LUMEN CHRISTI CATHOLIC MULTI ACADEMY

PRAYER & LITURGY POLICY

OUR MISSION

'An ambitious and thriving partnership of inclusive Catholic schools, serving our communities, providing an exceptional experience in education for the holistic formation of our children and young people aged 3 to 19.'

THE NATURE OF PRAYER AND LITURGY

We believe that Christian worship in a Catholic school names and celebrates God's presence in our lives. It is focussed on 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.

Pupils will experience prayer as a living relationship with God, in and through Jesus Christ. It is an intimate encounter within the heart of each person. All forms of prayer, public and private are God's gift, the action of the Holy Spirit in us and an expression of this living relationship. Prayer is an expression of the universal search for God and the response of faith to God's Self-Revelation. Consequently, pupils will be offered opportunities to participate in prayer and worship meaningfully suited to their age and stage.

AIMS OF PRAYER AND LITURGY

Prayer and Liturgy in our school is an integral part of our ethos, aims and relationships, as Christian values permeate all aspects of school life and all relationships. It is a way of deepening our relationship with God together and individually. Taking part in daily prayer helps build community cohesion by creating a consistent structure around the core values and symbols of Christianity. As a MAC community in faith, prayer brings us together and supports links with our individuals parish communities.

We believe that prayer and liturgy in Lumen Christi MAC aims to provide opportunity for all pupils and staff:

- To give witness by our actions and communications.
- To support parents as the first educators of their children.
- To develop an awareness and understanding of the presence of God in each individual child's life and to encourage a personal response to that presence
- To allow each child to develop their conscience and make sound moral judgements based on commitment to following Christ
- To experience a sense of belonging and develop community spirit
- To develop a common ethos and shared values
- To offer opportunities to deepen their faith and foster attitudes of care and respect for each other
- To live, experience and understand the Liturgical life of the Church through the Liturgical Year together with solemnities and feast days
- To promote sacramental life of Christian families and to encourage parents to take an active part in the preparation of their children for the sacraments of Reconciliation, Holy Communion and Confirmation
- To foster school-parish links to ensure that our children remain exposed and committed to the Catholic faith experiencing liturgy and worship beyond and the realms of the school curriculum
- To enable each child to participate and respond to liturgy and worship
- To experience a sense of belonging and develop community spirit
- To experience the rich variety of prayer, liturgy and devotions within the Church.

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LEGAL REQUIREMENTS
Collective worship is a legal daily requirement which is distinct from curriculum time. For Catholic schools, this requirement is made explicit within the Trust Deed of the Archdiocese of Birmingham which states:

"Religious worship is to be in accordance with the rites, practices, discipline and liturgical norms of the Catholic Church. At all times the school is to serve as a witness to the Catholic Faith in Our Lord Jesus Christ.[1]*"*

Within our Articles of Association, under Article 5a bii 'Religious worship is to be in accordance with the rites, practices, discipline and liturgical norms of the Catholic Church.'

Collective Worship is a term used in legislation but is not a phrase we readily use in a Catholic context as we tend to use the phrase, 'Prayer and Liturgy.' Collective Worship within Lumen Christi MAC is more than just a legal requirement. It is central to the life of our schools and central to the Catholic tradition. Parents and Carers have the right to withdraw their child from the daily act of collective worship if they wish for children up to the age of 16. The DFE guidance can be found here.

HOW WE MEET OUR STATED AIMS THROUGH THE DIFFERENT FORMS OF LITURGY AND PRAYER
Through regular prayer and liturgy including the celebration of the Eucharist, the rhythm of the Church's year becomes a normal part of school life and each pupil's life.

A daily act of collective worship is central to the Christ-centred ethos and mission of our school. Worship in our school is concerned with giving glory, honour, praise and thanks to God. Each act of worship follows the four-fold action of gathering, hearing God's Word, responding to the Word and being sent forward with a mission based on the worship we have participated in. There are a variety of ways in which we pray which children and staff will encounter . These various forms include prayer of blessing or adoration, prayer of petition, prayer of intercession, prayer of thanksgiving, and prayer of praise.

- **Daily Worship**
  Prayer at the start and end of the day
  Grace before and after meals

- **Weekly worship**
  Whole school 'Gospel' liturgy/assembly based on the Sunday Gospel and led by the Principal.
- Key Stage/phase liturgy/assembly: During the week a gathering with children of a similar age focusing upon developing the Gospel theme, a celebration/commemoration from the Liturgical Year, the exploration of a Gospel value/virtue, a national event. Led by teachers within the key stage/phase it gives an opportunity for staff to offer personal witness.
- Celebrations: a whole school gathering celebrating the achievements (academic, sporting, spiritual, social etc.) of the children and the school community.
- Class Prayer*:* At some point during the week a time for prayer within the classroom which develops the Gospel theme, explores a Gospel value/virtue, a celebration/commemoration from the Liturgical Year, a national event or links with work in RE. This is more than a repetition of the morning/evening
- Mass
- Staff Prayer*:* A short time for staff to pray together led by staff in turn.

[1] Archdiocese of Birmingham 'Instrument of Government for Catholic Voluntary Aided Schools.'

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Throughout the year

- Family Masses
- Holy Eucharist and Confirmation
- Holy days of obligation
- Benediction and adoration
- Prayer services
- Class assemblies
- Retreats
- Services of Reconciliation
- Stations of the Cross
- Carol Service
- Nativity plays
- Mass for the Harvest
- Hymn practice
- Processions in the month of May for Mary and June for Corpus Christi
- Service of commitment

This list is not exhaustive but demonstrates the commitment of the school to living and celebrating the Catholic life through prayer and liturgy.

See appendix 1 for our school timetable of prayer and liturgy.

Throughout the year, the school will also gather to celebrate important events in the Church's and school's calendar including:

- When Holy Days of Obligation are in term time, pupils when possible will join together for the celebration of Mass. These include: All Saints Day (1st November), Epiphany 6th January), Ascension and the Feast of St Peter and St Paul (29th June). This may also include a vigil Mass the day before hand.
- All Souls Day – November 2nd
- Armistice Day – November 11th
- Patronal Feasts, especially the feast of ********** school saints (name of school saint here)
- Lumen Christi's prayer and celebration day -2nd February
- Opportunities to receive the Sacrament of Reconciliation during Advent and Lent
- Lent, which includes Ash Wednesday (where this falls during term time) and Stations of the Cross - Voluntary prayer and retreats during the school day
- The Principal has the responsibility for Catholic life and with the RE lead is responsible for organising liturgical timetables and rotas for the school year which are published on the school calendar, website and Mass/Assembly rota.

A COMMUNITY IN PRAYER

As a MAC, we come together in prayer in many ways throughout the school year.

- All our MAC meetings begin with our Lumen Christi MAC prayer.
- Masses are held during Advent and Lent for staff to come together in prayer.
- Carol service in December.
- 2nd February is our annual day of coming together in prayer and celebration as a MAC
- Our annual conference has a prayer focus which unites us all in our faith.
- Stations of the Cross during Lent
- 'Born for This' production before Easter.
- Thanksgiving Mass at the end of the academic year for our pupils and staff.

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THE EUCHARIST

The celebration of Mass is at the heart of our school life. The Catechism of the Catholic Church teaches that the *"Eucharist is the source and summit of all Christian life"* (schools to say what happens , when and with whom e.g. parishioners join them/parents in school or in church)**********, pupils gather in Mass with **********

Pupils are encouraged to lead the readings, offertory and music/singing in Mass, supported by the staff. Pupils in KS2 and staff are invited to receive a blessing during Mass if they are unable to receive Holy Communion. (*only if this happens in your school)*

UNDERSTANDING OF THE LITURGICAL CALENDAR

We ensure that pupils are aware of the Liturgical Calendar and key events in the Church. The symbolism of colours is made clear from the earliest days in our school: purple for penance (seen during Advent and Lent), red for Holy Spirit and martyrdom (seen at Pentecost), white, gold for important feasts, green for the ordinary times of the year.

Some months of the year have a special focus and we aim to reflect upon this in school:

- May is the month when Mary is especially remembered.
- June is the month of the Sacred Heart when we remember especially the great love Jesus has for us.
- July is the month dedicated to the Precious Blood of Our Lord; the Feast of the Precious Blood is the first Sunday of the month.
- October is the month of the Rosary.
- November is the month when the Holy Souls (the deceased) are prayed for.

We ensure that special foci and feast days are included in our prayer and liturgy theme of the week. A display in our entrance reflects the Church's current season and is changed regularly by different year groups. See Appendix 4.

LEADING PRAYER

Pupils are encouraged, with support when necessary to plan, prepare and deliver prayer and liturgy . Pupils are encouraged to work collaboratively with others, such as teachers, other pupils, and chaplains to prepare creative and well-constructed experiences of prayer and liturgy with confidence, understanding and skill. With support from staff, pupils will have a developed capacity for evaluating the quality of the prayer and liturgy they have planned and can identify how to improve next time.

PLANNING AND CONTENT

Staff are encouraged to use the diocese planning template for whole School, Key Stage, Phase and Class prayer and liturgy. See Appendix 3

STAFF

It is important that staff, including senior leaders, are models of good practice to other staff and pupils as participants in and leaders of prayer and liturgy. It important that relevant staff are highly skilled in helping pupils to confidently plan and lead well-constructed prayer and liturgy; that they have a thorough and comprehensive understanding of the liturgical norms of the Church and are adept at helping pupils to faithfully reflect these norms in their preparation.

The creative and artistic skill and expertise of pupils and relevant staff should be nurtured and practised to enable them to use their gifts confidently to enhance prayer and liturgy. A wide range of high-quality music and other art forms, when appropriate, should be integrated into prayer and liturgy in a way that significantly enhances these experiences for participants and reflects the riches of the Church.

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Leaders should place the highest priority on inspirational professional development of all staff that focuses on liturgical formation and, for relevant staff, planning of prayer and liturgy. As a result, all staff understand the centrality of prayer and liturgy to the life of the school and relevant staff are highly skilled and well supported to lead it.

VIRTUES

Promoting Values & Virtues in a Catholic School explores the 'Catholic Schools Pupil Profile' and the ways in which it can be used in the pupils' spiritual, moral, vocational, social, and cultural development.

2023-4	**Virtues**
Autumn 1	
Autumn 2	
Spring 1	
Spring 2	
Summer 1	
Summer 2	

CATHOLIC SOCIAL TEACHING (CST) SEE APPENDIX 2

Catholic Social Teaching is 'an aspect of the life and the thinking of the Catholic Church.' It concerns what the Church has to say about social issues and the way in which Catholic faith should be lived out within society. These teachings are rooted in Scripture and especially in the teachings of Jesus found in the Gospels. They are also based on various Papal statements and Encyclicals which have been published over the years.

Whilst Jesus' teachings about the way in which we should live has been about for 2000 years and 'has always been part of the living out of the faith as saints throughout the ages show' modern day CST is recognised as having emerged in1891. This was at the time of the Industrial Revolution when, in his Encyclical Pope Leo XIII, spoke about society's duty to ensure and protect rights for workers. Since this time the Church, through the voices of the Pope and the Bishops, has continued to speak out about many different social issues and to encourage members of the Church to be an active force for good within their local communities as well as on a wider, global basis.

Catholic Social Teaching is based on the belief that God has a plan for creation, a plan to build his kingdom of peace, love, and justice**.** Through prayer and liturgy, we can work together to achieve God's plan. **We will be focusing on each Catholic Social Teaching principle each half term.**
The Catholic social teaching principles are:

Dignity, solidarity, The Common good, The option for the poor, peace, creation and environment, The dignity of work and participation.

2023-24	**CST principle**	**Stewardship for God's creation**
Autumn 1		
Autumn 2		
Spring 1		
Spring 2		
Summer 1		
Summer 2		

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LINKS WITH THE PARISH COMMUNITY AND PARENTS

- Parents, Carers, and local parishioners are welcome to attend Masses and other celebrations during the school year, including carol services, stations of the cross, leavers Masses as well as the weekly/ monthly school mass.
- Deanery Masses for 'Vocations'
- Stay and pray sessions for parents
- Prayer bags sent home for children to engage in prayer with their parents.
- QR codes displayed in Church which show pupils in school actively involved in the prayer life of the school.

CATHOLIC ENVIRONMENT

- Each classroom has an identified sacred space to aid prayer and worship during prayer.
- These spaces include a crucifix, images of the patron/house saints, the school's virtues, traditional prayers, a battery-operated candle and a Bible. Other religious artefacts may be added that are pertinent to the liturgical year.
- The **********supported by the RE leads, are responsible for checking and auditing these spaces.
- There are physical signs throughout the school of its Catholic identity including crucifixes, Wall Art containing references from Scripture and the Stations of the Cross.

RESOURCES

To support pupils and staff with prayer several resources are available including:

- School prayer book
- Online resources/folders, including the weekly Gospel reflections and prayers
- A bible in every classroom
- Prayer intentions boxes
- Planning and crib sheets to support pupil led prayer

MONITORING OF PRAYER AND WORSHIP

- The RE lead co-ordinates the monitoring of prayer and liturgy.
- The school's provision of worship will be evaluated to consider whether it meets the needs of all pupils and whether pupils are making progress in acquiring skills and abilities in organising and leading worship.
- Monitoring and evaluation of prayer and worship takes place termly to ensure the school's provision meets the needs of all pupils. Monitoring takes the form of pupil voice, staff voice, members of the senior and l leadership teams participating in prayer and liturgy and the school standards committee being legally responsible for ensuring the requirements of the Trust Deed are met. The Link School Standards Committee Representative for Catholic life and prayer and liturgy is **********
- Leaders, including governors, place the highest priority on the evaluation of the quality and impact of prayer and liturgy and ensure it is embedded in the school's cycle of self-evaluation and planned improvements. The voice of pupils and other relevant stakeholders are an integral and valued part of the school's evaluation of prayer and liturgy.
- The action plan for collective worship is monitored by the RE lead.

INCLUSION AND EQUAL OPPORTUNITIES

- Prayer and liturgy are accessible to everyone in our school community and inclusive to all. Pupils of different faith traditions are supported to pray in fidelity to their own commitments.
- Staff are supported through regular CPD in prayer and liturgy and can receive further support from the RE leads.
- Pupils are encouraged to plan and lead prayer in class.

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HEALTH AND SAFETY

- Battery operated candles are used in classrooms for health and safety reasons. Cannot remove batteries.
- When candles are used in the celebration of Mass or retreats, a risk assessment is in place to ensure the effective and safe supervision of lit candles. Candles are extinguished as soon as practicable and never left unattended. The use of candles by pupils is supervised by an adult and appropriate instructions always given.
- Visits to places of worship are carried out in compliance with the Educational Visits policy, which includes thorough risk assessments.

Date Approved/Approving Body:	13.9.23 - Board
Signed:	
Minuted:	13.9.23, Hollie Parrish
Date of Next Review:	Autumn 2025

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APPENDIX 1
TIMETABLE OF WEEKLY PRAYER AND LITURGY

(SCHOOLS TO INCLUDE THEIR TIMETABLE)

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APPENDIX 2
CATHOLIC SOCIAL TEACHING

THE DIGNITY OF THE HUMAN PERSON

The foundation of all CST is built upon the fundamental truth that each person is made 'in the image and likeness of God.'[1] Thus it follows that 'every person's life and dignity must be respected and supported from conception until the end of their natural life on earth.'[2] This is about ensuring that there is nothing which prevents an individual from growing and flourishing in all aspects of their being and recognising and speaking out and taking action when this is not so. This includes issues around each stage of life and especially the protection of the life of the unborn and older members of community as well as those born with disabilities. It also links to how we view and treat other people in our everyday encounters: how do we recognise others as a child of God?

As with all CST these principles relate to all people at a local, national, and global level and the Church calls upon us to be aware and act upon injustices and inequalities.

FAMILY AND COMMUNITY

When they had finished everything required by the law of the Lord,
they returned to Galilee, to their own town of Nazareth.
The child grew and became strong, filled with wisdom;
and the favour of God was upon him.
…And Jesus increased in wisdom and in years, and in divine and human favour.[3]

In the life of Jesus we see the importance of the family in enabling his human nature to grow and to flourish. For the Church the family is core to its being. 'The Christian home is the place where children receive the first proclamation of the faith. For this reason the family home is rightly called 'the domestic church', a community of grace and prayer, a school of human virtues and of Christian charity.'[4] The home 'is the first school of Christian life and 'a school for human enrichment.' '[5] The Church therefore sees the family as the foundation to society and this is expressed in Gaudium et Spes (Joy and Hope: one of the four Constitutions from Vatican II 1964):

'the family, in which the various generations come together and help one another grow wiser
and harmonise personal rights with the other requirements of social life,
is the foundation of society.'[6]

Because of the central importance of the family the Church is very clear in its expectations upon society and all those in positions of authority:

All those, therefore, who exercise influence over communities and social groups
should work efficiently for the welfare of marriage and the family.
Public authority should regard it as a sacred duty to recognize, protect and promote their authentic nature,

[1] Genesis 1:26-27
[2] 'Caritas in Action' Diocese of Salford https://www.caritassalford.org.uk/caritas-in-action/
[3] Luke 2: 39-40, 52
[4] CCC 1666 http://www.vatican.va/archive/ENG0015/__P57.HTM
[5] CCC 1657 http://www.vatican.va/archive/ENG0015/__P56.HTM
[6] Gaudium et Spes 52 www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

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to shield public morality and to favour the prosperity of home life.[1]

This principle can also be broadened out beyond the family to the local, national and global communities of which we are a part and what it means to be a neighbour. The Church's understanding of community is beautifully encapsulated in The Parable of the Good Samaritan.

On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"
"What is written in the Law?" he replied. "How do you read it?"
He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind';
and, 'Love your neighbour as yourself.'"
"You have answered correctly," Jesus replied. "Do this and you will live."
But he wanted to justify himself, so he asked Jesus, "And who is my neighbour?"
In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers…[2]

Members of the Church are expected to help build and strengthen society. 'Beyond the family we're called to participate fully in the life of wider society. For most of us this means an obligation to participate fully in civil society and the political and economic life of the community. This could include involvement in movements for justice, volunteering with local community groups or active membership of work associations or trade unions.'[3]

SOLIDARITY & THE COMMON GOOD

God has created us to live in communion with one another. It is through life with others that we can flourish. However, living in communion with one another is about serving God and serving others and our own development and growth to full potential cannot be at the expense of the development and growth of another. The Common Good is about our interdependence upon one another as equal members of the human race, and how society and its organisations and structures should be for the benefit of all.

Promoting the common good cannot be pursued by treating each individual separately
and looking for the highest 'total benefit', in some kind of utilitarian addition.
Because we are interdependent, the common good is more like a multiplication sum,
where if any one number is zero then the total is always zero.
If anyone is left out and deprived of what is essential,
then the common good has been betrayed.[4]

In order to live according to the principle of the Common Good the Church recognises that 'respect for the person', as well as 'the social well-being and development of the group', and 'peace.'[5] is also required.

Solidarity is part of the terminology used when talking about the Common Good. The word reminds us that 'Solidarity is the fundamental bond of unity with our fellow human beings and the resulting interdependence. All are responsible for all.'[6]

To summarise 'the common good is always oriented towards the progress of persons…This order is founded on truth, built up in justice, and animated by love.[7]

[1] ibid
[2] Luke 10:25-37 The Parable of the Good Samaritan
[3] 'Introduction to Community and Participation' www.catholicsocialteaching.org.uk/themes/community-participation/
[4] 'Choosing the Common Good' Bishops' Conference of England and Wales https://familyofsites.bishopsconference.org.uk/plain/wp-content/uploads/sites/3/2018/11/choosing-the-common-good-2010.pdf
[5] CCC 1907-19 http://www.vatican.va/archive/ENG0015/__P6K.HTM
[6] 'Principles of Catholic Social Teaching' www.catholicsocialteaching.org.uk/principles/info/
[7] CCC 1912 http://www.vatican.va/archive/ENG0015/__P6K.HTM

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This principle of the Common Good is seen as the basis for family life as well as within larger social structures such as business and government.

RIGHTS AND RESPONSIBILITIES
In 1963, Pope John XXIII wrote:

Man has the right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest and finally the necessary social services. In consequence, he has the right to be looked after in the event of ill health; disability stemming from his work; widowhood; old age; enforced unemployment; or whenever through no fault of his own he is deprived of the means of livelihood.'[1]

The Church has been clear in defining basic human rights which are founded on the dignity of the human person. However, the Church also recognises that one cannot have rights without responsibilities:

The natural rights of which we have so far been speaking are inextricably bound up with as many duties, all applying to one and the same person. These rights and duties derive their origin, their sustenance, and their indestructibility from the natural law, which in conferring the one imposes the other. Thus, for example, the right to live involves the duty to preserve one's life; the right to a decent standard of living, the duty to live in a becoming fashion; the right to be free to seek out the truth, the duty to devote oneself to an ever deeper and wider search for it.[2]

Clear guidance as to what is expected of us in terms of our responsibilities is rooted in scripture. From the outset of his ministry Jesus makes clear his intentions and, in quoting Isaiah, sets out the expectations for his followers.

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind,
to set the oppressed free, to proclaim the year of the Lord's favour."[3]

These responsibilities are enshrined in the Catechism as the Corporal Works of Mercy which consist of 'feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God.'[4]

OPTION FOR THE POOR AND VULNERABLE
The Option for the Poor and Vulnerable is about the emphasis which the Church places upon helping the poor and those who are vulnerable. The Corporal Works of Mercy above highlights this.

'The Church's love for the poor . . . is a part of her constant tradition.' This love is inspired by the Gospel of the Beatitudes,
of the poverty of Jesus, and of his concern for the poor. Love for the poor is even one of the motives for the duty of working so as to
'be able to give to those in need.' It extends not only to material poverty but also to the many forms of cultural and religious poverty.[5]

[1] Encyclical Pacem in Terris 11 (1963) Pope John XXIII www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html
[2] Ibid 28-29
[3] Luke 4:14-18
[4] CCC 2447 http://www.vatican.va/archive/ENG0015/__P8F.HTM
[5] Ibid 2444

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The work of the Church in this area is vast. There are many missionary orders and charities who provide for the physical and spiritual needs of people everywhere. The Church in England and Wales also devotes two days in the Liturgical Year whereby charitable donations are made to support the work of CAFOD.

Charitable and educative organisations such as CAFOD and Mission Together enable us to develop an understanding of poverty in all its forms across the world and to recognise the ways in which this can be challenged. An important aspect of this principle is about restoring dignity to people so that they are enabled to live and work independently. This principle is also rooted in our belief that the resources of the Earth belong to all, and therefore 'not to enable the poor to share in our goods is to steal from them and deprive them of life.'[1]

STEWARDSHIP OF GOD'S CREATION

I believe in God, the Father almighty, Creator of heaven and earth[2]

In the Creed we express our belief in God the Father as Creator. In the story of Creation, the scriptural basis for this principle, God also gives the human race everything that is needed to sustain life for all living creatures and 'dominion' over all of creation.

The dominion granted by the Creator over the mineral, vegetable and animal resources of the universe cannot be separated from respect for moral obligations, including those towards generations to come. Animals are entrusted to man's stewardship; he must show them kindness. They must be used to serve just satisfaction of man's needs.[3]

The Church's teachings show that we have a duty to ensure that the gift of Creation is shared with all and used wisely and respectfully to ensure its protection both now and for the future. In Laudato Si, Pope Francis has reminded us that the earth is our 'Common Home':

Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone. For believers, this becomes a question of fidelity to the Creator, since God created the world for everyone. Hence every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged.[4]

Within this Encyclical Pope Francis explores the idea of environmental ecology as well as economic, social and cultural ecology as well as the ecology of daily life. We are being asked to consider all aspects of our lives and relationships to see if we can live in a better way for the benefit of ourselves and our own flourishing, but more importantly, for the betterment of everyone and every living creature.
Part of this principle looks at the advantages and disadvantages created by technology.

Modern technology has given us a huge amount of benefits that have helped alleviate suffering and create new methods of solidarity among people. At the same time we can also see how it has made it easier for us to become alienated from our environment, and it's given new and efficient ways to plunder the world's natural resources en masse. Care for Creation ensures that we don't neglect, but protect and respect the gift that is our natural environment.[5]

The Dignity of Work

[1] St. John Chrysostom quoted in CCC 2446 http://www.vatican.va/archive/ENG0015/__P8F.HTM
[2] The Nicene Creed
[3] CCC 2456-2457 http://www.vatican.va/archive/ENG0015/__P8G.HTM
[4] Laudato Si www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html
[5] Care for Creation: Catholic Social Teaching website www.catholicsocialteaching.org.uk/themes/care-creation/

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As with all the CST principles, the Dignity of Work is to be found in scripture and in the ministry of Jesus. Jesus himself worked as a carpenter before starting his ministry. References to work, particularly agricultural labour, run throughout scripture and it is seen as an important aspect of life. For the Church work is seen as a continuance of the gift of Creation whereby we are 'co-creators of God's world and work is part of our contribution.'[1] Work is also seen as something which brings dignity to the human person as it is the means 'of providing for his life and that of his family, and of serving the human community.'[2]

The Church also recognises and upholds the concept that work serves so that we can live and not the other way around. Even more importantly, the Church is always ready to highlight issues of injustice and that 'a just wage is the legitimate fruit of work'[3]

Another aspect of work which also links to the story of Creation, is the importance of rest. Periods of rest particularly on the Sabbath are important for the spiritual and mental well being of all. Time away from work allows the individual to be restored and revitalised and this time enables them to give of themselves to other aspects of their lives in the service of God and others.

[1] Dignity of Work: Catholic Social Teaching Website www.catholicsocialteaching.org.uk/themes/dignity-in-work/
[2] CCC 2428 http://www.vatican.va/archive/ENG0015/__P8D.HTM
[3] CCC 2434 http://www.vatican.va/archive/ENG0015/__P8D.HTM

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APPENDIX 3

Liturgy Planner

Date:	
Liturgical Season/Feast	
Key Stage/Year Groups	

[When are we celebrating? Who will be celebrating? Where will we celebrating? Environment]

	Resources/ Additional Information [Which ministries are needed? What needs to be prepared?]
Gathering [To become a gathered assembly. To prepare us to participate—to listen and respond]	
Listening [Participating in the Word of God (readings from scriptures, singing the psalms), is common to all Catholic worship.]	
Responding [Our response can be made up silence, reflection, prayer, symbolic action or song.]	
Mission/Going Forth [In our liturgical celebrations we offer praise to God; we are also strengthened in our mission to live as Christ in the world.]	

Adapted from Spirit of the Season Lent 2004

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Mass Planner for Sundays and other Holy Days of Obligation

Mass to be celebrated on during the Season of Ordinary Time/Advent/ Christmas/ Lent/Easter. Feast of (see Ordo)
Attended by Whole School/Upper KS2/Lower KS2/KS2/KS1/Foundation

Check List	Details	Ministers
INTRODUCTORY RITE		
Entrance Procession:		
Who (Father, Deacon, altar servers, readers)		
What (e.g. Book of Gospels, Processional Cross, workbooks etc)		
Music/hymn		
Lord have Mercy said or sung		
Gloria (Not used during Lent)		
LITURGY OF THE WORD		
First Reading (From OT except during Easter Season when Acts is used)		
Psalm		
Second Reading		
Gospel Acclamation said or sung (No Alleluia during Lent)		
Gospel		
Creed		
Prayers of the Faithful (For the Global Church, for the world, for those in need, for the local community)		
LITURGY OF THE EUCHARIST		
Offertory Procession (only the bread and wine, gifts for the poor)		
Hymn/music		
Holy, holy said or sung		
Memorial Acclamation said or sung		
Great Amen said or sung		
COMMUNION RITE		
Our Father		
Lamb of God said or sung		
Communion		
Eucharistic Ministers		
Hymn/music		
CONCLUDING RITE		
Procession		
Recessional Hymn/music		

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APPENDIX 4
OVERVIEW OF SCHOOL LITURGICAL YEAR PLANNER

Mass Planner for Days of the Week

Mass to be celebrated on _____ during the Season of Ordinary Time/Advent/ Christmas/ Lent/Easter. Feast of (see Ordo)
Attended by Whole School/Upper KS2/Lower KS2/KS2/KS1/Foundation

Check List	Details	Ministers
INTRODUCTORY RITE		
Entrance Procession:		
Who (Father, Deacon, altar servers, readers)		
What (e.g. Book of Gospels, Processional Cross, workbooks etc)		
Music/hymn		
Lord have Mercy said or sung		
LITURGY OF THE WORD		
First Reading (From OT except during Easter Season when Acts is used)		
Psalm		
Gospel Acclamation said or sung (No Alleluia during Lent)		
Gospel		
Prayers of the Faithful (For the Global Church, for the world, for those in need, for the local community)		
LITURGY OF THE EUCHARIST		
Offertory Procession (only the bread and wine, gifts for the poor)		
Hymn/music		
Holy, holy said or sung		
Memorial Acclamation said or sung		
Great Amen said or sung		
COMMUNION RITE		
Our Father		
Lamb of God said or sung		
Communion		
Eucharistic Ministers		
Hymn/music		
CONCLUDING RITE		
Procession		
Recessional Hymn/music		

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