



# ST. BERNADETTE'S

## CATHOLIC PRIMARY VOLUNTARY ACADEMY

OUR LADY OF LOURDES CATHOLIC MULTI-ACADEMY TRUST

## Collective Worship Policy

Striving for excellence in all that we do, reflecting the Light of Christ to the world



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## Collective Worship Policy

This policy operates in accordance with the teachings of the Catholic Church<sup>1</sup>  
and our Academy Mission Statement<sup>2</sup>.

Approved by: the Local Governing Body, Advent Term 2024.

Next Review: Advent Term 2026.

<sup>1</sup> The teachings of the Catholic Church are detailed in the Catechism of the Catholic Church published by the Catholic Truth Society, London, an Official Publisher to The Holy See.

<sup>2</sup> The Academy Mission Statement is located on page 4 of this policy and on our website.

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Striving for excellence in all that we do, reflecting the Light of Christ to the world

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# ST. BERNADETTE'S

## CATHOLIC PRIMARY VOLUNTARY ACADEMY

### MISSION STATEMENT

**Jesus said: "I AM the Light of the World."**

By the Light of Jesus Christ, God reveals to each of us who He is.  
God is Love, and His Love is revealed in Truth, Goodness, and Beauty.  
God's Love is revealed in His Creation, in our beautiful world, in His Holy Catholic Church, in our families, in our friends, and in every human person, and we welcome all in the Holy Name of Jesus.  
At St. Bernadette's, we believe that every child is a precious gift from God to each of our families, created in His own image and likeness so as to radiate His Love, Truth, Goodness, and Beauty.  
We believe that every child has been blessed by God's Grace to know Him and love Him, and to know of God's infinitely deep and abiding Love for each of His children.  
Upon entering our academy, children are welcomed into a loving, caring, safe, and nurturing environment, beginning a journey with us through which they will grow and mature, blossom and flourish.  
We help our families to form their children by providing a well-rounded education, full of challenge and rigour; fun and creativity; excitement and wonder.

**'Striving for excellence in all that we do, reflecting the Light of Christ to the world'**

Our academy motto expresses our firm and enduring commitment to endeavour for excellence.  
We believe that every child has been created by God to strive for excellence in all aspects of life, and when united in friendship with Jesus, they are empowered to reflect the Light of Christ to the world.

**Jesus said: "I AM the Way, the Truth, and the Life."  
"I have come so that they may have life, and have it to the full."**

**JESUS IS 'THE WAY'** so let us walk in His footsteps of Love and Friendship, and follow His example of Goodness.

**JESUS IS 'THE TRUTH'** so let us listen to what He says, believe His teachings, and profess His Gospel.

**JESUS IS 'THE LIFE'** so let us live by His commandments to love God, and love our neighbour.

When we do these things, Jesus will help us to lead the life He wants us to have, 'and have it to the full'.  
Just as Jesus said that He is 'the Cornerstone' on which we should build our whole lives, in the same way, our Cornerstone Values, centred on Christ, provide the firm foundation for all that we do in our academy.

#### OUR CORNERSTONE VALUES

- LOVE** To love God with all our heart, soul, and mind; and to love our neighbour as Jesus loves us.
- VIRTUE AND GOODNESS** To grow in virtue, becoming more like Jesus in what we think, say, and do. To be well-behaved and well-mannered; courteous and polite; considerate and helpful; kind and forgiving.
- PRAYER AND SERVICE** To be friends with Jesus through prayer and devotion, liturgy, and worship of God. To live the Gospel in service of others – our family, academy, parish, the wider community, and in charitable outreach to those less fortunate than ourselves; the poor, the disadvantaged, and the suffering.
- RADIANCE** To enkindle our God-given gifts and talents, so that we may shine like bright stars for all to see.
- JOY** To aspire to be happy, cheerful, and healthy; confident yet humble; compassionate and heroic.
- WONDER** To be inspired by a spirit of enquiry and wonder, taking delight in creativity and discovery.
- EXCELLENCE** To strive for excellence, and have high aspirations to work hard and achieve our very best.

We believe that every child is unique and special, created by God for a special reason, with a unique mission – a vocation which God is calling them towards – and we believe that God has blessed each child with the character, gifts, and talents to help them succeed and be happy in their mission.

At St. Bernadette's, it is our honour and our passion to help, support, and encourage each child to fulfil their God-given potential, and ready them to contribute positively to society in service of others.

Walking in footsteps of love with Jesus, following the example of Our Lady of Lourdes and Saint Bernadette, may each child come to know of their special place in God's Heart, and when 'Heart speaks unto heart', may each child have the trust and confidence to pray the words of this prayer by Saint John Henry Newman:

**'God has created me to do Him some definite service.  
He has committed some work to me which He has not committed to another.  
I have my mission.'**





# Patron Saints

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## Our Lady and the Twelve Apostles of Jesus filled with the Holy Spirit at Pentecost

The Blessed Virgin Mary, Queen of the Apostles, and Mother of the Church,  
Peter, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, Jude, and Matthias

We ask and pray for the guiding and sustaining influence and powerful intercession  
of these holy saints in the implementation of this policy for our academy.

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At the Last Supper, the apostles sat down with Jesus in the upper room (also known as the cenacle) as He offered the First Holy Mass, giving them His Body and Blood – the Lamb of God Who takes away the sins of the world, and this perfect sacrifice of Himself was consummated on the Cross the following day. After His Resurrection Jesus appeared a number of times to His apostles and the holy women and those who were numbered among His brethren. The reaction of those witnesses was one of awe and wonder which then led them to belief and worship. On the day of Our Lord's Ascension to Heaven we are told:

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He led them out as far as Bethany, and lifting up His hands He blessed them. While He blessed them, He parted from them, and was carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy, and were always in the temple praising and blessing God.

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*The Holy Gospel of Jesus Christ according to Saint Luke, Chapter 24 verses 50–53*

After the Ascension of Our Lord to Heaven, Matthias was appointed to take the place of the traitor Judas in the apostles' ministry as the first priests and bishops of the Catholic Church. Once again they gathered in the Upper Room with Our Lady and the holy women, and the brethren (numbering about 120 in all). There for nine days, they devoted themselves to prayer and liturgy and worship of God '*persevering with one mind in prayer*' as they awaited the coming of the Holy Spirit at Pentecost. On that day a mighty wind came from heaven and filled the house where they were gathered, tongues as of fire came to rest on each one of them and they were filled with the Holy Spirit. The apostles began to preach with great courage and boldness and many people were converted to belief in Jesus and follow the teaching of His apostles.

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And they devoted themselves to the apostles' teaching and fellowship,  
to the breaking of bread and the prayers.

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*The Acts of the Apostles, Chapter 2 verse 42*

# 1 The Worship due to Almighty God – Father, Son, and Holy Spirit

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Only Almighty God – the three Divine Persons in one God – God the Father, Son, and Holy Spirit, is worthy of our worship. In the Person of JESUS CHRIST – the Eternal Son of God – God reveals to us Who He is, so we worship JESUS as our **Lord** and **King** for He is *‘the Lord of lords and the King of kings’*. And we worship JESUS as our **Creator** Who sustains us, *‘For in Him all things live and move and are’*. And we worship JESUS as our **Master** and **Teacher** to Whom we must listen, so as to learn and obey, as commanded by our Father in Heaven, *‘This is my beloved Son, in whom I am well pleased: hear Him’*. And we worship JESUS as our **Saviour** and our **Redeemer**, *‘For God so loved the world, as to give His only-begotten Son; that whosoever believes in Him, may not perish, but may have life everlasting.’*

It is through our **worship of God** that we show our **love for Him**: Jesus says that to love God is the first and greatest commandment; and we must not be halfhearted or lukewarm in our love of God. In fact, our love for God must be wholehearted: we must love God with every fibre of our being; with our **whole heart**, our **whole soul**, and our **whole mind**, and with **all** our *strength*. Our worship of God is manifested in our thoughts, words, and actions in times of prayer, devotion, adoration and in acts of liturgical worship, most especially in hearing Holy Mass; and receiving Jesus with reverence in Holy Communion; and adoring Jesus in the Blessed Sacrament of the Altar; and by reverencing God’s Word when reading the Holy Scriptures; and when praying with devotion the beautiful prayers of the Holy Rosary of the Blessed Virgin Mary. In so honouring Our Lord Jesus, we in turn give glory to God the Father, Whom we worship *‘in spirit and in truth’* by the power of the Holy Spirit Who kindles within us the Fire of His Love so that we can strive to love God through adoration, praise, and worship, prayer and liturgy, and through acts of virtue and goodness towards our neighbour.

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The first commandment of all is, Hear, O Israel: the Lord thy God is one God.  
And thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul,  
and with thy whole mind, and with thy whole strength. This is the first commandment.  
And the second is like to it: Thou shalt love thy neighbour as thyself.  
There is no other commandment greater than these.

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*The Holy Gospel according to Saint Mark, Chapter 12 verses 29–31*

As the Catechism of the Catholic Church explains in adoration and worship we acknowledge that God is God, that He is “the Creator and Saviour, the Lord and Master of everything that exists, as infinite and merciful Love.” When Jesus spent 40 days in the desert in preparation for His mission to bring the Good News of salvation to the people of Israel, He was tempted by the devil who dared to ask Jesus to worship him, but Jesus replied by repeating the words of God to Moses,

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It is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve.

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*The Holy Gospel according to Saint Luke, Chapter 4 verse 8*

To worship God requires a move away from selfish thoughts towards an attitude of humility, awe, and reverence, which as Saint Paul tells us means that we should want to kneel before Jesus when we are in His Presence and our tongues should confess Him as Our LORD and GOD wherever we are.

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Therefore God has highly exalted Him and bestowed on Him the Name which is above all names:  
that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,  
and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

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*The Epistle of St. Paul to the Philippians, Chapter 2 verses 9–11*

It is in the Blessed Virgin Mary, the Holy Mother of God, that we see the perfect example of humility and love necessary to adore and worship God with a joyful heart in prayer and praise and rejoicing. We hear it in the words of *the Angelus* spoken by Mary at the Annunciation of the Angel Gabriel to her of the birth of a Son Whose Name shall be Jesus, Son of the Most High; and later when visiting her cousin Elizabeth, Mary proclaims the greatness of God in the beautiful words of *the Magnificat*.

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Behold the handmaid of the Lord; be it done to me according to thy word.

My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed because He that is mighty, hath done great things to me; and Holy is His Name. And His mercy is from generation unto generations, to them that fear Him.

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*The Holy Gospel according to Saint Luke, Chapter 1 verses 38, 46–50*

Indeed when Mary visits her cousin, it is Elizabeth who feels her baby leap for joy in her womb as now in the Presence of God and filled with the Holy Spirit, she humbles herself before her Lord and God carried tenderly in the immaculate womb of the Blessed Mother, and Elizabeth cries in a loud voice:

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Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me, that the mother of my Lord should come to me?

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*The Holy Gospel according to Saint Luke, Chapter 1 verses 42–43*

Saint Louis de Montfort says that it is through Mary that we find the surest and quickest way to Jesus. God Himself chose to come to us through Mary and it is through Mary that we must now go to Him. By honouring and loving Mary as Jesus does, we come to know and love her beloved Son Jesus ever more fully. Some of those who experienced the tender love of Mary were the shepherds of Bethlehem, beckoned by angels to go and worship baby Jesus at His birth, and the three kings who, having travelled such great distance, prostrated themselves in great humility to adore and worship Jesus:

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When Jesus therefore was born in Bethlehem of Judah, in the days of king Herod, behold, there came wise men from the east to Jerusalem, saying, "Where is He that is born king of the Jews?

For we have seen His star in the east, and are come to worship Him."

And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His Mother, and falling down they worshipped Him.

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*The Holy Gospel according to Saint Matthew, Chapter 2 verses 1–2, 10–11*

The apostles do the same after the resurrection. Having made their way to the mountain where Jesus had directed them, on His appearing to them, they immediately begin to worship Him:

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And now the eleven disciples went into Galilee, unto the mountain where Jesus had bidden them meet Him. When they saw Him there, they fell down to worship.

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*The Holy Gospel according to Saint Matthew, Chapter 28 verses 16–17*

As with Mary and Joseph, and the shepherds led by the host of angels, and the three kings, and the apostles and holy women who saw Jesus after His Resurrection, our own response to being in the Holy Presence of Jesus should be one of awe, wonder, humility, reverence, and love, leading us to adore and worship Him with joyful hearts in the words spoken by Saint Thomas in the upper room:

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My Lord, and my God!

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*The Holy Gospel according to Saint John, Chapter 20 verse 28*

## 2 An Overview of Collective Worship in our school

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We are told that the three kings 'rejoiced exceedingly with great joy' as they approached the place where JESUS was born, and they worshipped Him by falling down on to their knees. It is with this attitude of humility and in this spirit of joy that we seek to offer Collective Worship in our school.

We can worship God in the silence of our own hearts, and we can worship God when we gather together as a community: in small groups such as the three kings; or in whole school gatherings following the example of the holy angels in Heaven, or the apostles after Jesus ascended to Heaven, when they gathered with Mary the Mother of Jesus, the Mother of God, and Mother of the Church, together with the holy women and the brethren (who numbered about 120) in the upper room where together as a Christian community they prayed for nine days in collective worship of God, awaiting the coming of the Holy Spirit at Pentecost.

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All these with one accord devoted themselves to prayer.

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*The Acts of the Apostles, Chapter 1 verse 14*

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In the Collective Worship we offer in our school we gather in both small and large groups, in class, in the main hall, in the library, and in places set aside for prayer outside, but however small or large our number, we seek to follow the example of the apostles and the first Christian brethren as they gathered in the upper room, led by the Blessed Virgin Mary, their Queen and Mother of the Church: to pray 'with one accord', to speak as with one voice; to pray as with one heart, open to worship God with love and devotion, in joy and in peace, in awe and wonder, in praise and thanksgiving, in quiet prayer and in vocal prayer, in acts of liturgical worship, in the singing of hymns and in acts of drama, always with a reverent devotion under the guidance and following the inspiration of the Holy Spirit.

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### The place of Prayer and Liturgy in our Collective Worship

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Jesus is the Cornerstone of our Catholic ethos and the Catholic Life of our school. Prayer and Liturgy, and Collective Worship form part of this Cornerstone and help us sow seeds of faith, hope, and love of God in our school community, and in so doing help us nurture love of neighbour. Prayer is how we talk to God, listen to Him, and cultivate our relationship with Him. Prayer can be very personal, a word spoken within the quietness of our minds and hearts as we listen to the still, small voice of God speaking to us ever anew each day, and it can also be something shared in fellowship with our closest family and friends, our school community, and our parish family.

Prayer has a number of forms – prayers of blessing, adoration, praise, thanksgiving, petition, and intercession – each complementing the other and, like waves lapping gently on a seashore, forming part of a wholesome prayer life that brings us closer to God. All these forms of prayer are experienced in our Collective Worship. We worship God in Adoration and offer Him praise and thanksgiving in assemblies and hymn singing, uniting in one voice in awe and wonder for the greatness of His Love, for the Goodness He has shown to us in our lives, and the love we receive from the people He has so generously placed in our lives; our family, friends, our school community, and parish family.

In class, we say the Morning Prayer to begin our school day, the Evening Prayer to end our school day, and Grace before meals to thank God for blessing us from the rich bounty which He provides for us. We offer prayers of petition for our own intentions and those of others, and prayers of intercession for those in need, those less fortunate than ourselves, and those who are suffering.

Many times we ask for the intercession of the angels and saints, most often our dearly beloved patron, Saint Bernadette, and the most powerful intercession of Our Lady with her dearly beloved Son JESUS, for example in the recitation of the Holy Rosary, that as Mary's soul *'doth magnify the Lord'*, we trust that through her intercession for us she can magnify the beauty and power of our prayers before God.

And we pray the greatest prayer of all, Holy Mass, the source and summit of our faith, a holy fusion of Prayer and Liturgy filled with blessing, adoration, praise, thanksgiving, petition, and intercession. As we strive to nurture a love of God within the school, it is here that we can see this love manifest in childlike reverence and joyful worship, approaching God with a penitent heart, singing beautiful hymns of praise for His great glory, listening attentively to the Word of God, and witnessing the power of the Holy Spirit acting through the priest to make Our Lord Jesus present to us, the Lamb of God, *'God with us'* in His Body, Blood, Soul, and Divinity, under the most humble form of bread and wine, a perfect offering of Love to God the Father, made in the presence of all His angels and saints and our school community, and this we are so blessed to be able to do throughout our school year.

## Prayers of Blessing and Adoration

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In prayers of blessing, we bless God by acknowledging Him as the source of all blessings, all that is Good, True, and Beautiful. In prayers of adoration, we adore God for who He is – almighty, all loving, and full of mercy and compassion – and by adoring Him we honour Him with love and devotion, and strive to do this with our whole body, mind, heart and soul, and with all our strength.

The Catechism of the Catholic Church says, *'Adoration is the first attitude of man acknowledging that he is a creature before His Creator.'* Prayers of blessing and adoration remind us of our rightful place in God's Creation, and help us to approach God with the humility we ought to have as His creatures, blessed to be created in His image and likeness so as to know Him, love Him, and serve Him in this life so as to be happy with God forever in Heaven and the everlasting life to come.

Throughout salvation history God speaks to the people of Israel to assure them that they shall be His people, and He shall be their God. They are God's chosen people: chosen to be faithful witnesses to the world of God's Merciful Love. God speaks to Moses to instruct Aaron, his brother and Israel's high priest, to pray a prayer of God's blessing over the people, to invoke God's blessing upon them, that they may see the Light of His face, experience His kindness and love, and dwell in His peace.

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And the Lord spoke to Moses, saying: "Say to Aaron and his sons:  
Thus shall you bless the children of Israel, and you shall say to them:  
The Lord bless you and keep you:  
The Lord make His face to shine upon you, and be gracious to you:  
The Lord lift up His countenance upon you, and give you peace.  
And they shall invoke my Name upon the children of Israel, and I will bless them."

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*The Book of Numbers, Chapter 6, verses 22–27*

Prayers of blessing which lead the soul to praise and thank God can be seen in the Book of Psalms when David rejoices in God's blessing, Psalms which we hear in the Liturgy of the Word at Holy Mass.

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I will bless the Lord at all times, His praise shall be on my lips always.  
In the Lord shall my soul be praised: let the meek hear and rejoice.  
O magnify the Lord with me; and let us extol His Name together.  
Bless the Lord, O my soul: and let all that is within me bless His holy Name.  
Bless the Lord, O my soul, and never forget all He hath done for thee.

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*The Book of Psalms, Psalm 33 and Psalm 102*

Oftentimes King David urges us to delight and rejoice in the Lord with music, on harp and organ, on psaltery and timbrel, and so we strive to follow his joyful example by encouraging our children to raise their hearts and minds to God with loud voices in dulcet tones full of joy and good cheer. Honing our skills in choir practice and in the learning and playing of instruments, we strive to make mellifluous music with which we seek to give glory and honour to God, in our singing of hymns which are enjoyed by all the school in Prayer and Liturgy offered in Collective Worship of God.

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Rejoice in the Lord, O ye just: praise is becoming of the upright.  
Give praise to the Lord on the harp; sing to Him with the psaltery, the instrument of ten strings.  
Sing to Him a new canticle, sing well unto Him with a loud noise.

Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.  
For Thou hast given me, O Lord, a delight in Thy doings: and in the works of Thy hands I shall rejoice.  
O Lord, how great are Thy works!

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*The Book of Psalms, Psalm 32 and Psalm 91*

All such prayers of blessing uttered with heartfelt joy in God's loving care for His people, would later be fulfilled in the Person of His Beloved Son, Jesus. We take time each term to adore Jesus in the Blessed Sacrament of the Altar. In prayers of adoration, we strive to follow the example of reverence given by Moses when he steps into the holy presence of God on Mount Horeb, taking off his shoes in awe and wonder before the flame of fire which appeared out of the midst of a bush, a bush that was not burnt. We see such reverence offered by the Archangel Gabriel on his Annunciation to the Blessed Virgin Mary and the conception of Our Lord Jesus Christ in the immaculate womb of Mary, herself conceived without sin and full of grace, honoured and venerated by God's messenger sent from Heaven, Mary is full of the holy presence of God like the bush which as aflame but was not consumed by the fire, so Mary conceives by the power of the Holy Spirit and the humble handmaid of the Lord becomes the Holy Mother of God.

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Hail, full of grace, the Lord is with thee: blessed art thou among women.

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*The Holy Gospel of Jesus Christ according to Saint Luke, Chapter 1 verse 28*

In honouring and venerating Mary we show her the love that Jesus wishes us to have for His Mother and this always lead us to a greater zeal in our worship and adoration of her Beloved Son, Jesus, as we see in the words of her cousin Elizabeth at the time of Mary's Visitation.

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Blessed art thou among women, and blessed is the fruit of thy womb.  
And whence is this to me, that the mother of my Lord should come to me?  
For behold as soon as the voice of thy salutation sounded in my ears,  
the infant in my womb leaped for joy. And blessed art thou that hast believed,  
because those things shall be accomplished that were spoken to thee by the Lord.

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*The Holy Gospel of Jesus Christ according to Saint Luke, Chapter 1 verses 42-45*

The Marian character of our school's Prayer and Liturgy is deepened by praying the Mysteries of the Holy Rosary of the Blessed Virgin Mary, helping children meditate on the life of Jesus and honouring Him and adoring Him through prayers said with love and devotion, following the fine example of countless saints through salvation history and the history of the Catholic Church who have offered prayers of blessing and adoration, with joy and reverence. It is for this reason that we have a large display in our front entrance which changes according to the liturgical season – for example after Christmas we have a beautiful painting of the Adoration of the Magi – and with each one we seek to inspire our school community – children, staff, and visitors – to ponder upon the adoration and worship, honour and reverence, love and devotion, we owe to our loving and wonderful God.



## Prayers of Praise

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In prayers of praise we focus entirely on giving glory and honour to God, not for what He does, but simply because of WHO HE IS – the Eternal and Almighty God, without beginning or end, as He told Moses from the midst of the fire in the burning bush:

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“I AM WHO AM. Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.”

And God said again to Moses: “Thus shalt thou say to the children of Israel:

The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you: This is My Name for ever, and this is My memorial unto all generations.”

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*The Book of Exodus, Chapter 3 verses 14–15*

The Catechism says, ‘Praise is the form of prayer which recognizes most immediately that God is God, and shares in the blessed happiness of the pure of heart who love God in faith before seeing Him in glory.’ In praise, the Holy Spirit inspires our soul, ‘to bear witness that we are children of God,’ testifying to our faith in Jesus, the Eternal Son of God, ‘in Whom we are adopted and by Whom we glorify God the Father’. Prayers of praise are heard throughout the books of the Bible. One such prayer is the Canticle of Praise set forth in the Book of Daniel, in which Shadrach, Meshach, and Abednego, from the very midst of a fiery furnace, speak of all of God’s Creation blessing and praising and exalting the Lord God for ever.

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Blessed art thou, O Lord the God of our fathers:

and **worthy to be praised**, and glorified, and exalted above all for ever:

and blessed is the Holy Name of thy glory: and worthy to be praised, and exalted above all in all ages.

Blessed art Thou upon the throne of Thy kingdom and to be extolled and highly exalted for ever.

Blessed art Thou in the firmament of heaven and worthy of praise and glorified for ever.

Bless the Lord, all works of the Lord, **sing praise to Him** and highly exalt Him for ever.

Bless the Lord, you heavens, sing praise to Him and highly exalt Him for ever.

Bless the Lord, you angels of the Lord, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all waters above the heaven, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all powers, sing praise to Him and highly exalt Him for ever.

Bless the Lord, sun and moon, **sing praise to Him** and highly exalt Him for ever.

Bless the Lord, stars of heaven, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all rain and dew, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all winds, sing praise to Him and highly exalt Him for ever.

Bless the Lord, fire and heat, sing praise to Him and highly exalt Him for ever.

Bless the Lord, winter cold and summer heat, sing praise to Him and highly exalt Him for ever.

Bless the Lord, dews and snows, sing praise to Him and highly exalt Him for ever.

Bless the Lord, nights and days, sing praise to Him and highly exalt Him for ever.

Bless the Lord, light and darkness, sing praise to Him and highly exalt Him for ever.

Bless the Lord, ice and cold, sing praise to Him and highly exalt Him for ever.

Bless the Lord, frosts and snows, sing praise to Him and highly exalt Him for ever.

Bless the Lord, lightnings and clouds, sing praise to Him and highly exalt Him for ever.

Let the earth bless the Lord; let it **sing praise to Him** and highly exalt Him for ever.

Bless the Lord, mountains and hills, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all things that grow on the earth, sing praise to Him and highly exalt Him for ever.

Bless the Lord, you springs, sing praise to Him and highly exalt Him for ever.

Bless the Lord, seas and rivers, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all creatures that move in the waters, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all birds of the air, sing praise to Him and highly exalt Him for ever.

Bless the Lord, all beasts and cattle, sing praise to Him and highly exalt Him for ever.



Bless the Lord, you sons of men, **sing praise to Him** and highly exalt Him for ever.  
 Bless the Lord, O Israel, sing praise to him and highly exalt him for ever.  
 Bless the Lord, you priests of the Lord, sing praise to Him and highly exalt Him for ever.  
 Bless the Lord, you servants of the Lord, sing praise to Him and highly exalt Him for ever.  
 Bless the Lord, spirits and souls of the righteous, sing praise to Him and highly exalt Him for ever.  
 Bless the Lord, you who are holy and humble in heart, sing praise to Him and highly exalt Him for ever.

Bless the Lord, Hananiah, Azariah, and Mishael, **sing praise to Him** and highly exalt Him for ever;  
 for He has rescued us from Hades and saved us from the hand of death, and delivered us  
 from the midst of the burning fiery furnace; from the midst of the fire He has delivered us.  
 Give thanks to the Lord, for He is good, for His mercy endures for ever.  
 Bless Him, all who worship the Lord, the God of gods,  
 sing praise to Him and give thanks to Him, for His mercy endures for ever.

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*The Book of Daniel, a selection of verses from Chapter 3 verses 26–90*

Saint Paul urges us to praise God '*in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord.*' So in prayers of praise and hymns of praise, which we offer in all forms of Prayer and Liturgy and Collective Worship, we strive to praise God with childlike simplicity and hearts full of joy, after the example of King David and the three friends of the prophet Daniel, singing hymns such as *All Things Bright and Beautiful* and *Give Me Joy in My Heart, Keep Me Praising* which take inspiration from the great prayers and canticles of praise found in the Bible:

#### **All Things Bright and Beautiful**

*All things bright and beautiful,  
 All creatures great and small,  
 All things wise and wonderful:  
 The Lord God made them all.*

Each little flower that opens,  
 Each little bird that sings,  
 He made their glowing colours,  
 He made their tiny wings.

The purple-headed mountains,  
 The river running by,  
 The sunset and the morning  
 That brightens up the sky.

The cold wind in the winter,  
 The pleasant summer sun,  
 The ripe fruits in the garden,  
 He made them every one.

The tall trees in the greenwood,  
 The meadows where we play,  
 The rushes by the water,  
 To gather every day.

He gave us eyes to see them,  
 And lips that we might tell  
 How great is God Almighty,  
 Who has made all things well.

#### **Give Me Joy in My Heart, Keep Me Praising**

*Give me joy in my heart, keep me praising,  
 give me joy in my heart, I pray;  
 give me joy in my heart, keep me praising,  
 keep me praising till the break of day.*

Sing hosanna, sing hosanna,  
 Sing hosanna to the King of kings!  
 Sing hosanna, sing hosanna,  
 Sing hosanna to the King!

Give me peace in my heart, keep me loving,  
 Give me peace in my heart, I pray;  
 Give me peace in my heart, keep me loving,  
 Keep me loving till the break of day.

Give me love in my heart, keep me serving,  
 Give me love in my heart, I pray;  
 Give me love in my heart, keep me serving,  
 Keep me serving till the break of day.

## Prayers of Thanksgiving

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Prayers of thanksgiving are one of the most special ways that we can say "thank you" to God for all He has given us, for all the graces and blessings He has bestowed upon us throughout our lives. We can thank God for our life, for our family and friends, for our school, for our home. We can offer God our gratitude for a good day at school; for an enjoyable time at play; and for the joy we get from our senses of sight and hearing and smell and taste and touch. We feel it is important to thank God in our prayers for everyday things, things we might all take for granted, to encourage children to see the world God has created for them with a sense of awe, eager to discover and explore and take delight with childlike wonder in its beauty, reflecting as it does the unsurpassed Beauty of God.

So we can offer God our gratitude for seeing with our eyes a beautiful sunrise; or listening with our ears as birdsong fill the skies; or smelling with our nose the fragrance of a rose; or standing on our tiptoes to reach up high and taste a juicy apple hanging on a tree, or tasting honey from a bee; or listening to waves lapping on a seashore, and touching water with our toes as we have a paddle and make a big splash before building sandcastles with our bucket and spade; or chasing in a glade of trees and crunching loudly through a colourful carpet of crisp Autumn leaves; or watching sparkly snowflakes glide gracefully to the ground without even making a sound; or just being able to share a hug with those we love. We can offer God our gratitude for a safe journey; or for helping us when we weren't very well, and for those who looked after us, our Mum and Dad, our brothers and sisters, even nurses and doctors; or when we were recovering from an illness and God helped us to heal.

Each day in class, we say our Morning Prayer. In thanksgiving and trust we ask God to bless us as we offer Him our gratitude for His love, expressing our desire to love Him in return during the day ahead. At lunchtime, we say a prayer of thanksgiving to God for the food He gives us from His rich bounty: children ask for God's blessing on them; on their food; and on those who have prepared their food, so we say our Grace before Meals. At home time, as we end our school day in class together, we say our Evening Prayer, thanking God for the day and its blessings. Prayers of thanksgiving are a wonderful way of expressing our gratitude to God, and it is something He takes delight in. Equally, if we forget to say thank you to God for His love and blessings then we know this greatly saddens Him, as we see from the time when Jesus healed 10 men of leprosy and only one of them came back to Jesus to say thank you and offer Jesus their gratitude and thanksgiving for being healed.

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And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off; and lifted up their voices, saying: "Jesus, Master, have mercy on us." Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before Jesus' feet, **giving Him thanks**: and this was a Samaritan. And Jesus answering, said, "Were not ten made clean? Where are the nine? There is no one found to return and give glory to God, but this stranger." And He said to him: "Arise, go thy way; for thy faith hath made thee whole."

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*The Holy Gospel of Jesus Christ according to Saint Luke, Chapter 17, verses 12-19*

Throughout the Gospels we often hear of Jesus at prayer. He openly thanked God the Father for revealing the Mysteries of His Kingdom to those who were not the most learned and wise in the eyes of the world; a sure lesson that we must seek to know and love God with childlike simplicity.

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In that same hour Jesus rejoiced in the Holy Spirit and said, "**I thank thee, Father**, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent and hast revealed them to little ones. Yes, Father, for so it hath seemed good in Thy sight."

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*The Holy Gospel of Jesus Christ according to Saint Luke, Chapter 10, verse 21*

At the Last Supper, Our Lord Jesus offered the most beautiful Prayer of Thanksgiving that has ever been offered because in this Prayer and Liturgy He offered His very Self.

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And whilst they were at supper, Jesus took bread, and blessed, and broke it:  
and gave to His disciples, and said: "Take ye, and eat. This is My Body."  
And taking the chalice, **He gave thanks**, and gave to them, saying:  
"Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many  
unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine,  
until that day when I shall drink it with you new in the kingdom of My Father."

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*The Holy Gospel of Jesus Christ according to Saint Matthew, Chapter 26, verses 26–29*

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And when the hour was come, He sat down, and the twelve apostles with Him.  
And He said to them: "With desire I have desired to eat this passover with you, before I suffer.  
For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God."  
And having taken the chalice, **He gave thanks**, and said: "Take, and divide it among you:  
For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come."  
And taking bread, **He gave thanks**, and broke it; and gave to them, saying:  
"This is My Body, which is given for you. Do this for a commemoration of me."  
In like manner the chalice also, after He had supped, saying:  
"This is the chalice, the new testament in My Blood, which shall be shed for you."

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*The Holy Gospel of Jesus Christ according to Saint Luke, Chapter 22, verses 14–20*

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At the Last Supper, Jesus offered to God the Father the most perfect sacrifice of His own life which was then consummated on the wood of the Cross at Calvary the following day. The Last Supper was the first Holy Mass, so every Mass since then, including those celebrated in our school, has been a representation of the Sacrifice which took place on Calvary, when Jesus, the innocent Lamb of God, gave His life to atone for our sins and the sins of the whole world since the Fall of Adam and Eve until the end of time, so that through Him the Gates of Heaven would be opened to all who believe in Him and love Him, and in loving Him, seek to follow Him by observing His commandments and His teachings which lead to salvation and eternal life with God, our Creator and our Redeemer.

One of the earliest martyrs of the Church, Saint Justin Martyr, wrote at length of the Mass in which we celebrate the Eucharist – the Real Presence of God, Jesus Christ, Body, Blood, Soul and Divinity, under the appearances of bread and wine (from the Greek '*eucharistia*' which means '*thanksgiving*') – and Saint Justin speaks about the '*considerable time*' spent by the priest offering thanks to God:

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The priest takes the bread and wine and offers praise and glory to the Father of the universe, through the Name of the Son and of the Holy Spirit and for a considerable time **he gives thanks** (in Greek: *eucharistien*) that we have been judged worthy of these gifts. When he has concluded the prayers and **thanksgivings**, all present give voice to an acclamation by saying: "Amen."

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*The writings of Saint Justin Martyr*

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The Church recognises that in Holy Mass all forms of prayer are present – blessing and adoration, praise and thanksgiving, petition and intercession – reaching their perfection in the Mass because it is '***the pure offering of the whole Body of Christ to the glory of God's Name, and the heart and summit of the Church's life for in it Christ associates His Church and all her members with His sacrifice of praise and thanksgiving offered on the Cross to His Father; by this sacrifice He pours out the graces of salvation on His Body the Church.***' It is for this reason we are blessed to be able to celebrate Holy Mass in our school as a whole school community at least once each term, and on occasion at our parish church, according to the availability of our parish priest whose schedule involves serving three churches, three primary schools, and a secondary school.

## Prayers of Petition

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In prayers of petition we ask God for what we need, whether this be spiritual, physical, or material. But the first movement of any prayer of petition should be to ask God for His forgiveness, for we are all sinners in need of God's saving grace, merited for us by Our Lord Jesus Christ on the Cross. It is in such prayers of petition, asking God for His forgiveness, that we show our hope and trust in His mercy. In doing so we can follow the example of the blind man, Bartimaeus of Jericho, who petitioned Jesus with a short but sincere prayer of petition borne out of the blind man's faith and hope in Jesus.

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As Jesus went out of Jericho, with His disciples, and a very great multitude,  
Bartimaeus the blind man, the son of Timaeus, sat by the way side begging.  
And when he heard that it was Jesus of Nazareth, he began to cry out, and to say:  
**"Jesus, Son of David, have mercy on me."** And many rebuked him, that he might hold his peace;  
but he cried out all the more: **"Son of David, have mercy on me."**  
And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him:  
"Take heart: arise, He is calling thee." Who casting off his garment leaped up, and came to Him.  
And Jesus said to him, "What wouldst thou have Me do for thee?"  
And the blind man said to him: **"Lord, that I may see."**  
And Jesus saith to him: "Go thy way, thy faith hath made thee whole.  
And immediately he saw, and followed Jesus on His way."

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*The Holy Gospel of Jesus Christ according to Saint Mark, Chapter 10, verses 46-52*

One time when Jesus had finished time alone in prayer, one of His disciples said to Him, "Lord, teach us to pray," and Our Blessed Lord gave His disciples the prayer we now know as the Our Father, the Lord's Prayer, which itself contains a number of powerful petitions to God the Father:

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Our Father Who art in Heaven, hallowed be Thy Name.  
Thy kingdom come. Thy will be done on earth as it is in Heaven.  
Give us this day our daily bread.  
And forgive us our trespasses, as we forgive those who trespass against us.  
And lead us not into temptation but deliver us from evil. Amen.

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*The Holy Gospel of Jesus Christ according to Saint Matthew, Chapter 6, verses 9-13*

After acknowledging that God's Name is Holy and Sacred, and is to be honoured and revered, venerated and worshipped, we petition God that His 'kingdom come'; that His 'will be done on earth as it is in Heaven'; and that He give us 'our daily bread', but not just bread for our daily nourishment and sustenance: contained within this petition to God the Father is the unique Greek word 'epiousios', a word so unique that it is found nowhere else in Greek literature, and which Saint Jerome explains in his translation of the Bible means bread that is *above essence*, '*supersubstantial bread that is above all substances and surpasses all creatures*'. This bread is the Bread of Life – Jesus Himself, Body, Blood, Soul, and Divinity – given for us in the Eucharist in the Blessed Sacrament to providing us with the sustenance necessary to grow in virtue and holiness and become saints fit for Heaven. Following this, we petition God to 'forgive us our sins as we forgive those who sin against us; that we may not be overcome by temptation but be 'delivered from evil'. The Catechism says prayers of petition '*express awareness of our relationship with God, and Christ is glorified by what we ask the Father in His Name.*'

We can petition God for our own needs but we can also petition God on behalf of others. Our prayers might be for physical things like good health or healing from illness; or spiritual things like strength in faith, hope, and love, for knowledge and understanding, and even for courage in the face of difficult times; and children can even speak to God about helping them in their school work and their tests and exams, and petition God on behalf of family or friends.

## Prayers of Intercession

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In prayers of intercession we pray for someone else, on their behalf, out of kindness and compassion and love for them and their needs, and in doing so we follow the example Our Lord Jesus Christ Who intercedes for us all at the right hand of God the Father in Heaven, manifesting God's Merciful Love for us and His desire that *nothing* should separate us from this abiding Love He has for us.

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If God be for us, who is against us? He that spared not even His own Son,  
Who is he that shall condemn? Christ Jesus that died, yea that is risen also again;  
Who is at the right hand of God, Who also **makes intercession** for us.

Who then shall separate us from the Love of Christ?  
Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?  
No, in all these things we are more than conquerors through Him Who loved us.  
For I am sure that neither death, nor life, nor angels, nor principalities, nor powers,  
nor things present, nor things to come, nor height, nor depth, nor anything else in all creation,  
will be able to separate us from the Love of God in Christ Jesus our Lord.

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*The Epistle of Saint Paul to the Romans, Chapter 8 verses 31-39*

Throughout salvation history we hear of men undertaking the roles of priest, prophet, and king, but it was only in the fullness of time, in the Person of Jesus Christ, God Incarnate, that all three roles were fulfilled perfectly. It is in His role as our Eternal High Priest – for *'Thou art a priest for ever, according to the order of Melchizedek'* – that Our Lord Jesus intercedes for us to God the Father. In the history of the Old Testament, we hear how priests acted as mediators between God and man, offering sacrifices to God on behalf of the people for the pardon of their sins. In Jesus we have our perfect High Priest Who offered His own life as the perfect Sacrifice of Praise to God the Father, and because Jesus has dwelt among us, living as one of us, though without sin, He is the perfect Mediator to offer prayers of intercession for us to His Father.

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Let us hold fast, then, by the faith we profess. We can claim a great high priest,  
and one Who has passed into the heavens, Jesus the Son of God.  
For we have not a high priest who is unable to sympathize with our weaknesses,  
but One Who in every respect has been tempted as we are, yet without sin.  
Let us then with confidence draw near to the throne of grace,  
that we may receive mercy and find grace to help in time of need.

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*The Epistle of Saint Paul to the Hebrews, Chapter 4 verses 14-16*

One of the Doctors of the Church, Saint Catherine of Siena, relates in her writings of a *Dialogue* between herself and God the Father, in which He explains to Catherine that His only-begotten Son, Jesus, is *'the Bridge'* between God and man: *'Look at the Bridge of My only-begotten Son, and see the greatness thereof, for it reaches from Heaven to earth, that is, that the earth of your humanity is joined with the greatness of the Deity thereby, so that man might come to his true happiness with the angels. And observe, that it is not enough, that in order that you should have life, that My Son should have made you this Bridge, unless you walk thereon.'* Our Lord Jesus taught that He is *the Way, and the Truth*, by which we come to Eternal Life – and the *Dialogue* affirms that it is only by staying securely on this Bridge of Christ that souls are able to pass safely over the *'tempestuous sea'* below, as they journey through three different spiritual stages to reach Heaven: *'On the first step, the soul strips itself of vice, on the second it is filled with love and virtue, and on the third it tastes peace.'* All the while, our souls are strengthened on this journey by the Holy Spirit, sent to us by God the Father and His Son Jesus after He had ascended to His glory to be seated at the right hand of God the Father, and where now He offers prayers of intercession for us, as also does the Holy Spirit, to help us reach the joy of Heaven.

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When we cry, "Abba! Father!" the Spirit Himself thus assures our spirit, that we are children of God; and if we are His children, then we are His heirs too; heirs of God, sharing the inheritance of Christ; only we must share His sufferings, if we are to share His glory.

Likewise the Spirit also helps our infirmity; for we know not what we should pray for as we ought, but the Spirit Himself **intercedes for us** with sighs too deep for words.  
And God, Who can read our hearts, knows well what the Spirit desires;  
for indeed it is according to the mind of God that **He makes intercession** for the saints.  
We know that in everything God works for good of those who love Him,  
to such as, according to His purpose, are called to be saints.

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*The Epistle of Saint Paul to the Romans, Chapter 8 verses 15-17, 26-28*

In offering prayers of intercession we follow the example of the early Christians in their prayer and liturgy and worship of God, offering prayers for each other and beseeching each other for prayers as we see many times in the writings of Saint Paul, as in his epistle to the Romans: '*And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ. I beseech you therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Spirit, that you help me in your prayers for me to God.*'

God is indeed glorified in His angels and saints and because of this He delights in their prayers made to Him on our behalf. And because the angels and saints in Heaven are so close to the heart of God they are able intercede for us to God in a very powerful way. This is a great blessing for the faithful on earth, to know that angels and saints in Heaven want to help us with their prayers. We call this the *Communion of Saints*, with whom we should desire to share in fellowship, the joy of God's Love.

We might often ask people to pray for us, or they might ask us to pray for them. In doing so, we are interceding for them to God, out compassion and love, offering prayers of intercession for them. The Bible tell us that the fervent prayers of the righteous here on earth are powerful, so how much more so the prayers of those who are now face to face with God in Heaven, and Jesus assures us that God is God not of the dead, but of the living, the angles and saints are alive in God.

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And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.

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*The Holy Gospel of Jesus Christ according to Saint Mark, Chapter 12, verses 26-27*

This why we know and understand that in the Communion of Saints we have a vast number of brothers and sisters in whom we should trust and ask with confidence to intercede for us. For this reason we hope and trust in the Blessed Virgin Mary's intercession for us before God, for Mary is the Beloved Daughter of God the Father, the Holy Mother of God the Son, and the Faithful Spouse of God the Holy Spirit. Mary is the Immaculate Conception untainted by sin, worthy of our veneration because she is *God's Masterpiece of Creation*, a title given her by Saint Louis de Montfort. We glorify and honour Jesus by honouring His Blessed Mother and trusting in her powerful intercession for us.

Mary was given to us by Jesus as He was dying on the Cross, '*Behold thy Mother,*' whereupon Mary became our Blessed Mother in whose sweet and tender loving care we should place all our hopes and prayers. For in giving her our prayers – because Mary's soul '*doth magnify the Lord*' so perfectly – she makes our prayers so beautiful before the eyes of her Beloved Son, like sweet smelling roses adorning a beautiful garden, like the prayers of a holy Rosary – the Our Father, the Hail Mary, and the Glory Be to the Father – said with love and devotion and sincerity of heart. This why, in our school, we strive to imbue Prayer and Liturgy with a gentle, loving, Marian character, nurturing within pupils a childlike affection for our Mother Mary, showing her our love, and in so doing our love of Jesus.



Similarly, Saint Joseph, the man chosen by God the Father to represent His loving Fatherhood to His Beloved Son Jesus when He came to dwell amongst us on earth, is a most powerful intercessor for us to God, second only to his spouse, the Blessed Virgin Mary. One of the Doctors of the Church, Saint Thomas Aquinas, patron of Catholic schools and education, writes on the power of Saint Joseph's intercession for us: *'Some Saints are privileged to extend to us their patronage with particular efficacy in certain needs, but not in others; but our holy patron Saint Joseph has the power to assist us in all cases, in every necessity, in every undertaking.'* Another Doctor of the Church, Saint Teresa of Ávila, writes of Saint Joseph: *'To other Saints Our Lord seems to have given power to succour us in some special necessity – but to this glorious Saint, I know by experience, He has given the power to help us in all. Our Lord would have us understand that as He was subject to Saint Joseph on earth – for Saint Joseph, bearing the title of father and being His guardian, could command Him – so now in Heaven Our Lord grants all his petitions. I have asked others to recommend themselves to saint Joseph, and they too, know the same thing by experience.'* Therefore, it is incumbent upon us as a Catholic school to strive to nurture a love of praying to Saint Joseph, the holy man who loved and cared for Jesus as a baby, and then a young boy, of the age of children in our school, then seeing Him grow to manhood.

Prayers of intercession are therefore a fundamental aspect of Prayer and Liturgy within our school. Certainly, we are honoured to have Saint Bernadette as our beloved patron, and we trust in her kind and generous intercession for all who learn, work, and serve in our school, and we pray to her often as a dear heavenly friend who is so close to Jesus, Mary and Joseph.

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## **Celebrating the Joy of the Gospel through Collective Worship**

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As a Catholic school we observe the legal requirement for a daily act of Collective Worship which we are duty bound to offer God as part of His Catholic Church. However, in our school, worship of God through Prayer and Liturgy is much more than simply the fulfilment of a legal requirement. It is our fervent hope that praise and worship of Almighty God – Father, Son, and Holy Spirit – is always seen to be absolutely intrinsic to the Catholic Life and Mission of our school, forming a foundational part of the rich fabric which comprises our Catholic ethos, centred as it is on our dear Lord and Saviour, the Eternal Son of God, Jesus Christ.

To this end, prayer is an integral part of the rhythm of our school day, from its very start to its close, and we follow the beautiful pattern of the Church's Liturgical Year throughout our school year, celebrating feasts, honouring the saints, listening to the Word of God, rejoicing in the joy of the Gospel message with faith-filled assemblies, hymn singing, and wholesome spiritual reflections, and the greatest form of all Prayer and Liturgy, the blessing of Holy Mass in which we are able as a whole school community to glorify and honour Our Lord and God in humble childlike simplicity, rejoicing in awesome wonder at His True and Holy Presence in the Eucharist, and the great and marvellous works of God: His Creation, Redemption, and Sanctification of the world.

We strive to acknowledge the diverse nature of our school community: those who form part of the worshipping Catholic community of our local parish church of St. Bernadette's on Ashby Road, as has been the case from our founding days in the 1950s; and those for whom our school is their first experience of the Catholic faith and the Catholic Church; those from other Christian traditions; and those from other faith backgrounds and no faith background at all.

We believe that in Collective Worship of God, small seeds of faith, even the size of a mustard seed, are sown by God's grace and the power of the Holy Spirit at work in all minds and hearts that are open to God's Light and Love revealed in Truth, Goodness, and Beauty. This means that all children, regardless of background and culture are able, not only to participate in praise and worship of God through prayer and liturgy, but also benefit beyond what mere words can say or policies prescribe.



We pray that the Holy Spirit will continue to guide and encourage our school community to offer Prayer and Liturgy in a manner worthy of God, inspired by the fervour of faith and hope in the holy gathering of the Blessed Virgin Mary and the apostles and other disciples in the cenacle at Pentecost, as they awaited the coming of the Holy Spirit. Thereafter, filled with the Holy Spirit, Saint Peter spoke with courage and boldness to the crowds in Jerusalem and those who heard his words were converted to faith in Jesus and gathered together as a Christian community in praise and thanksgiving to God.

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And Peter said to them, "Repent, and be baptized every one of you in the Name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

For the promise to you and to your children and to all that are far off, whomsoever the Lord our God calls to Him." So those who received his word were baptized, and there were added that day about three thousand souls. And they held steadfastly to the apostles' teaching and fellowship, to the breaking of bread, and to the prayers.

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*The Acts of the Apostles, Chapter 2 verses 38-39, 41-42*

As we strive to nurture a deepening love of Jesus within our children, our Collective Worship seeks to show honour and glory to Him with prayers of blessing and adoration, praise and thanksgiving, petition and intercession, trusting with confidence in the power of His Holy Name: '*a Name which is above all other names: that in the Name of JESUS very knee should bow*', '*for there is no other name under heaven given to men, whereby we must be saved*.' After the example of Our Lady, the apostles, and those courageous Christians of the early Church – and as has been from the founding days of this school – we are passionately committed to making prayer and devotion, liturgy and worship, central to our way of life as a Catholic community here in Ashby, Scunthorpe. We warmly encourage every child who enters our school to a wholehearted participation in these joyful, life-affirming encounters with God, and to do so with great love and reverence for JESUS and the sanctifying work of the Holy Spirit, with '*glad and generous hearts*' in joyful acclamation of the glory of God.

### 3 Aims of Collective Worship

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The Collective Worship we offer, in all its varied forms, aims to provide the time, space, and setting, akin to a spiritual haven, in which each child can encounter the living GOD. Children are encouraged to grow, blossom, and flourish, by being open to the love of the Holy Spirit at work in our midst, and the action of GOD's grace which is open for all to receive when we worship God in spirit and in truth. We endeavour to make Collective Worship a holy and uniquely sacred time for all pupils and staff:

- ❖ To learn and love traditional Catholic prayers;
- ❖ To experience different forms of prayer;
  - ❖ Prayers of Blessing
  - ❖ Prayers of Adoration
  - ❖ Prayers of Praise
  - ❖ Prayers of Thanksgiving
  - ❖ Prayers of Petition
  - ❖ Prayers of Intercession
- ❖ To develop a capacity in our heart, soul, and mind for:
  - ❖ Wonder and Reverence
  - ❖ Humility and Holiness
  - ❖ Virtue and Goodness
  - ❖ Hope and Joy
  - ❖ Silence and Listening
  - ❖ Empathy and Compassion
  - ❖ Recollection and Peace
  - ❖ Reflection and Praise
  - ❖ Gratitude and Thanksgiving
  - ❖ Meditation and Understanding
  - ❖ Contemplation and Friendship

- ❖ To know and be familiar and confident with responses in liturgy, including those of Holy Mass;
- ❖ To contemplate something of the mystery of God and the reality of God with us;
- ❖ To reflect on spiritual and moral issues;
- ❖ To explore their own beliefs and the virtue of faith;
- ❖ To celebrate the life which God has given us: its joys, struggles, graces, and blessings;
- ❖ To experience a sense of belonging, develop a sense of community, and the loving bonds of Christian fellowship;
- ❖ To develop a common ethos and shared values;
- ❖ To enrich and widen religious experience;
- ❖ To grow in understanding of liturgy within the Catholic Tradition
- ❖ To reinforce prayers which are part of the Catholic Tradition;
- ❖ To reinforce positive and wholesome attitudes;
- ❖ To develop a sense of awe and wonder at God's presence in the Person of Jesus Christ.

## 4 Principles of Collective Worship

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All acts of worship in this school will:

- ❖ Give glory and honour to God;
- ❖ Be delivered to a high quality and with reverence, love, and devotion to God, fundamental to the life of the academy and its Catholic character;
- ❖ Show reverence, love, and devotion to Our Lady, the Blessed Virgin Mary, the Holy Mother of God, and to our patron Saint Bernadette, intrinsic to the Marian character of our Catholic ethos;
- ❖ Link to the Church's Liturgical Year – Advent, Christmas, Lent, Easter, Pentecost, Holy Days, and Ordinary Time;
- ❖ Give children wholesome liturgical experiences, appropriate their age, aptitude, and family backgrounds in order to prepare them for the liturgical life of the Church.

In order to do this, celebrations will:

- ❖ Be adapted to the age of the child to take account of the level of maturity for Early Years, and Key Stage 1 children;
- ❖ Encourage and give the necessary teacher guidance and support for all pupils, respective of their age and maturity, to independently plan Class Liturgies and whole school Collective Worship;
- ❖ Provide resources for the focal area;
- ❖ Be simple and reflective, including a range of experiences offered in a variety of settings;
- ❖ Allow and encourage children to be active and enthusiastic participants, be confident with prayers (formal and informal) and enter into the singing of hymns with hearts full of joy, and where relevant, help and guide children in the creation of times of Prayer and Liturgy.

# 5 Organisation of Collective Worship in our school

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## Holy Mass – the Source and Summit of our Faith

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The whole school celebrates Holy Mass in the main school hall at least once a term. This is led by our Parish Priest. We hear Mass to celebrate the start of Advent, a Mass to mark the start of Lent, if possible on Ash Wednesday, or close to that day, and a Leaver's Mass in the Pentecost Term. We also endeavour to ensure that pupils encounter Mass at our parish church, St. Bernadette's Catholic Church on Ashby Road, at least once a term.

## Adoration of Jesus in the Blessed Sacrament of the Altar

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After the example of Our Blessed Mother Mary and Saint Joseph, the Shepherds of Bethlehem, and the Three Kings who travelled from afar to adore Jesus at His birth, and after the example of the Twelve Apostles, and Saint Mary Magdalene, and countless saints throughout the ages, and most recently with the Church recognizing the fervour and zeal of Blessed Carlo Acutis for Our Lord's Presence in the Blessed Sacrament, we are blessed to be able to offer all our children across the whole school the time to participate in and receive grace from Adoration of Jesus in the Blessed Sacrament of the Altar. This takes place at least once each term during the school year.

## The Sacrament of Penance and Reconciliation

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Children have the opportunity to go to Confession during Advent and Lent and so experience the healing and renewal of soul and spirit that comes from saying sorry to God for our sins and then receiving the great grace and blessing of His forgiveness and mercy and the joy of being reconciled with our Lord and God, Father, Son, and Holy Spirit.

## Sacramental Preparation for Holy Communion

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The children have the opportunity to attend Sacramental Preparation and Catechesis for making their First Confession and the reception of their First Holy Communion. This is led by the parish with weekly sessions taking place at the Church between January and June.

## Other Liturgical Events

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The whole school celebrates other liturgical events which are held throughout the school year, including our Harvest Festival, Christmas Carol Concert, Ash Wednesday, Stations of the Cross, special solemnities and feast days and Holy Days of Obligation.

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## Weekly Collective Worship

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A whole school Collective Worship is held at the beginning and end of each week in the main school hall. Each Monday, pupils participate in a class assembly or a Headteacher assembly; each Friday, pupils participate in a Celebration of the Word or Hymn Singing.

Monday	2.30 p.m. Headteacher Assembly / Whole School – Class Assembly which includes celebrating Merit Awards
Tuesday	Class Prayers
Wednesday	Class Prayers
Thursday	Class Prayers
Friday	2.30 p.m. One Class every fortnight leads the whole school in a Celebration of the Word / every other week the whole school participates in Hymn Singing

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## Voluntary Worship and Retreat

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- ❖ Daily Reading of the Holy Bible;
- ❖ Weekly Prayer Group;
- ❖ Holy Rosary in the months of October and May;
- ❖ Travelling Crib during Advent and Christmas and Epiphany time;
- ❖ Travelling Cross during Lent;
- ❖ Chaplaincy Team Meetings.

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## Planning, Content, and Delivery of Collective Worship

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- ❖ Follows a structure with reference to the Church's liturgical seasons, and the 'Come and See' curriculum;
- ❖ This involves consultation with appropriate parties and reference to the academy's Mission Statement and policies;
- ❖ It is flexible to respond to changing situations within the academy and the wider community;
- ❖ Develops in pupils the skills that enable them to plan, prepare, organise and lead worship;
- ❖ Collective Worship termly programme using pupil voice for themes;
- ❖ Regular Collective Worship delivered by the Chaplaincy Team;

- ❖ Our chaplaincy team help and assist classes setting up their focal areas for collective worship and further support for children;
- ❖ Working alongside our Lay Chaplain and Class Teachers, all pupils make use of the 'Let Us Pray' resource and the Celebration of the Word planning sheet to plan, prepare, and organise Prayer and Liturgy.

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## Parents

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We aim to involve parents directly in the life of the academy and thus in the development of children's skills, knowledge and understanding in Religious Education, regarding Collective Worship.

The Collective Worship programme for each term is uploaded on to our academy website for parent/carer information. This also informs parents and carers of forthcoming topics, special dates, and Holy Days, during the Advent, Lent, and Pentecost Terms.

# 6 Leadership

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## Governance

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The Governors, as guardians of the Catholic school's life and mission, have the following responsibilities:

- ❖ To ensure that Prayer and Liturgy are central to the Catholic Life of the school and therefore are in line with the guidance set out by the Prayer and Liturgy Directory;
- ❖ To ensure that there is a named person(s) who is responsible for Prayer and Liturgy in the school;
- ❖ To ensure that the Collective Worship Policy is updated regularly and shared with all stakeholders;
- ❖ To ensure that there is a budget for Prayer and Liturgy that reflects its centrality to the life of a Catholic school.

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## Headteacher

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The Headteacher's role will include the following responsibilities:

- ❖ To ensure that Prayer and Liturgy are central to the Catholic Life of the school and therefore are in line with the guidance set out by the Prayer and Liturgy Directory;
- ❖ To ensure that they work in partnership with the Leader(s) for Prayer and Liturgy;
- ❖ To ensure that those responsible for Prayer and Liturgy in the school have been given the appropriate training and formation to ensure that all guidance is followed and adhered to;
- ❖ To ensure that there are suitable resources for Prayer and Liturgy in the school.

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## Collective Worship Leader

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The Collective Worship Leader's role will include the following responsibilities:

- ❖ To ensure that the Collective Worship policy document reflects the requirements of the Diocese of Nottingham and Religious Education curriculum and the needs and ethos of the academy;
- ❖ To review and update the Collective Worship policy document every two years;
- ❖ To give leadership and guidance in the area of Collective Worship, and to support staff as required;
- ❖ To be actively involved in whole-academy inset for further developments for Collective Worship;
- ❖ To monitor delivery of Collective Worship;
- ❖ To monitor and evaluate teaching delivery against requirements of NRCDES lesson observation;
- ❖ To regularly monitor pupil's written evaluations from Class Collective Worship;
- ❖ To lead staff meetings and training sessions on issues to the implementation of further improvements for Collective Worship throughout the academy;
- ❖ To attend relevant training and Subject Leader meetings to update knowledge, and to disseminate advice and current information to staff;
- ❖ To undertake an audit and evaluation of Collective Worship on an annual basis;
- ❖ To maintain, evaluate and assess the resource base for Collective Worship, including strategic budgetary planning and identification of future resource needs;
- ❖ To promote parental and governor interest in Collective Worship;
- ❖ To liaise with our secondary school link, to ensure progression of our Chaplaincy Team and set training dates for new Chaplaincy Team members, when pupils move on to secondary school.

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## The Class Teacher in Collective Worship

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The class teacher's role is crucial in the provision of high quality planning and delivery support for Collective Worship. The school supports all teachers, so that they:

- ❖ Take account of the age, gender, ethnicity and capability of their pupils;
- ❖ Are competent in knowledge and understanding of the seasons and events of the Church's Liturgical Calendar;
- ❖ Inspire pupils with enthusiasm and be supportive to pupil responses and ideas with creativity;
- ❖ Use a variety of methods which enable all pupils to be confident to deliver their Collective Worship effectively;
- ❖ Manage pupils well and insist on high standards of behaviour, being reflective when delivering a Collective Worship, in class or whole school;
- ❖ Use time, support staff, other adults and resources, including ICT, where appropriate;
- ❖ Every Collective Worship to have a focal area prepared by the children, begin with the Sign of the Cross a candle and use of music where appropriate, to create a uniqueness to this core and unique opportunity and special time of gathering together.

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## **The pupils in Collective Worship**

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The school supports pupils, so that they:

- ❖ Listen attentively and learn the importance of reverence in worship of God;
- ❖ Acquire new knowledge of the Church's Liturgical Year and the associated Liturgical Colours;
- ❖ Develop creative ideas for focal areas;
- ❖ Increase their knowledge and understanding of Holy Scripture and prayer;
- ❖ Work collaboratively;
- ❖ Show their creativity, interest, and enthusiasm in their participation of Collective Worship;
- ❖ Can demonstrate in the planning of Collective Worship that they understand what they are doing, how valuable their ideas and thoughts are, and ways they can grow in their reflective school life of worship.

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## **The Chaplaincy Team in Collective Worship**

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The Chaplaincy Team pupils give ideas for Collective Worship planning ahead for the following term. These go on a weekly class rota, and have links to 'Come And See' themes, Holy Days, Saints' Days, special events, and Catholic Social Teaching principles. Pupils help with ideas and suggestions to plan, organise and deliver Collective Worship on a weekly basis with guidance from their class teachers and the Lay Chaplain.

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## **Health and Safety in regard to Collective Worship, Class and Whole School Liturgies**

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As part of Collective Worship, there may be occasions when candles are lit. The responsibility of lighting candles and lighting resources remain with the adult/teacher in charge of Collective Worship on the day it is being delivered, in class or whole academy. All health and safety precautions should be adhered to at all times.



## 7 Resources

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Prayer and Liturgy are central to the school's Catholic Life and Mission, and the manifestation of its Catholic ethos throughout the school, and this is reflected in the annual budget allocation given over to enhancing our resources to help catechise and inspire children, and enable them to come to know God more clearly and closely and so empower them to praise and worship God with growing love and devotion during their time at the school. Furthermore, our commitment to the Good News of the Gospel and to evangelization of the young children in our care is reflected in our available resources, staff time given over to the Catholic Life and Mission of our school, Chaplaincy provision, and dedicated spaces for Prayer and Liturgy, for which we have ambitious plans to enhance our provision further. The Catholic character of the school is reflected in the religious artefacts, statues, sacred art, and religious images on display throughout the school. Dedicated spaces for prayer and liturgy are furnished and maintained and transformed according to the Church's liturgical season. Staff training and formation costs are funded separately to ensure that all staff are able to fulfil their responsibility to contribute to the prayer and liturgical life of the school.

- ❖ The academy recognises that the most valuable classroom resource is the class teacher;
- ❖ The work of other adults, including Teaching Assistant's who work in a range of support programmes should be carefully planned by the teacher in consultation with those adults;
- ❖ Religious Education resources for the academy, including materials for Prayer and Liturgy are located in the main hall. Each phase of the school has access to a 'Let Us Pray' resource box;
- ❖ A Religious Education area is available in the library, with a wide selection of books for all staff and pupils;
- ❖ Candles, religious artefacts, and a selection of liturgically themed fabrics are located in one of the cupboards in the main hall;
- ❖ A Mass Box is brought to the academy by our Parish Priest, Canon Matthew Jakes from our parish church, and the school also has a selection of our own resources for the celebration of Holy Mass;
- ❖ Every class has a resource box which helps them to create focal areas for Prayer and Liturgy. These boxes are used by both staff and pupils to create liturgically themed displays based on our Religious Education Curriculum.

## 8 Training

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A record of training and inset provision is maintained by the RE Subject Leader within the academy Religious Education CSED document.

All new staff will be supported during induction and beyond, so that they fully understand the responsibility they carry within their individual role for leading Prayer and Liturgy in the school.

## 9 Monitoring and Evaluation

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The school's provision of worship will be evaluated regularly to consider whether it meets the needs of all pupils and whether pupils are making progress in knowledge and understanding of both Prayer and Liturgy, in the use of creative skills and abilities in organising and leading worship. Pupil-led worship is evaluated regularly by the pupils themselves at an evaluation station set up in the hall.

The Collective Worship Leader, the Headteacher, and the Religious Education Governor will be responsible for this, taking into account pupils' responses from their reflections of Collective Worship, through the pupil voice. Ideas for improvement will be identified and issues raised will be evidenced and acted upon as deemed appropriate.

## 10 Supporting documents

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The following school documents should be consulted to support the Collective Worship policy:

- ❖ Religious Education Policy;
- ❖ Catholic Life and Mission Policy;
- ❖ RSE Policy;
- ❖ Assessment, Recording, and Reporting Policy;
- ❖ SEND Policy;
- ❖ Equal Opportunities Policy;
- ❖ Safeguarding Policy;
- ❖ Continued Professional Development Policy.

## 11 Policy review

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The Collective Worship Policy should be reviewed and updated every two years.  
Next Review: Advent Term 2026.

This policy is monitored by the Collective Worship Leader and is evaluated and reviewed by the whole staff and Governors. As a Catholic Voluntary Academy, responsibility for Collective Worship rests with the Governing Body after consultation with the Headteacher.

# 12 Prayers

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As we consider the importance of worship of God through prayer and liturgy in the life of our school, let us open our minds and hearts to the sanctifying work of the Holy Spirit in our lives, giving glory to God by trusting in the intercession of Mary and Joseph, and all the angels and saints, in helping us grow ever deeper in love of Our Lord Jesus, to His honour and glory and the glory of God the Father.

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## **A Prayer of Jesus to God the Father**

FATHER, the hour has come; glorify Thy SON that the SON may glorify Thee,  
As Thou hast given Him power over all flesh, that He may give eternal life  
to all whom Thou hast given Him. And this is eternal life:  
that they know Thee the only true GOD, and JESUS CHRIST Whom Thou hast sent.  
I glorified Thee on earth, having accomplished the work which Thou gave Me to do;  
and now, FATHER, glorify Thou Me in Thy own Presence  
with the glory which I had with Thee before the world was made.  
I have manifested Thy Name to the men whom Thou gave Me out of the world;  
Thine they were, and Thou gave them to Me, and they have kept Thy word.  
Sanctify them in Truth; Thy word is Truth.  
As Thou hast sent Me into the world, I also have sent them into the world.  
And for them do I sanctify Myself, that they also may be sanctified in Truth.  
And not for them only do I pray, but for them also who through their word shall believe in Me;  
That they all may be one, as Thou, Father, in Me, and I in Thee;  
that they also may be one in Us; that the world may believe that Thou hast sent Me.

*The Holy Gospel of Jesus Christ according to Saint John, Chapter 17*

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## **A Prayer to the Holy Spirit**

Come, HOLY SPIRIT, fill the hearts of Thy faithful  
and kindle in them the Fire of Thy Love.  
Send forth Thy Spirit and they shall be created,  
and Thou shalt renew the face of the earth.

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## **The Memorare – A Prayer to Mary**

Remember, O most loving Virgin Mary,  
that it is a thing unheard of, that anyone ever had recourse to thy protection,  
implored thy help, or sought thy intercession, and was left forsaken.  
Filled therefore with confidence in thy goodness, I fly to thee, O Mother, Virgin of virgins.  
To thee I come, before thee I stand, a sorrowful sinner.  
Despise not my poor words, O Mother of the Word of God,  
but graciously hear and grant my prayer. Amen.

*Memorare comes from the Latin 'Remember'*

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## **A Memorare to Saint Joseph**

Remember, O most pure spouse of the Virgin Mary, Saint Joseph my beloved patron,  
that never has it been heard that anyone invoked thy patronage  
and sought thine aid without being comforted.  
Inspired by this confidence, I come to thee and fervently commend myself to thee.  
Ah, despise not my petition, dear Foster father of our Redeemer,  
but graciously accept it. Amen.

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And Jesus said to them: I AM THE BREAD OF LIFE:  
he that cometh to Me shall not hunger:  
and he that believes in Me shall never thirst.  
I AM THE LIVING BREAD which came down from heaven.  
If any man eat of this Bread, he shall live for ever;  
and the Bread that I will give, is MY FLESH, for the life of the world.  
Unless you eat the FLESH of the Son of Man,  
and drink His BLOOD, you shall not have life in you.  
He that eats MY FLESH, and drinks MY BLOOD, has everlasting life:  
and I will raise him up at the last day.

The Holy Gospel of Jesus Christ according to Saint John, Chapter 6

And whilst they were at supper, Jesus took bread,  
and blessed, and broke it: and gave to His disciples, and said:  
Take ye, and eat. THIS IS MY BODY.  
And taking the chalice, He gave thanks, and gave to them, saying:  
Drink ye all of this. For THIS IS MY BLOOD of the new testament,  
which shall be shed for many unto remission of sins.

The Holy Gospel of Jesus Christ according to Saint Matthew, Chapter 26

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Striving for excellence in all that we do, reflecting the Light of Christ to the world

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Diocese of Nottingham