6.4   Places and Objects

Further guidance may be found in the documents 'Consecrated for Worship' and 'Guidance for the use of church buildings' published by CBCEW.

http://www.liturgyoffice.org.uk/Resources/CFW/index.shtml

8.3.2   Participation Aids

Further guidance can be found here: http://www.liturgyoffice.org.uk/Resources/Preparation/index.shtml

Additional advice about use of PowerPoint: http://www.liturgyoffice.org.uk/SOS/Guides/PowerPoint.pdf

Sample PowerPoint Order of Mass: http://www.liturgyoffice.org.uk/Missal/Resources/Schools/Mass-full.ppt

Sample Order of Service

8.3.3   Copyright

For further information on liturgical copyright, see http://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

8.3.3.2 Music

- *One License* caters for the majority of music written by Catholic composers. [link]

- CCLI caters for music written by Christian composers of other denominations. [link]

9.2. Glossary
To be added

9.3. FAQ
To be expanded

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 manifestation of collegial collaboration. 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), which can cause challenges. 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.

9.4. Prayer & Liturgy Policy — Model
To be completed