SJFCC Prayer and Liturgy Policy

Approved : June 2025
Review Date: October 2026
Adopted: November 2027

This Prayer and Liturgy policy has been approved and adopted by the governing body, June 2025 and will be reviewed on 01/07/2027 and subsequently every 2 years. It is the intention that this policy is:

- Well formulated
- Fit for purpose
- Accessible
- Useful for all stakeholders

Although a lengthy document, this policy is best used in conjunction with the Staff Teams that contains all resources a staff member would need on a regular basis. It is also important to use the Appendices at the end of this document which also shows the delivery and monitoring of Prayer and Liturgy at St John Fisher Catholic College. It is hoped that this policy supports the intention for all Prayer and Liturgy at St John Fisher Catholic College to be well-organised, consistently led, monitored and evaluated.

It is important to note that the role and responsibilities of the Prayer and Liturgy coordinator has been consumed under the role of the PICCL and as such the term "PICCL" is used throughout this policy to means "Prayer and Liturgy Coordinator".

SJFCC Mission Statement

The Fisher Way aims to educate and inspire with joy, faith and love because we are an inclusive Catholic community.

The context of this Prayer and Liturgy policy

'The celebration of Catholic liturgies and prayers as an integral part of the learning and teaching should enable the school community to become reflective, experience the presence of God and should develop a mature spiritual life.' (Marcus Stock (2012), Christ at the Centre, Catholic Truth Society, 23.)

Worship at St John Fisher Catholic College is not merely a legal and Diocesan requirement; it is central to the school in fulfilling its mission statement and lies at

the very heart of all that it does. One of the most important tasks of St John Fisher Catholic College is to lead learners through celebrating liturgies, achieving a deep understanding and appreciation of prayer and the sacraments, most notably the Eucharist. As the Eucharist remains a central element in the life of the Church, it too is at the heart of all school life at St John Fisher Catholic College. Evidence of the importance of all acts of Prayer and Liturgy can be seen in the Headteacher reports that are present at every Governing Body meeting. These specifically discuss progress made within the Prayer and Liturgical life of the school. In addition to this, all acts of Prayer and Liturgy as well as the wider Catholic life of the school is actively promoted and celebrated through use of our social media sites including the chaplaincy website. Catholic Life – Love, Joy, Faith (saintjohnfishercc.co.uk)

The Nature of Collective Worship

The mission of Saint John Fisher Catholic College is underpinned by The Fisher Way. As such we endeavour to be a worshipping community of faith, where all members may celebrate and live out their faith through prayer, reflection and worship.

We believe that Christian worship in a Catholic school names and celebrates God's presence in our lives. It is concerned with giving glory, honour, praise and thanks to God. It is our loving response, in word and action, to God's invitation to enter into relationship, made possible through the work of Jesus Christ and the witness of the Holy Spirit.

A key concept for us as well as the Church is that there is a full 'participation' of all in the act of worship. The Church desires that participation in the liturgy should be 'full, conscious and active'. Participation, however, is not simply actions such as reciting responses but is also shown through the engagement of hearts and minds, the imagination, memory and will — and is evident in how all those there live out the message of the Prayer and Liturgy experienced. [1]

When we state that we want all present to participate in a 'full, conscious and active' way then we mean the following in age-appropriate ways.

● To participate 'fully' means there is an understanding that all present form part of the wider body of Christ and that on a personal level they are also a member of the worldwide Catholic and Apostolic Church.

[1] Prayer and Liturgy Directory p11

● To participate 'consciously' means that the individual has an appreciation and understanding on what is happening and the importance of it. This might include understating the sacred mysteries connected to the Mass.

● To participate 'actively' means that all present enter the liturgy with an open heart and a willingness to reflect upon the take home message and how this encounter with God may directly impact lives.

Because of this commitment to have "fully, conscious and active" participation in a year group celebration of Mass, in RE lessons, classes are prepared for the Mass. This is done through learners and staff experiencing time in the chapel where the structure and sacred mysteries of the Mass are explained, and readings developed. It is common practice for all learners to be prepared and participate in the Mass either through creation of offertory pledges, art works or bidding prayers. It is not expected that all learners and staff have a "role" in Mass, but their education and formation outline their role in as part of our school community and as such form the liturgical assembly at any gathering of worship. [2]

2. Statement of requirement

We acknowledge the legal requirement that there must be a daily act of worship for all learners[3]. However, the law does not specify for how long or when this daily act of worship should take place. It can then, therefore, take place at any time during the school day and can be either a single act of worship for all learners, or separate acts of worship in school groups.

It must be understood that an assembly which includes a prayer, said either by the teacher or everyone present, does not constitute an act of Prayer and Liturgy. Occasions of Prayer and Liturgy and assemblies are distinct activities and although Prayer and Liturgy might happen within an assembly, a clear distinction must be made. This is made clear when year groups meet for Celebration of the Word with the use of A and B (Attendance and Behaviour) slides that are explained after worship is completed. Worship is started and ended with the making of the Sign of the Cross.

The act of worship is not designated curriculum time under regulations and will not be subsumed under any part of the curriculum, including religious education.

[2] Ibid p12

[3] The Education Act 1993. "Every school must by law provide religious education and daily collective worship for all its pupils… In the light of the Christian traditions of Great Britain…. collective worship organised by a … school is to be 'wholly or mainly of a broadly Christian character'.

At St John Fisher Catholic College, the responsibility for ensuring that arrangements for all worship are in place rests with the Governing body. There is a link Governor assigned to Catholic Life and Worship. The responsibility for ensuring this policy is implemented is the PICCL.

Parents have a right to withdraw their child from Collective Worship up to the age of 16. At 16, a learner has the right to withdraw themselves.[4] However, in a Catholic school, parents and prospective parents are made aware of the fact that Prayer and Liturgy cannot be confined to "timetabled slots" but may take place in a variety of contexts other than those which are specifically structured, for example through Theme Days and dual coding Catholic Social Teaching in lessons. All parents who have a child attending St John Fisher Catholic College are required, on admission of their child, to support the Catholic ethos of the school. While this does not affect their statutory rights, there is an expectation that all learners will participate in Prayer and Liturgy practices as part of the collective Liturgical assembly.

Under our Prevent duty we recognise our responsibility to recognise signs of vulnerability to radicalisation with emphasis that radicalisation is grooming and therefore a safeguarding risk. All acts of worship foster a commitment to the belief of all people being made in the image and likeness of God, of equal worth and dignity. All misconceptions and opinion contrary to these ideals and British values are dealt with in line with our safeguarding and other policies.

3. The role of non-Catholics in Prayer and Liturgy.

The staff and learners who form our school community are drawn from a variety of cultural, religious, social economic and diverse backgrounds and our school is the more enriching for this[5]. At the heart of all differences is the recognition that all are born in the image and likeness of God and as such all people are born equally and with dignity. And as such during Holy Communion, **ALL** present are invited to receive a blessing from the priest or an appropriate minister. It is useful for the blessing to be simple in nature such as "God bless you".

As with the expectations set out in the Prayer and Liturgy directory and stated throughout this policy, all present form a "liturgical assembly" and all present are invited to sing and pray together, to listen and to respond to the Word proclaimed. It is not an expectation that all present at Prayer and Liturgy occasions have a distinct and active "role" to play but are encouraged to be open to the Word of God and the quest for spiritual meaning. As Saint Paul recognised, there is a radical

[4] School Standards and Framework Act 1998, s.71(1A and 1B)

[5] Prayer and Liturgy Directory p19

equality at play in our schools which is founded on the common baptism of those present: the learners and staff come before God on equal footing. When visitors such as governors, directors and parents are invited to Mass they are there not as spectators but as participants in their own right. [6]

Non-Catholic Christians

All people who have been baptised with water in the name of the Trinity, irrespective of denomination, are joined together in Christ. It is appropriate for them in times of prayer and Celebration of the Word to read Scripture and to lead Bidding prayers or Intercessions. However, as the unity between the Catholic Church and Christian denominations is not complete, it is not permissible for non-Catholic Christians to take Holy Communion during Mass or receive sacramental absolution during the Sacrament of Reconciliation. However, it is possible for them to receive a Blessing during Holy Communion to have time to talk to a priest during reconciliation being offered in school. In addition to this it is expected that those that take the gifts during the offertory have made their First Holy Communion as those who present the gifts will receive them back as Holy Communion. [7]

As the Church teaches the celebration of Mass is a continuation of worship is it expected that "only those who normally receive Holy Communion a Mass be invited to proclaim the Word of God"[8], that is read Scripture. However, as previously stated there exists between the school priest Chaplain and the headteacher the ability to have a professional conversation in order to best serve and meet the needs of the school.

Members of other religions, including staff.

Due to our school's distinctive faith filled ethos, St John Fisher Catholic College is a diverse community with members of many other faiths including Islam. These learners make a valuable contribution to our school community by broadening our worldview and displaying dedication to their faith through prayer and the care for their families. However, due to different beliefs it would not be correct to invite learners from other faiths to read Scripture or to lead or assent to Trinitarian prayers, that is to make the sign of the cross or to show acceptance of the Trinity. It is not correct to ask learners of other faiths to step outside of which they believe to be considered acceptable to their own religious traditions. [9] It is not appropriate to ask a non-Christian to read from the Bible in any worship context, out of respect for

[6] Ibid p 12
[7] Taken from slide 17 notes of Prayer and Liturgy training given through BDES April 2025
[8] Prayer and Liturgy Directory p22
[9] Ibid p23

their beliefs. Where a staff member is of a different faith it is expected that they facilitate classroom prayer but are not expected to lead it. During prayer and all forms of liturgy, it is an expectation that all members of the community, staff and learners, are respectful and reverent, although it is not an expectation that a non-Christian would perform certain acts such as making the sign of the cross as this is contrary to their own personal beliefs. [10]

It is a Diocesan expectation that all Prayer and Liturgy provided by the school must be at all times Catholic in nature and occur thrice daily as a minimum. It is never appropriate to incorporate texts, objects and ritual practices from other religions into Catholic Prayer and Liturgy.[11] It is an expectation that during all occasions of Prayer and Liturgy that music used to enhance prayer is Christian in nature and this applies to instrumental music also. Prayer is said during the morning formation time, before lunch time and at the end of the school day. As a Catholic school, whilst respecting the diversity of belief and commitment of other faiths, our worship will be Catholic and will have Christ at the Centre. Our daily Prayer and Liturgy is an entitlement for all our members.

By doing this, St John Fisher Catholic College upholds the distinctive nature of a Catholic school which must "express the life of faith in acts of religions, through personal and liturgical prayer."[12]

4. Definitions[13]

It is important that key terminology is correctly understood and used in reference to Prayer and Liturgy at St John Fisher Catholic College. 'Collective Worship' is a term used in the 1944 Education Act but is not a phrase we use readily in a Catholic context. 'Prayer' and 'Liturgy' are terms more commonly used. Below is a simple translation of the main terminology used and referred to.

Collective Worship- This is any act where glory and honour is given to God by a group of people inviting all to respond. All the terms below are examples of Collective Worship.

Prayer- Prayer is the raising of one's mind and heart to God and is a response to the "vital and personal relationship with the living and true God." Put simply, prayer is a connection with God who longs for us to connect to him.

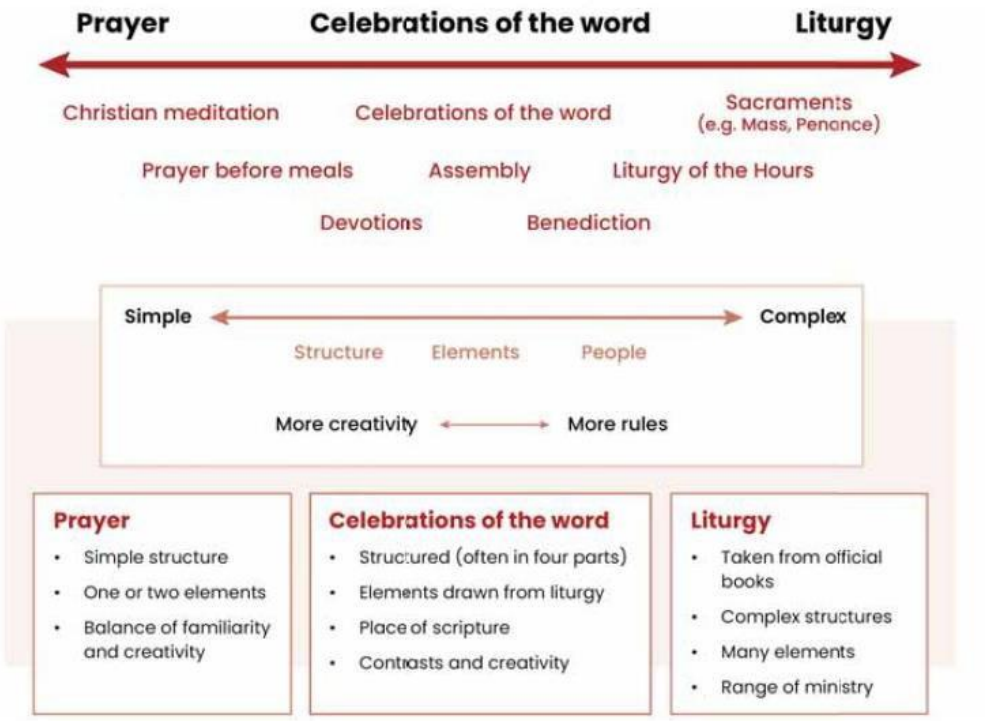
[10] ibid p24
[11] ibid p25
[12] Christ at the Centre
[13] Definitions and the diagram are taken from PLD p7 and p8

Prayer is a way of strengthening our relationship with God in both a personal and communal way and so therefore unites us as members of the Family of God and the Communion of Saints. Prayer, in the Catholic Tradition, takes place at different times and indeed at any time, and are especially needed to mark extraordinary events such as joyous occasions or to unite a community in remembrance and to support with bereavement. Prayer can be said throughout the day and prayer is also found within the framework of the Liturgical seasons of the year.

As Catholics we recognise the Trinitarian nature of God and as such pray in faith equally to God the Father, God the Son and God the Holy Spirit. Prayers directed to God the Holy Spirit are shared with staff, especially around Ascension and Pentecost and staff are encouraged to share these with learners. It is never acceptable write a prayer that begins "Dear Jesus" as if writing a letter.

Liturgy– Translated as "work of the people," this is the term used to describe an act of worship that follow the liturgical books of the Church, most notable the Sacrament of Reconciliation and Mass. It is possible for creativity and adaptation to remain, but they must be exercised within the parameters of the authorised liturgical books, and this might include learner prepared post communion reflections.

Celebration of the Word– This is an act of worship centred around Scripture but one that does not follow the liturgical books of the Church. This is the most common form of worship at St John Fisher Catholic College as it allows for learner prepared morning worship and acts of worship to mark the end of school terms. This worship follows a 4-part structure of Gather, Word, Response and Mission.



5. Responsibility[14]

(a) Governance

The governors, as guardians of St John Fisher Catholic College life and mission, have a responsibility to ensure that:

- ✓ Prayer and Liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the Prayer and Liturgy Directory.
- ✓ there is a named person(s) who is responsible for Prayer and Liturgy in the school (the Prayer and Liturgy Coordinator).
- ✓ the Prayer and Liturgy policy is updated regularly and shared with all stakeholders.
- ✓ there is a budget for Prayer and Liturgy that reflects its centrality to the life of a Catholic school.

(b) Headteacher

The Headteacher, as the spiritual leader of the school as a Catholic community, ensures that:

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

(c) Prayer and Liturgy Coordinator

Those responsible for Prayer and Liturgy ensure that:

- ✓ Prayer and Liturgy are central to the Catholic life of the school and therefore are in line with the guidance set out by the Prayer and Liturgy Directory.
- ✓ there is an Annual Plan of Provision for Prayer and Liturgy across the school year which identifies liturgical seasons and key celebrations, as well as opportunities for the celebration of the Sacraments.
- ✓ there is daily planned prayer for all learners, appropriate to age and ability, as outlined in the Prayer and Liturgy Directory

[14] Responsibility section is taken from the model PLD policy p70-71

- ✓ learners are supported in their liturgical formation to take an active role in the planning, preparation, and delivery of Prayer and Liturgy according to their age and capacity, and in a manner which facilitates their progressive participation.
- ✓ resources to support the planning of Prayer and Liturgy are appropriate and readily available to staff and learners.
- ✓ induction on Prayer and Liturgy takes place for new members of staff as required.
- ✓ staff have access to effective training and formation opportunities.
- ✓ monitoring and evaluation of Prayer and Liturgy take place regularly and feed back into planning for future liturgies.
- ✓ monitoring of Prayer and Liturgy is reported to the headteacher and governing body to support whole-school development and the Catholic life of the school.
- ✓ there is collaboration with local clergy and parishes.
- ✓ liaison with the Diocesan Advisory Service and others is maintained to ensure they keep updated with best practice.

6. The Organisation of Collective Worship.

The overall responsibility for implementation of Collective Worship lies with the PICCL who is answerable to the Headteacher. The PICCL and the Headteacher work in consultation with the local Governing body who are responsible for the maintenance of this policy.

The PICCL as the Prayer and Liturgy coordinator is responsible for the following structures and systems which are approved by SLT and ratified by the local Governing body. It is their responsibility to ensure that all acts of worship are appropriate, celebrated, evaluated and monitored.

It is important to note that below is not an exhaustive or limited list of the organisation of Prayer and Liturgy. Indeed, Prayer and Liturgy is developed constantly to meet the needs of the learners, staff and the local area and as such may be increased or altered. However, the list below demonstrates the commitment of the school to living and celebrating the Catholic life through Prayer and Liturgy.

- At 8:30 a.m. on Monday, alternative Wednesday and Friday, staff briefing begins with prayer lead by the Headteacher or another designated member of staff. The school recognises the importance of staff prayer and offers staff only prayer sessions throughout Advent and Lent at 8:15am until 8:20am. These are held on Teams which allows the maximum number of people to be able to engage.

These prayer sessions are run by a variety of staff. There are other regular opportunities to support staff spirituality such as staff only Masses and Bible study sessions.

- At 8:30am every other Wednesday staff benefit from a short "light-bite" CPD session that explains one key principle of Catholic life and Prayer and Liturgy principle. This is evaluated and feedback gathered to ensure it meets the needs of the staff.
- At 8:45 a.m. Formation time begins. Twice a week, formation time begins with tutor led worship. This involves a short quote or piece of scripture to allow for reflection in silence and ends with the St John Fisher prayer being said. It is up to the discretion of the tutor as to when in the formation time this prayer occurs.
- On Wednesdays, Formation time is structured around Wednesday Word which is written by the Lay Chaplain and delivered by the Lay Chaplain and members of the Fishers Chaplaincy Team. This act of worship is delivered live on Teams and all Formation groups are expected to log on and engage actively through listening, praying and partaking in the discussion questions and reflection by using the chat boxes. Ideas are then distributed across the school through the use of the TV screens and in the schools newsletters. Year 9 undertake Wednesday Word on Thursday by watching the recording as their Celebration of the Word in the hall is on Wednesday.
- Once week formation groups engage in learner prepared worship. This is where the tutor and the learners use designated PowerPoints, accessed through Teams to explore set prayers and Scripture. The set prayers are taken from the Prayer and Liturgy common prayers[15]. Scripture chosen is age appropriate, allows for graduation and developed theological response. KS3 look at the miracles of Jesus, KS4 look at the parables of Jesus and KS5 look at more controversial passages from the Gospels such as "The Turning of the Tables". Learners prepare and respond during the "respond" and "mission" section. The respond section is not a comprehension task with regards to the Scripture just heard but allows for deeper theological meaning and impact of Scripture on learners personally to be explored and recorded.
- Once a week, a single year group will meet in the hall for a Celebration of the Word together. Y7-10 Formation groups are on a shared rota to lead one Celebration of the Word, and this is shared at the start of the year. On all other occasions these gatherings are led by SLT, Head of Year, Pastoral Leaders or the Senior Mental Health Lead. With regards to Formation led Celebration of the Word, the theme, Scripture and appropriate prayer(s) to be used are prescribed to ensure that the liturgical calendar is followed and the message is age appropriate and relevant. Support is offered by the PICCL and the Lay Chaplain. Set PowerPoint slides are also produced to ensure consistency across all year

[15] Ibid chapter 9.5

groups. SLT and others are also prescribed set themes, Scripture readings and key Fisher Values to explore through their Celebration of the Word but there is more flexibility granted here in order to meet the needs of the school and to adapt to occasions as they arise. The appendices give a snapshot of current expectations and prescription given.

- Evaluation and monitoring of form time worship is done monthly by the PICCL and the Lay chaplain who monitor engage and response from the forms to their weekly learner prepared liturgy. Individual feedback is provided to the formation tutor and tutor group as well as overall feedback to the Head of Year for further support and CPD. Celebration of the Word conducted by formation groups in the hall are monitored via the sixth form leadership team. Examples of evaluation and monitoring forms can be found in the appendix.
- Once a year, it is an expectation, where time allows for each Formation group to gather in the chapel for Mass. Preparation for this is performed in one formation time where the Formation class come to the chapel and are instructed and guided by the Lay Chaplain as to expectations and the importance of Mass. Here readings and bidding prayers are distributed and Formation tutors are supplied with copies of these readings in order to rehearse before the Friday 2:15pm Mass to ensure that Scripture is proclaimed and not simply read. During Formation Mass in the chapel, the use of the TV screens supports all present to fully hear the Word of God. Evaluation of Form Mass is conducted immediately after Mass by the Lay Chaplain. Evaluation forms are provided in the Appendix as well as Mass planning sheets that are often used to plan all Mass' such as the Family Fisher Masses that occur at the weekend in our local churches.
- On each Wednesday at 3:10p.m. all classes are reminded of the Wednesday Word with a short evening prayer reflection that is done as a video and upload to YouTube. This reminds all members of the community about the message of the Wednesday Word and the take-home message of the upcoming Sunday Gospel. This is then also shared on our YouTube channel. On Monday, Tuesday and Thursday, school ends with the St John Fisher prayer. On Fridays, school ends with a short "thought for the weekend" produced by our parish priest, this is also uploaded to our YouTube channel. Reminders of what is expected are set on all computer monitors for pd 5.
- All classes are expected to say the Glory Be prayer at 12:33pm and reminders are set to appear on all computers.
- Attendance at local parishes is demonstrated through the Family Fisher Masses where the Mass is prepared and led by members of the Fishers and school community. We also attend more one-off Masses such as the SVP healing Mass.
- We also hold Lent Stations of the Cross services at St Wulstan's church, the Parish Church of our current Parish Priest and hold Carols by Candlelight services at Holy Trinity church, our Parish Church.

- Attendance at local Diocesan Masses such as Combined Schools Mass, the Good Shepherd Mass, the North Staffordshire Vocations Mass, the Civic Mass and others are always significant.
- The school ensures that all learners are fully aware of wider issues connected to the Church's Catholic social teachings and this is supported through acts of worship in the Hall. In addition to this, Catholic Social Teaching are also explored through working with wide range of Catholic charities such as CAFOD, Father Hudson's and ACN. ACN are particularly supported with a Year 7-8 Fishers' group that are ACN Ambassadors and we are fortunate enough to have an excellent working relation with representative from Missio.
- Each year, a welcome day and Mass occurs for the new year 7. This Mass marks the start of their official journey with us in prayer and thanksgiving.
- Each year, a Leavers Mass for year 11 and year 13 leavers is offered in thanksgiving for their time spent with us and in prayer for their future.
- At the end of the Autumn and Spring term the school is joined together in Celebration of the Word led by the PICCL, the Lay Chaplain and the Fishers. Where possible one year group has a celebration of the Mass.
- Where Holy Days of Obligation fall in term time, a selected year group will have a celebration of the Mass. This can include Holy Days such as Epiphany, Ascension and the feast day of Saint Peter and St Paul. The year group will be prepared for this Mass through bespoke workshops run in the chapel by the PICCL and the Lay Chaplain, supported by the RE faculty.
- The school also holds Masses for set year groups throughout the year such as for their year group patron saint. Year 7 is St Joseph of Cupertino. Year 8 is St John Bosco. Year 9 is St Benedictine of Mercia. Year 10 is St Gemma Galgani. Year 11 is St Thomas Aquinas and VI form is St Catherine of Alexandria. Again, as with all year group Masses, learners are prepared for Mass through bespoke workshops in the chapel led by the PICCL and the Lay chaplain with support from the RE faculty.
- Residential retreats to Kenelm Youth Trust are run each year for Year 7-8.
- Year 12 attend the Diocesan Lourdes pilgrimage.
- Where possible to arrange, a Y9 Vocations Day takes place in the Summer Term. This can be dependent on securing visitors to make the day fruitful.
- Each year the school has a tag line that underpins and works to refresh the Fisher Way. The tag line is chosen in consultation with the Fishers chaplaincy team, the lay chaplain, the parish priest, SLT and the PICCL.
- All faculties take responsibility for a Theme Day. Here they develop one Catholic Social Teaching, one pair of virtues and a connected saint to their faculty. The faculty lead, or designated other, completes a detailed planning sheet, submitted to the PICCL and lay chaplain, before the day. This is shown in the appendices. There is an expectation that faculties produce a faculty prayer as part of this day.

Most acts of Prayer and Liturgy involve a mix of people. The assembly and liturgical calendar of events is shared with all staff at the beginning of the year. The liturgical year as well as Feast days, liturgical colours and Catholic Social Teachings are also echoed weekly through the TV screens, alternative Wednesday "lite bite" staff CPD and through modelling of the Headteacher and other significant school leaders. Weekly events are also published in the bulletins and on the newsletters. Most acts of Prayer and Liturgy will involve Christian music either through the singing of a hymn or as reflective music as a prayer aid and usually as a way of gathering people to worship.

7. Resourcing

Prayer and Liturgy are central to the school's understanding of itself as a Catholic school, and this is reflected in the annual budget allocation and available resources, including staff time, chaplaincy provision, and dedicated spaces for Prayer and Liturgy. The Catholic character of St John Fisher Catholic College is reflected in the religious artefacts and images, such as crucifixes in all rooms. The school is fortunate enough to have a well-resourced and used Chapel and this is updated to reflect the Church's liturgical season.

A comprehensive library of resources is available to all staff as well as being explained in alternative Wednesday briefing staff CPD. The PICCL, lay chaplain and the Fishers offer structured support and guidance to support all staff in their vocation as agents of the Archbishop. All resources for morning worship can be accessed through the Staff Teams site that is used as a platform by the school for all communication. This enables all staff to know where all information is and to access it easily and also efficiently. In creating resources, the PICCL and the Lay Chaplain make use of Diocesan approved resources such as TenTen and CAFOD.

Sharing of good practice is also developed through staff briefing for example the alternate Wednesday briefing that develops strategies to support whole school development. This is particularly pertinent when used to deliver feedback gathered from "incognito Fishers" where they collect evidence of prayer being delivered in form time, at 12:33pm and in pd5.

From September 2025 we are trailing in Y7 having prayer boxes to support morning worship and this will be a further resource available to support Prayer and Liturgy. The monitoring of this prayer resource will be done using the monitoring sheet found in the Appendix.

8. Training and formation

Full training is detailed on the APOP that is a working document and shows CPD as and when the need may arise as well as pre planned training.

Good formation has three main dimensions:

1. Fostering age-appropriate appreciation of liturgy and the relevance of worship to life.
2. Developing necessary technical skills to perform ministry roles.
3. Encouraging peoples understanding of service and prayerful engagement of their role in Prayer and Liturgy.[16]

Staff

New staff receive induction training as part of the new staff induction training in the July as well as all staff in the September Inset. Here expectations as well as the ethos of the school is told, explained and described. When new staff join mid-year, the PICCL and the lay chaplain endeavour to meet with them to deliver induction training and go through expectations.

Through monitoring of the prayer and liturgical life of the school the PICCL and the lay chaplain can identify where they are gaps in knowledge and engagement of worship and work to support individual staff on a one-to-one basis. This may consist of informal chats as well as more detailed support in working with formation groups to plan their Celebration of the Word and plans to support Formation tutors in how Prayer and Liturgy is to be delivered.

All staff receive regular "lite-bite" CPD sessions on alternate Wednesdays in briefing time and these are regularly recorded and informal feedback gathered to ensure they are meeting the needs of the staff. In these sessions staff can be supported with examples of prayers to say, such as prayers directed to God the Holy Spirit to say with learners to mark Ascension and Pentecost.

The Fishers chaplaincy Team

The Fishers receive regular training and formation delivered by the Lay Chaplain through Tuesday night sessions 3:15pm – 4pm as well as throughout times in the school day, including lunch times. Here the Fishers practice new music as part of the Proclaim group as well as work as teams to create resources that support Prayer and Liturgy throughout the school and at home. They also work in looking at how to evaluate Celebration the Word and Theme Days in faculties.

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16 Prayer and Liturgy Directory p14

Learners

When identifying learners to undertake ministry in Mass, Celebration of the Word or other celebrations of Prayer and Liturgy it is important that discernment and professional respect exists between the Headteacher, the PICCL, the lay chaplain and the school parish priest. This can mean that non practising Catholics are permitted to read Scripture in Mass and other denominational Christians are invited to read Bidding prayers or Intercessions.

Liturgical formation also has three dimensions, before, during and after all occasions of worship. [17] To support preparation before any whole year Mass, RE classes are used to experience bespoke workshops that outline the intention of the Mass, expectations and the readings for Mass. Here all readings are distributed as well as bidding prayers arranged. It is common for all learners and staff to create an offertory pledge of reflection/thought that is displayed in Mass. A common example is prayers and messages of hope that are displayed during Mass offered for the work of CAN, highlighting the plight of particular individuals studied. Formation is continued through the Mass by having that clear intention recognised and explored with reference to the learner's preparation and earlier formation. Where appropriate, such as with the ACN Mass, external visitors are invited in to speak at the end of Mass. The following day after Mass there is a chance for mystagogy ("going deeper") that allows learners to reflect on the Mass, the intention, the readings heard and how this worship may have implications for their life. The appendices show the Mass feedback sheet.

We develop age-appropriate appreciation of liturgy and Scripture through our choice of Scripture that is chosen for morning worship. This develops over the year so that learners develop a fuller appreciation of first, Jesus' miracles, then his parables and then his more complex teachings. The repetition of Scripture in Celebrations of the Word also helps to foster a knowledge of key Bible passages and how they can relate to an individual's life.

We develop necessary technical skills to perform ministerial roles in conjunction with our reciprocal reading approach and commitment to wider oracy development. In practice this means that learners rehearse readings and gestures appropriate in Mass so that Scripture is proclaimed rather than read. It is also permissible for the use of TV screens and similar to display the words of Scripture in order to support a fuller understanding of the reading.

[17] Prayer and Liturgy Directory p14

We develop all peoples understanding of service through many ways, one being through morning worship and asking all present to reflect upon how we might live the message of Jesus in our life, how this might make a positive impact as we are called to go out as disciple of Christ and to live our Mission. This thought is linked to our Fisher way and our values of love, joy and faith. Practical examples of service and faith in action include our charity events and through continued embedding of all people present at Prayer and Liturgy forming the liturgical congregation.

Families

Families are supported as the first educators of their children in the faith[18] through the newsletter sharing information of the local churches as well as through resources created by the Fishers chaplaincy team that are shared on the school chaplaincy website. These videos range from transition style videos detailing the St John Fisher Catholic College prayer and how the chapel is used to more structured prayer and worship videos through the Wednesday Word reflections that are on our dedicated YouTube channel. There are further plans to support families to engage with Prayer and Liturgy such as creating materials to support how to mark and bless home doorposts at Epiphany and how to create a prayer space at home.

When year groups meet for a celebration of the Mass, the parents and carers of that chosen year are invited into school to also attend the Mass, most notably with the Y7 Welcome Mass. When this happens, it is important that the families there are seen as participants in their own right and not spectators and they are provided with the means to participate such has having access the Order of Mass and the words of the hymns. [19]

Where appropriate during reintegration meetings following a fixed term suspension, meetings begin with a reflection of the parable of the prodigal son and a call to reflect upon past mistakes with a prayer. This literature is sent home before the meeting to support families in preparation for this act of worship and to reinforce our Catholic ethos.

Families and external visitors are also supported in their formation through the reception area of the school that is regularly updated and resourced in a way that reflects the distinctive Catholic ethos of our school and the Liturgical year.

9. Monitoring and evaluation

[18] Prayer and Liturgy Directory p6
[19] Ibid p12

Further detailed explanations of monitoring and evaluations can be seen through the APOP, which is a live and working document. However, an overview of monitoring and evaluation is as follows.

- Form time morning worship is monitored by the Lay Chaplain the PICCL through observing engagement with the prepared slides shared on Teams. Monitoring happens monthly and focuses on one year group at a time. Feedback is given to individual tutors as well as to Head of Years. Overall feedback is also shared with staff where relevant in alternative Wednesday staff briefing CPD sessions. The appendices share examples of the feedback sheets used.
- Form prepared worship called Celebration of the Word that are delivered in the hall are evaluated and monitored by VI learners. The VI learners are trained by the lay chaplain before undertaking this work.
- Morning worship, the 12:33pm saying of the Glory Be prayer and pd 5 worship is monitored through "incognito fishers" who report where prayer is being said and where it is not to the Lay Chaplain. Reminders are sent to staff. Reminders are also set on computer monitors as well as where appropriate, the words of the prayer, in order to support. The appendices show an example of feedback forms used by "incognito fishers".
- Monitoring of staff logging into YouTube for the watching of videos Wednesday pd 5 and Friday pd 5 can be gathered through seeing "views" on YouTube. Reminders are set on the computer screens.
- Formation group Masses occur every Friday at 2:15pm and classes are on a rota. Formation groups and their tutor are prepared for the Mass with one session in form time, run by the Lay Chaplain. Readings are shared and explained and passed to the tutor for rehearsal throughout that week is that Scripture may be proclaimed and not simply read. Evaluation of the Mass is taken immediately after Mass and feedback is shared with the school priest chaplain and the PICCL so that we can continue to embed the Gospel message and ensure the chapel is a place of solace and prayer. The appendices show the Mass feedback sheet used.
- All year group Masses are evaluated and monitored the following day through sending feedback forms to the form tutors. Feedback is then shared with the school priest chaplain, the PICCL and the lay chaplain in order to discuss ways to enhance the music, the readings and the overall reverence of Mass. Examples of changes have included having wider rows and a larger aisle to support a more reverent atmosphere during communion as well as exploring new hymns and other types of music along with using different Mass settings and the inclusion of Latin, in part, at Mass. The appendices show the feedback sheets used.
- Currently all faculties have one designated Theme Day a year where they explore a Catholic Social teaching, a set of virtues and a Saint that is relevant to

their faculty. These days are planned faculty leaders who have to submit a week before the date, a planning sheet to the Lay Chaplain and the PICCL. Learning walks are conducted on the day by the PICCL, the fishers, the Lay Chaplain and where possible, the school priest chaplain. Feedback is then given to the Head of faculty to disseminate to their team. Following evaluation from 2024-2025 academic year, the decision is being made to phase out the saint from the theme day to encourage the faculty to explore the CST and virtues more effectively. The appendices demonstrate the planning sheets and the learning walks proformas used.

- From 2025-2026, Faculties will also be supported to recognise and promote Catholic Social teaching across all their lessons where possible with the use of dual coding. Evidence of this will be collected through learning walks as part of the wider school quality assurances processes. The appendices also show the dual coding materials.
- The PICCL and the Lay Chaplain meet with the link governor each term to discuss progress and how far the school's Prayer and Liturgy policy is meeting the needs of all those connected. The PICCL will write termly reviews of Prayer and Liturgy for both the Standards and Provision board as well as to the full governing body.

10. Review

The policy will be reviewed as part of the regular cycle of policy review conducted by the governors, namely every other year in the summer term. This review will be in consultation with the Fishers, the school priest chaplain, the lay chaplain, the PICCL, SLT and wider staff and parent voice.

Appendix

A1. Theme day Learning Walks and planning sheets

Theme week Department Planning Sheet

Faculty:	
Date of Theme Week:	
Catholic Social Teaching:	
British Values:	
Gospel Passage chosen:	

INTENT OF THE LESSON:

Your intent is to develop the Catholic Social Teaching that is linked to your faculty and your theme week. This means the intent is for learners to understand what the CST means, how it can be applied to modern life and how they could live by it, as well as the dual coding image and a relevant Gospel passage. The intent also includes reference to the British Values.
We aim for learners to be able to articulate the CTS, how it links to life as well as British Values.
There also needs to be a faculty prayer that is created from this week. This can be staff written based on key ideas throughout the week, learner written throughout the week or a mix of both. This prayer is then to be displayed in your teaching areas and to be used throughout the year

INTENT OF THE LESSON:

Our CST is ...

The learners will learn that this means.....

The learners will know the dual coding images as we will...

The learners will know, use and apply relevant scripture associated to the CST as...

The learners will also be able to reference the British Value.....

We will develop understanding so that learners can articulate impact on their lives by....

IMPLEMENTATION:

What tasks will you undertake for learners to know the CST, theme, scripture, British value, impact and dual coding image and how these relate to your subject?

IMPLEMENTATION:

☐ We will ensure that a faculty prayer is written and will be displayed in all faculty teaching spaces.

DIFFERENTIATION:

How will the lesson allow for reasonable adjustments to allow access for vulnerable learners?
How will learners knowledge of how to apply the CST be deeper than the previous years- thus allowing for a develop age-appropriate awareness?
How will you use the learning stages, especially the preparation stage, to support learning?

DIFFERENTIATION:

Barriers to learning will be broken down by....

Preparation slides will support learning by....

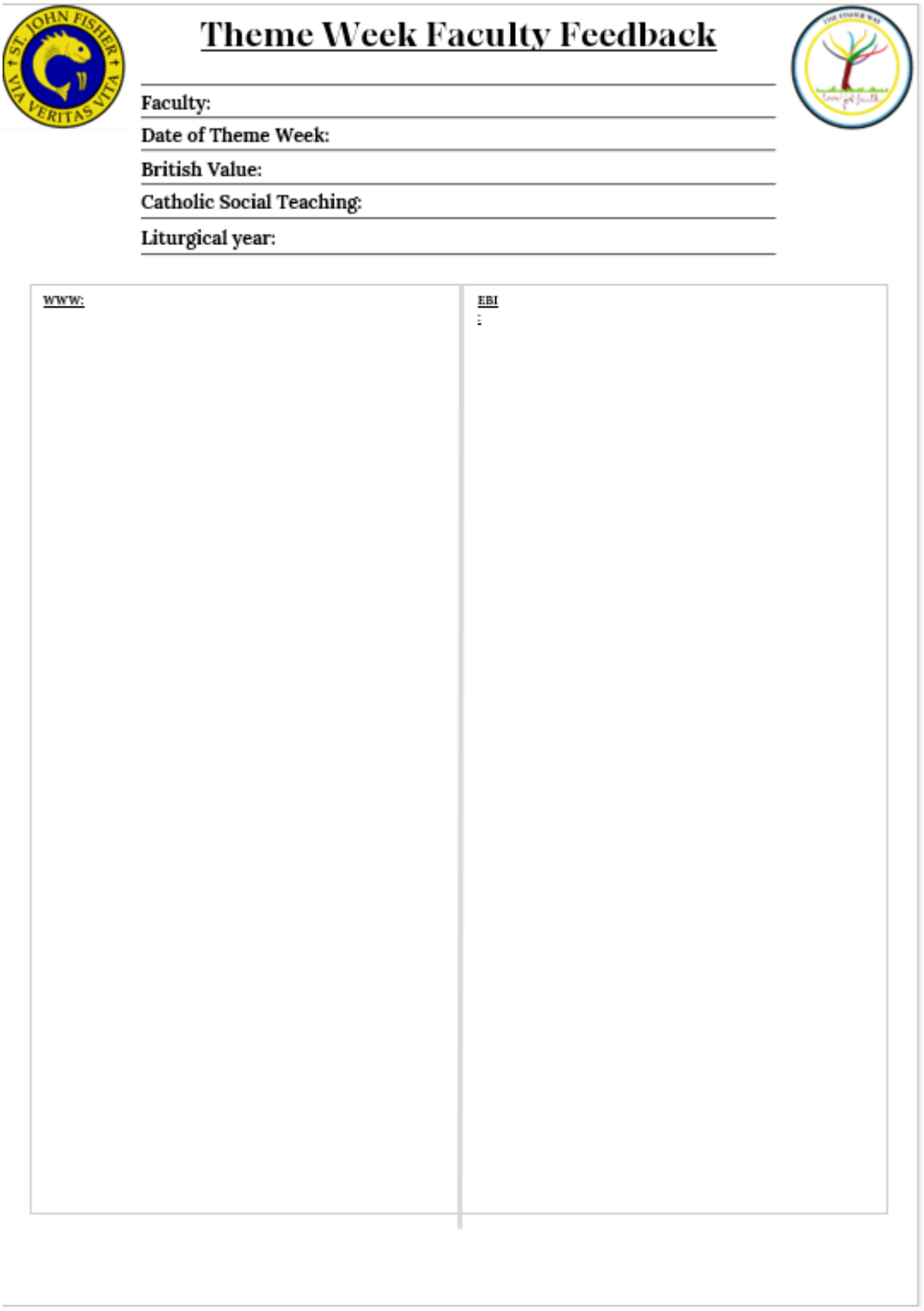
IMPACT:

What assessment measures will you use to see if the intent has been achieved?
How will you assess if the take home message is understood?
How will you quality assure the lessons and plan to adapt for next year?

IMPACT:

There will be a learner and staff learning walks taking place during the week. Could you please provide us with which lessons we are able to visit. Ideally a range of year groups and teaching staff.

2. .Theme Day Monitoring forms and overall Faculty Feedback



Theme Week Faculty Feedback

Faculty:

Date of Theme Week:

British Value:

Catholic Social Teaching:

Liturgical year:

WWW:	EBI

Theme Week Learning Walk (Learners)

Your name:

Date:

Faculty Theme Week:

What is the Catholic Social Teaching/Theme connected?:

Are the learners aware of this?: Yes ☐ No ☐

What are the British Values associated with today's lesson?:

Are the learners aware of this?: Yes ☐ No ☐

How can learners live out today's Catholic Social Teaching in school?

_____

_____

How can learners live out today's Catholic Social Teaching at home?

_____

_____

How might this lesson and the learning today make you act differently as a Fisher in our school and our wider community?:

_____

_____

_____

Theme Week Learning Walk (Staff)

Faculty:

Date of Theme Week:

British Value:

Catholic Social Teaching:

Liturgical year:

What is the message of today's Theme Week? How are learners linking today's BV/CST to their modern day lives?

What activity have learners been doing in class today? How is it related to the Theme Week?

Ask 2 learners what message they will take home from today's Theme Week.
How is this lesson deepening prior knowledge from previous Theme Week lessons?

WWW:	EBI:

Fisher/Leadership Hall Celebration of the Word Monitoring

This form to be used by those monitoring and evaluating all celebrations of the Word.

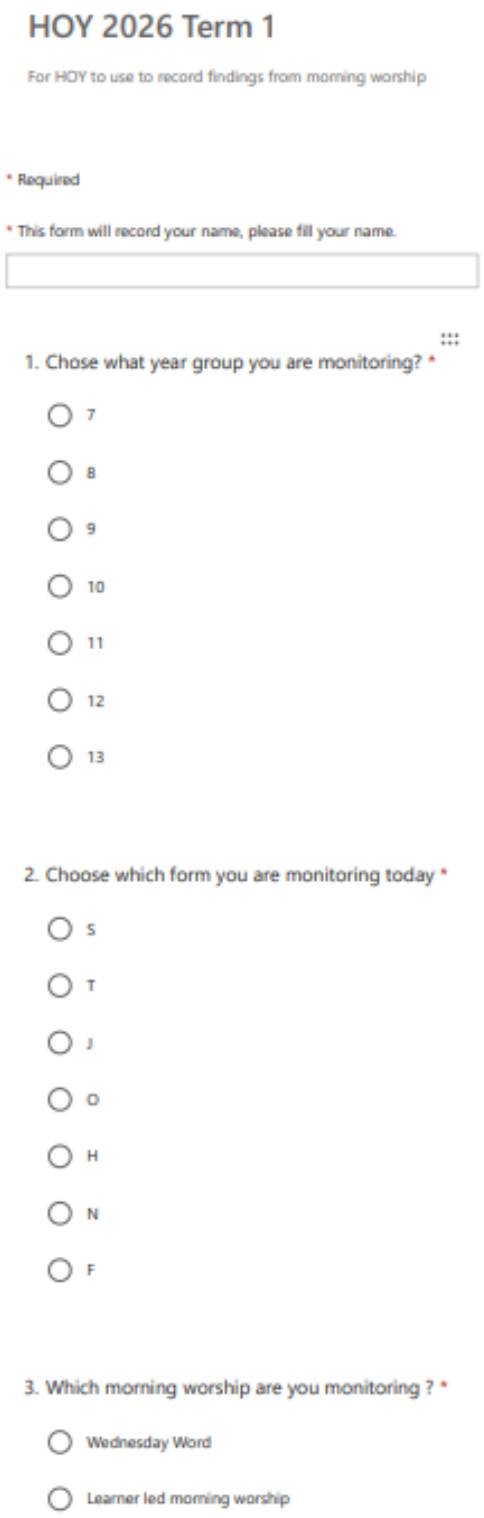
Date	Year Group	Theme	Observer	Additional information, for example support given in preparation, outside agencies involved etc.

Gather		Listen	
Is it clear when worship begins?	Y/N	Is appropriate Scripture used in the celebration of the word?	Y/N
Is music involved in the liturgy?	Y/N	Is Scripture explained fully?	Y/N
Is the liturgical year referenced in any way?	Y/N		
Is the theme they one that was prescribed?	Y/N		
Is the theme, clear, explained accurately and references to the Catholic ethos?	Y/N		
Respond		**Go forth as a disciple of Christ**	
Is there a clear "response" part of the celebration of the Word? Y/N		Is there a clear "as a disciple of Christ this week I can …"?	Y/N
Is there a clear take home message/ a point that listeners are to know?	Y/N	Is there a clear and relevant prayer at the end?	Y/N

WWW	EBI

PERSONAL IMPACT / How can you answer as a disciples of Christ I pledge to…

HOY Morning worship MS Form Questions



HOY 2026 Term 1

For HOY to use to record findings from morning worship

* Required

* This form will record your name, please fill your name.

1. Chose what year group you are monitoring? *

- 7
- 8
- 9
- 10
- 11
- 12
- 13

2. Choose which form you are monitoring today *

- S
- T
- J
- O
- H
- N
- F

3. Which morning worship are you monitoring ? *

- Wednesday Word
- Learner led morning worship

4. In morning worship the learners need to be showing reverance, which is respect. How do you see this happening in the form this morning? *

- [ ] Through silence
- [ ] Through not talking over the people leading the worship
- [ ] Through taking time to think through the message
- [ ] Through being honest, open and not making "fun" of other opinions.

5. As a 'liturgical assembly' we are called to participate in all worship. How do you observe this happening? *

- [ ] Through silent thought
- [ ] Through discussions within the form
- [ ] Through joining in with the prayer
- [ ] Through sharing ideas with others
- [ ] Through leading the worship, writing on the baord, typing answers in to the computer.
- [ ] Through being attentive to the worship- listening to the Word
- [ ] Through giving a personal reflection on how the message could relate to their lives.
- [ ] other - please give details

6. If you saw other ways please detail here.

7. How confident would you say the learners were in leading the prayer? With 5 being the highest and most confident.

☆ ☆ ☆ ☆ ☆

8. Do the learners know the stage we are in of the liturgical year, the associated colours and the meaning behind it?

- ◯ Yes
- ◯ No
- ◯ They know some of this information but not all.

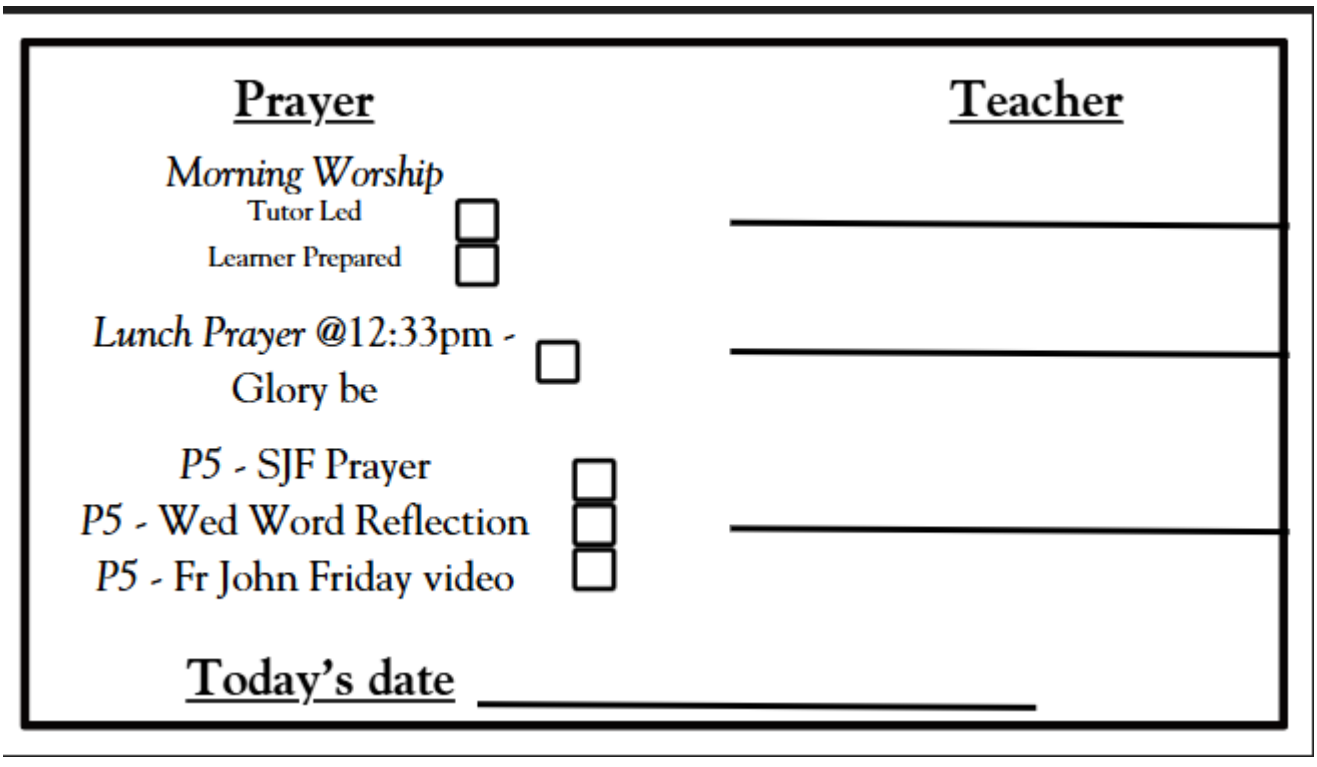
9. In what ways is the form tutor supporting the learners to create, lead and participate in worship?

- [ ] By sitting with the learners at the computer and supporting them to type up the answers.
- [ ] By giving their own thoughts, ideas and opinions
- [ ] By supporting with classroom engagement/ behavior and ensuring all are reverent and part of the liturgical assembly.
- [ ] By walking around the room, engaging learners with ideas and supporting small discussions.
- [ ] By having a clear rota of who is leading the worship and giving prior warning to the next pair and supporting them to create the worship
- [ ] By not doing any other actions other than engaging in worship for the duration of worship.

10. If there are any other comments then please add these in here.

Incognito Fishers

Below is an example of the discrete card Fishers use to collect evidence of prayer happening at designated times.



A4. Morning worship monitoring to Head of Year and Feeback slide to Formation tutors.

Slide below is found on the end of PowerPoints found on Staff Team.



A5. Example of feedback sheet provided to Head of Year

Celebration Of the Word

Learner Led worship Monitoring.

Date:

Year group:

Head of Year:

Date when feedback given to head of year:

	Is there evidence of weekly learner led worship taking place?	Is there evidence of different learners leading worship each week?	Is there a range of accurate and relevant learner responses to the set question asked each week?	Is there anything of particular note for this form?
S				
T				
J				
O				
H				
N				
F				

General WWW:

1.

2.

3.

A6. Example of Assembly rota and prescription of topic and Scripture

Pastoral and Heads of Year:

Who	When: Week beginning	Theme	Bible passage	Explanation	Set prayer to include
HoY	30th September	Month of Holy Souls is November – IN October we have Halloween	Matthew 11: 25-30	Jesus is only way to heaven, bring troubles to Jesus	Eternal rest prayer
Pastoral Leaders	2nd December	Advent	Mark 13: 33-37	We must stay awake and be ready	Walk with me prayer
HoY	27th January	Pilgrims of Hope- Jubilee Year	Matthew 26: 17-20	Jesus makes pilgrimage to Jerusalem for Passover	Jubilee Year set prayer
HoY	5th May	Month of Mary	Luke 1: 26-38	Mary shows obedience to God	Hail Mary

What to do your assembly on :

Form	Key fisher value	Suggested Gospel reading
S	Ready	Luke 1:26-38- the annunciation- Our Lady was ready to be the mother of God. We must be ready to be the person that God calls us, made us, to be.
T	Responsible	Luke 15:11-32- parable of the Lost Son. The lost son must take responsibility for his wrong actions and ask for forgiveness. We must accept consequences of our actions
J	Respect	Matthew 7: 7-12- respect is a 2-way street, you get respected when you show respect to others.
O	Resilient	Luke 5: 17-39- Jesus heals a man lowered down through the roof. Here the friends do not give up even though getting access to Jesus seems impossible.
H	Pride	Matthew 8: 5-13- Healing of the Centurion's Servant. We can be proud of our faith and trust in Jesus. Jesus is impressed with the Centurion's faith and praises him.
N	Curious	Matthew 16:13-20 Here Jesus asks the disciples who they really think he is- Peter gets the answer right and becomes the first Pope. Jesus is asking who "Who do you think I am?" to us all the time. Who is Jesus to you?
F	Summary of the above	Use a simple parable such as the Sower or the good Samaritan. These are stories about actions. All the 6 words demand action. How can we live the Fisher values?

Themes and guidance.
SLT

Name	Theme	CST	Suggested Bible Passages	Suggested prayers to use
GM	Equality/ Equity	Human dignity	Gen 1:27 Luke 12: 4-10	Suggested to use the patron saint prayer for that year group to familiarize with that prayer
JR	Fairness	Distributive justice	Acts 2: 44-45 Matt 14: 13-21- feeding 5000	
ST	Environmental concern and acting.	Stewardship (caring for God's creation for the future generations)	Gen 2:15 Matt 13: 31-33- the more we care about the environment, the more it will give and grow	
HH	Action, positive choices, taking responsibility.	Common Good	Romans 12:5 Matt 5: 1-12- the beatitudes – what it means to make positive choices	
CT	Belonging/ Peace / one family at SJFCC	Solidarity (One global family and we need to work to support one another)	Gal 3:28 Acts 10: 34-35 Peter's dream. Matt 5:9 John 14:27	
CH	Work and using talents for the benefit of all- vocation.	Participation- equal worker's rights. Being an active citizen and contribute to society	Acts 2: 43-47- idea of all sharing and holding items in common	
AOB	SMHL topics as specially chosen weeks!			

A7. Mass feedback forms

Form Mass Evaluation

1. Which Form Group are you part of? and what date was your Mass? *

Enter your answer

2. Did you feel welcome at Mass? *

- ◯ Yes
- ◯ No

3. If no, please tell us why?

Enter your answer

4. Did you feel you were able to spend time in prayer during Mass? *

- ◯ Yes
- ◯ No

5. Could you feel the presence of God? *

- ◯ Yes
- ◯ No

6. What words would you use to describe the atmosphere in Mass? *

Enter your answer

7. Can you tell us anything that you remember about the Gospel or a message from Fr John's talk after the Gospel? *

Enter your answer

8. How might this Mass support you as a Fisher? *

- ☐ Makes me appreciate/feel grateful for what I have
- ☐ Gives me a sense of belonging. That I belong to our school community
- ☐ Helps me to value those who take part (eg. the readers, the singers)
- ☐ Encourages me to want to take part and get involved with more in terms of the Catholic Life
- ☐ Helps me to think of others before myself
- ☐ Helps me to know the importance of prayer, quietness and reflection
- ☐ Gives me confidence to share my faith with others.

A8. Dual coding of Catholic Social Teachings

CATHOLIC SOCIAL TEACHING

Catholic Social Teaching is the Church's guidance on creating a fair and peaceful world. Rooted in the Bible and papal writings, it helps us live out our faith in everyday life. At its heart is the belief that every person has dignity and that we are called to work together for the good of all.



PARTICIPATION

Everyone should have a voice and role in shaping their community and society.



Common Good

We belong to one another and must work for the benefit of all.



Distributive Justice

Natural resources should be fairly shared, so all have what they need to thrive.



Preferential Option for the Poor and Vulnerable

We must always make the choice that the poorest and marginalised would wish us to make.



Human Dignity

Every human life is sacred and worthy of respect and protection.



Stewardship

We are to be stewards of God's world, passing it on to the next generation.



Solidarity

We are all connected and must stand together, especially in times of need.



Promotion of Peace

True peace comes from justice. We must work to stop all conflict in all areas and reconcile.



Subsidiarity

We must work to ensure that everyone has an equal say as everyone is equal in dignity.

A9. Dual coding of Catholic Social Teachings

Teaching	Scripture Quote	Modern Quote	One-Sentence Explanation
Participation 	*"Each of you should use whatever gift you have received to serve others."* (1 Peter 4:10)	*"An authentic faith... always involves a deep desire to change the world."* – Pope Francis	Everyone should have a voice and role in shaping their community and society.
 **Common Good**	*"So in Christ we, though many, form one body, and each member belongs to all the others" Romans 12:5*	*"The common good is reached when we work together to improve the well-being of people in our society and the wider world."* – CAFOD	We belong to one another and must work for the benefit of all.
 **Distributive Justice**	*"If you have two coats, share with someone who has none."* (Luke 3:11)	*"The world has enough for everyone's needs, but not everyone's greed."* – St Teresa of Calcutta	Natural resources should be fairly shared, so all have what they need to thrive.
Preferential Option for the Poor and Vulnerable 	*"Whatever you did for one of the least of these brothers and sisters of mine, you did for me."* (Matthew 25:40)	*"You pray for the hungry. Then you feed them. That's how prayer works."* – Pope Francis	We must always make the choice that the poorest and marginalized would wish us to make.
Human Dignity	*"So, God created mankind in his own image."* (Genesis 1:27)	*"Every person is precious. People are more important*	Every human life is sacred and worthy of respect. and protection.

		*than things."* – USCCB	
Stewardship 	*"The Lord God took the man and put him in the garden of Eden to work it and take care of it."* (Genesis 2:15)	*"The Earth is our common home. and we must care for it."* – Pope Francis, *Laudato Si'*	We are to be stewards of God's world, passing it on to the next generation.
Solidarity 	*"So there is no difference .. between men and women... ; you are all one in union with Christ Jesus" (Galatians 3:28)*	*"We are one human family whatever our national, racial, ethnic, economic, and ideological differences."* – USCCB	We are all connected and must stand together, especially in times of need.
Promotion ofPeace 	*"Blessed are the peacemakers, for they shall be called children of God."* (Matthew 5:9)	*"Peace is the work of justice and the effect of charity."* – Pope Benedict XVI	True peace comes from justice. We must work to stop all conflict in all areas and reconcile.
Subsidiarity 	*"Speak up and judge fairly; defend the rights of the poor and needy."* (Proverbs 31:9)	*"It is wrong to take from individuals what they can accomplish by their own initiative and give it to the community."* – Pope Pius XI	We must work to ensure that everyone has an equal say as everyone is equal in dignity.

A10. Monitoring of prayer spaces.

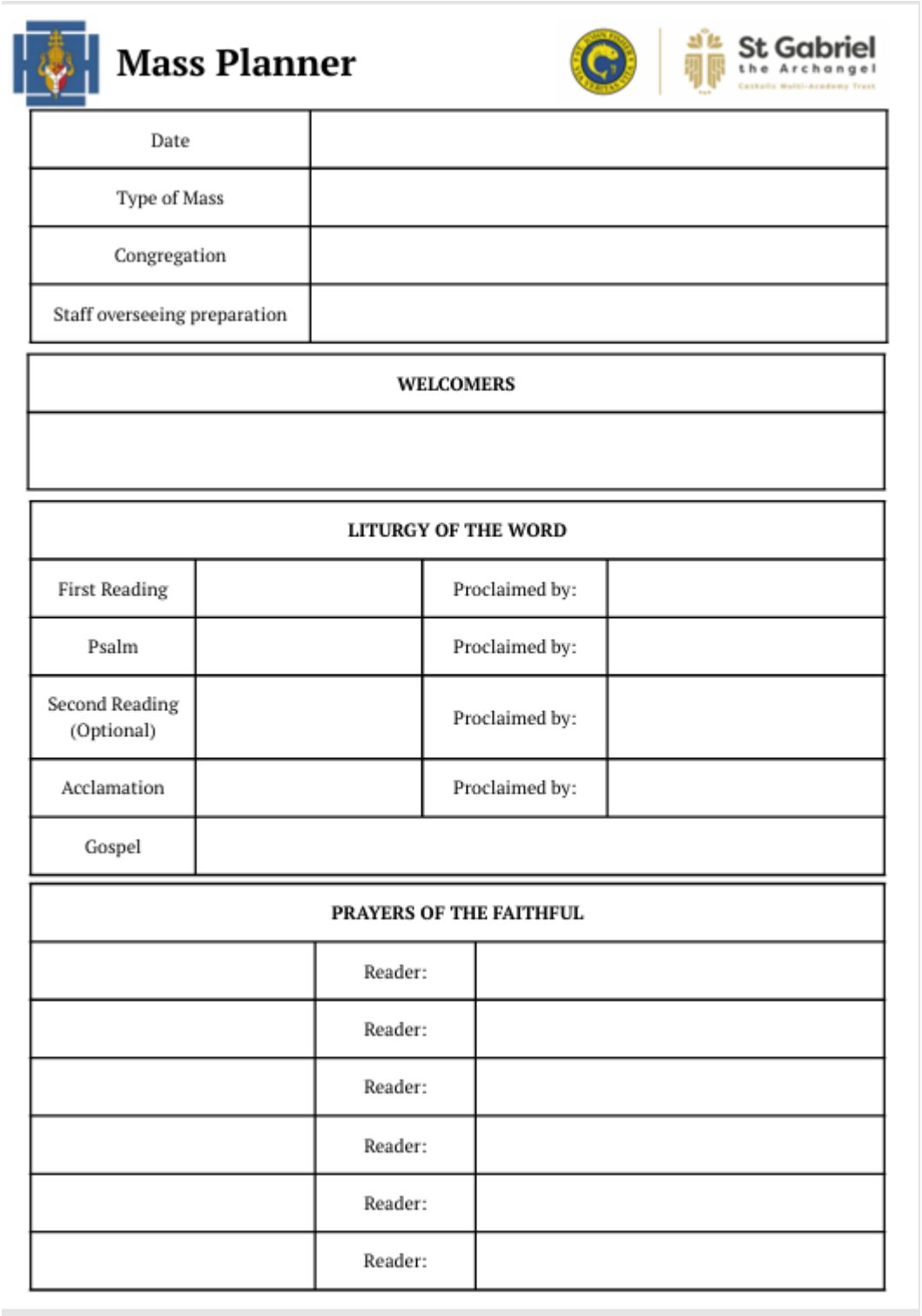
Monitoring of Prayer Spaces

Location of Prayer Space:	
Date:	
Name of person monitoring:	
Prayer Space looked after by:	

OBSERVATIONS	
The prayer space is prominently located within the room?	
The area is clean, dignified, and well-presented without clutter?	
The area reflects the current liturgical season and/or learning in RE?	
An age-appropriate selection of religious objects are displayed?	
Our Father, Haily Mary, Glory Be, School Prayer are visible in the room?	
Catholic Social Teaching Dual Coding Poster is visible?	
Bible, candles, rosary beads, or other visual stimuli are present?	

OTHER COMMENTS

A11. Mass Planner



Mass Planner

St Gabriel the Archangel

Date	
Type of Mass	
Congregation	
Staff overseeing preparation	

WELCOMERS

LITURGY OF THE WORD			
First Reading		Proclaimed by:	
Psalm		Proclaimed by:	
Second Reading (Optional)		Proclaimed by:	
Acclamation		Proclaimed by:	
Gospel			

PRAYERS OF THE FAITHFUL		
	Reader:	
	Reader:	
	Reader:	
	Reader:	
	Reader:	
	Reader:	

OFFERTORY BEARERS

ALTAR SERVERS

PARTS OF THE MASS		
Parts of the Mass to be sung:	Hymns to be sung:	
	Opening:	
	Offertory:	
	Communion:	
	Recessional:	

OTHER NOTES