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ST. PANCRAS POLICY AND PRACTICE FOR LEADERSHIP, GOVERNANCE AND TEACHING

RELIGIOUS EDUCATION, RELATIONSHIPS, PRAYER AND COLLECTIVE WORSHIP

POLICY AND PRACTICE

ST PANCRAS



Mission Statement

To work in partnership with parents, carers, the parish and the local community to secure the fullest educational, emotional, physical and social wellbeing of all our learners, reflecting gospel values, our freedom and responsibilities as Christians and the love God has for each one of us

This document brings together information, policy and procedure relating to the catholicity of the school

Acknowledgements:

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"As the General Directory for Catechesis emphasises, Religious Education must be seen as an academic discipline with comparable demands and rigour to other disciplines: 'It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge.'" ¹

"It is of utmost importance, therefore, that the Church's institutions be genuinely Catholic: Catholic in their self-understanding and Catholic in their identity." ²

¹ General Directory for Catechesis, para 73, quoted in Evaluating the Distinctive Nature of a Catholic School, Catholic Education Service, London, Revised 1999

² Pope John Paul II, 2004

1 The Church and legal context

1.1 What is the status of the Bishop?



ST PANCRAS



Bishop Alan Hopes is our First Teacher in accordance with the general principle that the Bishop is the First Teacher of the Faith within his Diocese. This is applied expressly to Catholic schools by canons 793-806 in the Code of Canon Law [1983].

Bishop Alan exercises his responsibility to teach the Catholic faith:

- a. Personally, when he visits St. Pancras, whether formally or informally
- b. Through his School Commission
- c. Through the Section 48 inspections carried out on his behalf
- d. Through the Foundation Governors he appoints
- e. Through Father Russell Frost, our parish priest, who has oversight of St. Pancras
- f. Through the programmes he authorises for sacramental preparation, R. E. and S. R. E.

1.2 What is the Church's teaching on Religious Education, relationships, prayer and collective worship?

(i) *Religious Education*

It is the clear teaching of the Church, constantly reiterated by the Holy See, that parents are the first educators of their children. Parents have the original, primary and inalienable right to educate them in conformity with the family's moral and religious convictions. It is parents, above all others, who establish in their children the first sensitivity and responsiveness to the presence of God, to the practice of prayer and to the patterns of life in the community of faith, the parish. By their example in the home and in their participation in the Mass and other sacraments, the foundations of life-long faith and discipleship in their children are laid down. At the same time, parents share their educational responsibilities with other individuals and/or institutions, primarily the parish and the school. Education is, then, an extension of parental education; it is extended and cooperative *home schooling*.

In this context, Catholic schools support parents in teaching the content of Religious Education programmes to their children, in teaching the content of Relationships Education and in teaching about prayer and worship.

The gospel of Jesus Christ invites all who follow its teaching to the fullness of life. Discipleship in the gospel is life-long, a journey of faith. The entire life of the disciple is marked by learning and growth in the home and in the parish. An understanding of the educative task of the Church must embody this perspective.

This partnership between home and parish is enhanced by the role of the Catholic school in which the educational mission of the Church finds a particular and important expression. This educational mission entails the ongoing development of the whole potential of every person. It seeks to promote the wellbeing and freedom of every person made in the image and likeness of God, finding fulfilment in God alone. This is the vision which shapes the daily life of a Catholic school as a community in which faith is expressed and shared through every aspect of its activity. Through the pattern of daily prayer, through the celebration of the sacraments of the Church, through works of charity, through a striving for justice in all it does, a Catholic school seeks to be a catechetical community in which the content and the life of faith is shared. We recognise that in St. Pancras Catholic Primary School the witness of its life is, for some, a first announcing of the gospel. The meaning of life is explored and experienced by all those taking part in the life of the school, whether they are baptised Catholics or not.

In the faith life of the Catholic school, Religious Education plays a central part. At the heart of Catholic education lies the Christian vision of the human person. This vision is expressed and explored in Religious Education. Therefore Religious Education is never simply one subject among many but the foundation of the entire educational process. The beliefs and values studied in Catholic Religious Education inspire and draw together every aspect of the life of a Catholic school. Pupils have the right to receive an overall education which will enable them, in the light of the faith of the Church, to engage with the deepest questions of life and find reasons for the hope which is within them. Religious Education is, then, the core subject in a Catholic school.

Religious Education in a Catholic school is the comprehensive and systematic study of the mystery of God, of the life and teachings of Jesus Christ, of the teachings of his Church, of the central beliefs that Catholics hold, of the basis for them and of the relationship between faith and life; in a manner which encourages investigation and reflection by pupils, develops positive skills and attitudes and promotes a free, informed and full response to God's call in everyday life. In the words of the Curriculum Directory, the outcome of Catholic Religious Education is *"religiously literate young people who have the knowledge, understanding and skills -appropriate to their age and capacity- to think spiritually, ethically and theologically, and who are aware of the demands of religious commitment in everyday life."*³

Excellence in Religious Education, then, will be characterised by clarity of succinct religious learning objectives and of key content, by appropriate methodologies, rigour, richness of resources, achievement of identified outcomes and accurate, formative assessment. Curriculum R. E. will be a challenging educational engagement between the pupil, the teacher and authentic subject material.

Religious Education will also be enhanced by the vitality of the school's faith. For some in the classroom Religious Education may well be received as catechesis, deepening and enhancing their personal faith; for some it will be evangelisation, the first time they will have been presented, personally, with the truths of living faith. Nevertheless its primary purpose is the step by step study of the mystery of Christ, the teaching of the Church and its application in daily life. The criteria by which it is to be judged are educational.

When curriculum R. E. displays these educational characteristics, then its specific contribution to the life of the Catholic school becomes profoundly apparent. In it the complementarity of the respective roles which contribute to the life of the school is clarified: the role of the leadership

³ Religious Education Curriculum Directory for Catholic Schools and Colleges in England and Wales, 2012, Catholic Bishops' Conference of England and Wales, Department of Catholic Education and Formation, London

of the school as a catechetical community, the role of the chaplaincy of the school and the partnership in the religious life of the pupils provided by the school, the parishes and the families.

(ii) Relationships Education

Sexuality is a gift from God to man and woman, an ingenious device for making us capable of entering into intimate, happy and loving relationships with others. Indeed, the Catholic tradition teaches that the concept of *loving relationship* is at the very heart of God's being. In the Blessed Trinity, the Father and the Son give themselves totally to each other in love and the love that unites them is a Person, the Holy Spirit. As in the Blessed Trinity, so too human love involves both self-giving and self-sacrifice. In the Book of Genesis, we read that every human person is made *in the image and likeness of God* and that God has written into the humanity of man and woman the vocation, capacity and responsibility of love and communion. There is immense dignity in being human. The Catholic reverence for all human life, from conception through to natural death, is rooted in this conviction: all men and women as equal partners who enjoy a relationship of intimacy with God. Every man and every woman, in acknowledging their common nature as human beings, can also acknowledge the difference and complementarity of each sex.

The intimate and happy relationship between human beings and God, established in the beginning, was wounded by sin. The account in the Book of Genesis reminds us how sin brings about isolation, division and conflict. Sin impedes our growth as loving persons. Even after baptism, which takes away original sin, wayward desires threaten to weaken us and to lead us away from the right path into unloving and immoral actions. Consequently, chastity and purity – that is, the successful integration of sexuality within people leading to their inner unity as bodily and spiritual beings – is a life-long and challenging project, *an apprenticeship in self-mastery*.

Through his life, death and resurrection, Jesus Christ has rescued humankind from the power of sin. The Catholic's life is one lived in union with Jesus Christ in his Body, the Church. Formed by the Word of God and nourished by the sacraments, especially the Holy Eucharist, the Catholic life is an extension of the incarnation, death and resurrection of the Master. Indeed, Christ has left us an example of selfless love, which both shows us the way and also empowers us (grace) to fulfil our potential as loving human beings, body and soul. We reach true happiness through dying to self and rising to a new way of living.

The Book of Genesis shows the union of man and woman in marriage as the chief purpose of God's creation of the two sexes. This bond between husband and wife involves total self-giving and self-sacrifice, one for the other, just as Jesus said: *"Have you not read that the Creator from the beginning made them male and female and that he said: This is why a man must leave father and mother and cling to his wife and the two become one body? They are no longer two, therefore, but one body."* (Matthew 19: 5-6). Moreover, this bond of one flesh is also meant to be fruitful and generative of children and a family. This is why the Catholic tradition teaches that marriage has a two-fold purpose: it is for love and for life. In other words, marriage is a union of one man and one woman. It is based on total, exclusive, faithful, self-giving mutual love and this union is meant to be *open to life*. It is fruitful and it leads, by procreation, to the establishment of new life, the birth of children and the community of the family.

St. John Paul II spoke of sexuality as *saying something*: that the body itself has a language. When we act with our bodies we are speaking to others and we can communicate in ways that are unhealthy as well as healthy. The key issue is how to develop the virtue or good habit of chastity. A chaste person is one who is not the slave of their drives and emotions but one who has consciously accepted their sexuality and integrated it into their personality. Chastity is for every person, young and old, alone or married. It can involve a struggle, especially during

adolescence and early adulthood. Whilst the Church is not afraid to profess that sexual union should always take place in the context of that committed love-relationship which is marriage, we all recognise that the adolescent journey towards sexual maturity can be difficult and confusing, not least in today's context (see the section ***The context and challenges of today*** below). Successful role models for the young, as seen in the examples of family life well lived and in the Scriptures and in the lives of the saints, can be a great help and inspiration.

(iii) Prayer and collective worship

Prayer is communication with God. Its basic forms are praise, petition (supplication), intercession, and thanksgiving.

St. Pancras Catholic Primary School is part of the Catholic Church and the Church invites the faithful to regular prayer: daily prayers, the Liturgy of the Hours, Sunday Eucharist and the feasts of the liturgical year. Prayer should be a key feature for individuals in the school community and for the community as a whole.

The Christian tradition comprises three major expressions of the life of prayer: vocal prayer, meditation and contemplative prayer. Opportunities for pupils, in particular – and all members of the school community – to pray and to *grow in prayer* should be provided in the context of the school's core work.



Vocal prayer, founded on the union of body and soul in human nature, associates the body with the interior prayer of the heart, following Christ's example of praying to his Father and teaching the *Our Father* to his disciples.

Meditation is a prayerful quest engaging thought, imagination, emotion, and desire. Its goal is to reflect on faith, by confronting it with the reality of life.

Contemplative prayer is the simple expression of the mystery of prayer. It is a gaze of faith fixed on Jesus, attentiveness to the Word of God, a silent love. It achieves real union with the prayer of Christ to the extent that it makes us share in his mystery.

By prayer one acknowledges God's power and goodness and one's own neediness and dependence. It is therefore an act of the virtue of religion, implying the deepest reverence for God and encouraging a person to look to him for – and in – everything. Prayer presupposes faith in God and hope in his goodness.

As the Catechism of the Catholic Church teaches, the centrality of worship is embodied in the First Commandment: *You shall worship the Lord your God and him only shall you serve.*

At St. Pancras we profess that the Mass is at the heart of who we are. It is through the celebration of Mass and other forms of worship that we celebrate the presence of God – *in our lives* and *in this place*. Worship gives us the means to come together – in Christ's name – to give glory, honour, praise, thanks and sacrifice through word, song and action.

1.3 What is meant by the visibility and beauty of our faith?

Here are three quotations that support the notion that a Catholic school should be beautiful – for all the right reasons:

“The One who is Beauty itself let himself be slapped in the face, spat upon, crowned with thorns. However, in his Face that is so disfigured, there appears a genuine, extreme beauty: the beauty of love that goes to the very end; for this reason it is revealed as greater than falsehood and violence. Whoever has perceived this beauty knows that truth, and not falsehood, is the real aspiration of the world. It is not the false that is true, but the Truth. It is, as it were, a new trick of what is false to present itself as truth and to say to us: over and above me there is basically nothing; stop seeking; in doing so you are on the wrong track. The icon of the crucified Christ sets us free from this deception that is so widespread today. However, it imposes a condition: that we let ourselves be wounded by him, and that we believe in the Love who can risk setting aside his external beauty to proclaim, in this way, the truth of the beautiful.”⁴

“Tradition and beauty should inspire a deep humility: they tell us that we are stewards and pilgrims, not permanent possessors, in this present world and lifetime. And there is perhaps no deeper poverty – or greater wealth – than this awareness. For this reason, and many more, there will always be a need for beauty and tradition in a Church of the Poor.”⁵

“Beauty is the single aspect of God which can be expressed physically within the earthly realm. It is critical to the setting of the Mass.”⁶

A physical representation of a humble search for the Truth that is God . . .

And so, St. Pancras Catholic Primary School, a part of the Catholic Church, strives to be a beautiful place. In so doing, it responds actively to Bishop Alan Hopes' desire for visible faith. This underlines the school's mission and purpose not only to those who work inside it but for all those who visit it and see it.

Attention should be given to every part of the school, inside and out, inclusive of the school's grounds.

Each classroom is required to have a prominent, accessible and beautifully set out area dedicated to prayer, reflection and contemplation. There is an expectation that this area will feature a bible, candles, a rosary, a cross and other symbols of our faith and will reflect the

⁴ Cardinal Ratzinger, J., 2002, *The Feeling of Things, the Contemplation of Beauty*, Message sent to a meeting of the ecclesial movement Communion and Liberation, Rimini, Italy.

⁵ Mann, B. & Abbott Nichols Zachariadis, 2015, *Beauty and Tradition in the Church of the Poor*.

⁶ Lohsen, Arthur C., 2009, *The Importance of Beauty to the Catholic Church*, The Foundation for the Sacred Arts.

current Religious Education module and the liturgical year, for which purpose each class has been furnished with cloths representing the colours of the liturgical year.

1.4 What is the legal position and is there a right of withdrawal?

The Education Act of 1996 consolidated all previous legislation (*Education Acts* 1983, 1986 and 1993) concerning education in sex and relationships. This was supplemented by the Learning and Skills Act and informed by the DfE *Sex and Relationship Education Guidance*, both of which originate from 2000. The last government (in power until May 2010) intended to make *Sex and Relationship Education* (SRE) mandatory in primary schools by making Personal, Social, Health and Economic (PSHE) education (of which SRE outside the National Curriculum Science Order is a part) statutory for all pupils. This intention did not pass into law. The present government's Education Bill will not make SRE mandatory in primary schools. Therefore, arrangements for SRE that have been in place since the Education Act of 1996, the requirements in the Learning and Skills Act 2000 (one of which is for headteachers and governors to have regard to the DfE guidance on SRE) and the subsequent guidance from the DfE entitled *Sex and Relationship Education* (2000) form the context for the statutory requirements on schools in respect of SRE.

The National Curriculum Science Order which covers sex education is mandatory for all primary pupils. These cover anatomy, puberty, biological aspects of sexual reproduction and sexual health.

The governing bodies of maintained schools providing primary education must decide whether sex education should be included in their school's curriculum and, if so, what it should consist of and how it should be organised. When sex education is provided it must encourage pupils to consider moral issues, the nature of marriage and the value of family life in the context of bringing up children, at the same time protecting pupils from teaching and materials which are inappropriate having regard to the age and the religious and cultural backgrounds of the pupils in question. Governing bodies must keep a written record of their decisions and consult parents about their SRE programmes.

Headteachers and governors have a statutory responsibility to have regard to the non-statutory *Sex and Relationship Education Guidance*, DfE 2000, when developing their SRE policies. This guidance replaced circular 5/94 and took account of the new PSHE framework (2000) and the Social Exclusion Unit report on teenage pregnancy. It is important to note that the guidance from the DfEE is not a list of what is legally required, only of what must be considered. Therefore, governors must read the guidance and declare that their SRE policy has been developed with regard to the DfEE guidance.

Official Church teaching has repeatedly and consistently reaffirmed the vital importance of Catholic schools and school choice. The Catechism of the Catholic Church teaches that: "*Parents have the right to choose a school for them which corresponds to their own personal convictions. This right is fundamental, and public authorities have the duty of guaranteeing this parental right and ensuring concrete conditions for its exercise.*" ⁷ Additionally, the Code of Canon Laws emphasizes that: "*The Christian faithful have the right to a Christian education by which they are to be instructed properly to strive for the maturity of the human person and at the same time to know and live the mystery of salvation.*" ⁸

The right of parents to withdraw their children – wholly or partly – from Religious Education and / or Collective Worship is enshrined in the 1944 Education Act and re-enacted in the 1988

⁷ Catechism of the Catholic Church (Popular and Definitive Edition), 1994, English Translation, London, Burns and Oates

⁸ Code of Canon Law 217

Act. This right should be exercised freely and the school must comply. Parents are not obliged to state their reasons for withdrawal.

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2 Aims

2.1 What is the aim of curriculum Religious Education at St. Pancras?

To enable all pupils to be religiously literate and to achieve well in Religious Education by:

- Demonstrating a high standard of knowledge and understanding of authentic beliefs, teachings and sources (about the mystery of God, the life and teachings of Jesus Christ and the central beliefs and values of the Catholic Church) (AT1)
- Demonstrating a high standard of knowledge and understanding of celebration and ritual (about religious practice of Catholic Church) (AT1)
- Demonstrating a high standard of knowledge and understanding of social and moral practices and ways of life (about the relationship between faith and life) (AT1)
- Demonstrating a high level of ability to reflect on the meaning of engagement with their own and others' beliefs and values (from their own and others' faiths) (AT2)
- Demonstrate a ready capacity to reflect and contemplate on deep questions of meaning and purpose (from their own and others' faiths) (AT2)

The school believes that pupils able to demonstrate the above will be:

- Readily able to relate Catholic faith to their own daily lives
- Readily able to appreciate and respect other faiths
- Readily equipped with a lifelong desire for personal meaning and the search for truth

2.2 What is the aim of Relationships Education at St. Pancras?

To ensure that all pupils, appropriate to their age, level of maturity, experiences and developmental needs, develop the necessary attitudes and values, the personal and social skills, and the knowledge and understanding to ensure that they have the capacity to make sound judgements, to make good choices and to enjoy healthy and positive relationships based on love, mutual respect, dignity and responsibility, free from any abuse or exploitation, accepting their own and others' sexuality through the example of Jesus Christ, as a gift essential to their own personal identities.

We will achieve this by teaching pupils to:

- **know that they are each a unique creation of God and so are able to grow in self-respect, developing a positive attitude to themselves, their feelings and their sexuality**
- **understand that self-giving love is central to relationships**
- **recognise the importance of forgiveness and saying sorry in relationships**
- **understand the reasons for self-respect, and why they should act with respect and responsibility in their relationships**
- **reflect on their own relationships, recognising those qualities that help relationships grow and last**

- **develop the ability to form positive, non-exploitative relationships and reject bullying**
- **respond in a Christlike manner to prejudice and gender stereotyping**
- develop the confidence to talk about their emotions and how to respond positively to them
- develop knowledge, communication skills and understanding in order to inform personal decision-making
- come to understand the influence and impact of the media, the internet and peer groups and develop the ability to assess pressures and respond appropriately
- take care of themselves, their mental and physical health, their safety and their personal hygiene – and to know how to get help when they need it
- become aware of wrong choices and their likely or possible consequences
- **understand, in ways appropriate to their age and developmental needs, the changes that they will undergo including puberty**
- **think positively about their own bodies**
- **explore and reflect on their own experience of people who are married**
- **have an understanding of the family, an appreciation of the values of family life and the roles and responsibilities of family members**
- **recognise and appreciate the Catholic belief in the importance of marriage for family life and the bringing up of children**
- **have an understanding of a family as a spiritual community in which members can grow in faith, hope and love**
- **understand that the difference between male and female is part of God's loving and creative plan**
- **understand sexual behaviour and reproduction in the context of a loving and self-giving marriage, avoiding its reduction to bodily functions**
- **understand the Church's teaching on sexual activity outside marriage**

NOTE: The above have been colour grouped by theme.

2.3 What are the aims of prayer and collective worship at St. Pancras?

- To provide children with regular opportunities to meet with the Living God in prayer
- To enable pupils to daily experience a sense of belonging and community spirit
- To promote in all pupils positive attitudes to prayer, worship and spiritual reflection
- To develop pupils' capacity for full, conscious and active participation in – and response to – prayer and worship
- To ensure that all pupils know specified prayers

- To enable pupils to acquire a capacity for reverence, contemplation and reflection
- To enrich pupils' religious experiences
- To help pupils to grow in liturgical understanding
- To develop pupils' sense of awe, wonder and inspiration at encountering the person of Jesus Christ and God, Our Father and Creator
- To help pupils to meaningfully contemplate something of the mystery of God

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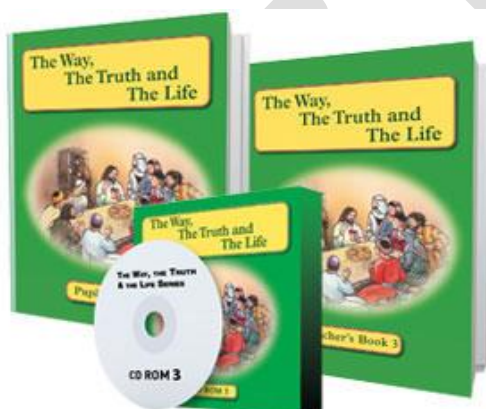
3 Sacramental preparation

3.1 Why does First Communion preparation take place at Year 3?

In accordance with diocesan guidelines, St. Pancras School prepares pupils at Year 3 for the Sacrament of the Eucharist on behalf of the Parish of St. Mary Magdalen. Preparations begin during the Autumn Term so that pupils are fully ready to receive the sacrament for the first time in the late spring.

3.2 What programme is used for First Communion preparation?

The main teaching resource for these Year 3 pupils is *The Way, The Truth and the Life* Religious Education programme, endorsed by Vincent Nichols, Archbishop of Westminster, in the book's introduction: "*The Sacraments of Baptism, Reconciliation and Eucharist are developed in an appropriate way for this age group. Teachers and catechists will find it a helpful resource for children preparing to receive these sacraments for the first time.*"⁹



All Year 3 pupils, baptised Catholics and others, study from *The Way, The Truth and the Life* programme so that the whole class learn together. Those who are eligible to receive the sacraments also receive, as a supplement to the scheme, an *I Belong* book. *I Belong* is a beautifully produced Redemptorist publication and a record of children's preparation for the Sacrament of the Eucharist which they are encouraged to keep and treasure.

5.10 Who prepares the children?

Preparation for the sacraments is undertaken by the school in its role as a part of the Catholic Church and an integral component of the parish. Father Russell Frost authorises the programme and consults with the school's R. E. leader and its senior staff to agree timetables and protocols.

Reflecting the status of parents as children's prime educators, school and parish consult closely with the parents of Year 3 pupils so that they can share to the fullest extent in the preparation process. Parents attend a Registration Mass with the parish. They undertake to attend mass every Sunday with their children – and a record is kept of their Sunday commitment. As the *I Belong* book is used for homework and for keeping parents abreast of the process of preparation, parents are invited to share in its activities, discussing the stories, the readings and the illustrations.

⁹ Vincent Nichols, Archbishop of Westminster, 2011, Introduction to: *The Way, The Truth and the Life*, London, Teachers' Enterprise in Religious Education

At school those pupils preparing for the sacraments are supported – and prayed for – in newsletters and assemblies.

3.4 What about the Sacrament of Reconciliation?

Pupils first receive the Sacrament of Reconciliation (confession / conversion / forgiveness / penance) at church, in the context of a service. They are supported by school staff, their peers and, if they wish, family members.

3.5 What are the arrangements for First Communion Sunday?

They make their First Holy Communion at church, at the parish mass they have become accustomed to attending. This reinforces their coming into full communion with the parish community they celebrate with weekly.

Shortly after First Holy Communion Sunday, the group of pupils celebrate together at a *Going Forth* Mass. This occurs either at church or at school.

4 The place of Religious Education, Relationships Education, prayer and collective worship on the school timetable

4.1 How much curriculum time should be dedicated to Religious Education?

Bishops' Conference guidelines direct that 10% of total curriculum time should be dedicated specifically to the teaching of Religious Education (exclusive of time set aside for assemblies, prayer and collective worship). The Curriculum Directory asserts that: *"It is necessary . . . that Religious Education should be regarded as an academic discipline with the same systematic demands and the same rigour as other disciplines"* and that it *"should be the key element in an inter-disciplinary dialogue."* This is because *"The presentation of the Christian message influences the way in which, for example, the origins of the world, the sense of history, the basis of ethical values, the function of religion in culture, the destiny of the human person and our relationship with nature are understood."* As such, *"Religious Education . . . underpins, activates, develops and completes the educational and catechetical activity of the whole school."*¹⁰ St. Pancras treats the 10% figure as an absolute minimum, raising dedicated time for R. E. to 15% or more, where possible, so that the subject is truly core. Two and a half to three hours per week requires two (or more) lessons per week. The school specifies that one of these lessons must occupy a morning slot in order to avoid slippage to foundation subject status.

4.2 Why is Religious Education a core part of the curriculum?

The Bishops' Conference Curriculum Directory also states that: *"The primary purpose of Catholic Religious Education is to come to know and understand God's revelation which is fulfilled in the person of Jesus Christ. . . Religious Education helps the pupil to know and experience the meaning of this revelation in his or her own life and the life of the community which is the Church. Hence, the promotion of the human person is the goal of the Catholic school."*¹¹

Religious Education invites the pupil to respond to the message of Christ. As he or she does so, growth in faith and knowledge helps the pupil to respond to the call to holiness and understand the fullness of what it is to be human. For some Religious Education will be evangelisation; for others it will be catechesis. Without R. E. pupils are deprived of an essential element in their formation and personal development which helps them attain a vital harmony between faith and culture. Moral formation and Religious Education develop personal responsibility and civic virtues; they represent, therefore, an important contribution to the Common Good.

4.3 How is Relationships Education organised?

Relationships Education is delivered through class teaching and the assembly programme. Modules are taught across the school year. There are six modules:

A UNIQUE CREATION
LIVING WITH OTHERS (RELATIONSHIPS)
TAKING CARE AND MAKING CHOICES
BODY MATTERS (PUBERTY)
MARRIAGE AND FAMILY

¹⁰ Religious Education Curriculum Directory for Catholic Schools and Colleges in England and Wales, 2012, Catholic Bishops' Conference of England and Wales, Department of Catholic Education and Formation, London

¹¹ Religious Education Curriculum Directory for Catholic Schools and Colleges in England and Wales, 2012, Catholic Bishops' Conference of England and Wales, Department of Catholic Education and Formation, London

PROCREATION (SEX EDUCATION)

	AUTUMN 1	AUTUMN 2	SPRING 1	SPRING 2	SUMMER 1	SUMMER 2
YR	A UNIQUE CREATION	REVISION AND REINFORCEMENT LIVING WITH OTHERS	REVISION AND REINFORCEMENT MARRIAGE AND FAMILY	REVISION AND REINFORCEMENT	TAKING CARE AND MAKING CHOICES	REVISION AND REINFORCEMENT
Y1	A UNIQUE CREATION	REVISION AND REINFORCEMENT LIVING WITH OTHERS	REVISION AND REINFORCEMENT MARRIAGE AND FAMILY	REVISION AND REINFORCEMENT	TAKING CARE AND MAKING CHOICES	REVISION AND REINFORCEMENT
Y2	A UNIQUE CREATION	REVISION AND REINFORCEMENT LIVING WITH OTHERS	REVISION AND REINFORCEMENT MARRIAGE AND FAMILY	REVISION AND REINFORCEMENT	TAKING CARE AND MAKING CHOICES	REVISION AND REINFORCEMENT
Y3	A UNIQUE CREATION	REVISION AND REINFORCEMENT LIVING WITH OTHERS	REVISION AND REINFORCEMENT MARRIAGE AND FAMILY	REVISION AND REINFORCEMENT	TAKING CARE AND MAKING CHOICES	REVISION AND REINFORCEMENT
Y4	A UNIQUE CREATION	REVISION AND REINFORCEMENT LIVING WITH OTHERS	REVISION AND REINFORCEMENT MARRIAGE AND FAMILY	REVISION AND REINFORCEMENT	TAKING CARE AND MAKING CHOICES	REVISION AND REINFORCEMENT
Y5	A UNIQUE CREATION	REVISION AND REINFORCEMENT LIVING WITH OTHERS	REVISION AND REINFORCEMENT MARRIAGE AND FAMILY	REVISION AND REINFORCEMENT TAKING CARE AND MAKING CHOICES	BODY MATTERS / PROCREATION	REVISION AND REINFORCEMENT
Y6	A UNIQUE CREATION	REVISION AND REINFORCEMENT LIVING WITH OTHERS	REVISION AND REINFORCEMENT MARRIAGE AND FAMILY	REVISION AND REINFORCEMENT TAKING CARE AND MAKING CHOICES	BODY MATTERS / PROCREATION	PRE-TRANSFER TAKING CARE AND MAKING CHOICES
Assembly programme	A UNIQUE CREATION		LIVING WITH OTHERS	MARRIAGE AND FAMILY	TAKING CARE AND MAKING CHOICES	

The programme provides teaching time and revision and reinforcement time to help to secure learning. So, for example, in AUTUMN 1, classes receive teaching about the uniqueness of each person. Then, in AUTUMN 2, they have opportunities to revise and discuss what they have learned in AUTUMN 1 and they receive new teaching about living with others.

The programme changes shape in SPRING 2, when Years 5 and 6 both receive new teaching on taking care of oneself and making good choices whilst the other classes have curriculum space to help preparation for Easter. This provides space for Year 5 and 6 pupils to receive sex education in the summer term. Year 6 pupils receive pre-transfer teaching about taking care of oneself and making good choices before leaving primary school.

4.4 How is prayer organised across the school?

The school intention is that pupils will not simply say prayers – they will be prayerful people.

Therefore, prayer is not just said daily by all pupils in the school, at dedicated moments, it is said spontaneously – at any time of the day – to reflect the constancy of the interface between each one of us and God and the importance of coming to – and meeting with – Our Father at times of joy, uncertainty, fear, hope and disappointment.

We teach our children that they can pray anytime, anywhere. However, there are places in the school designed so that children can stand, sit or kneel to pray; in the hall, in each classroom and in the prayer garden. On school visits too – and on special occasions, when routines are interrupted or modified, pupils and staff are expected to pray.

We teach the children prayers so that they know them off by heart and can say them together, in unison, or by themselves. This is our progressive programme for the learning of prayers that reflect the Catholic tradition:

YR	Sign of the Cross	Morning Prayer	Grace Before Lunch	Afternoon Prayer
Y1	Our Father	Hail Mary	Glory Be	Grace After Lunch
Y2	Prayer to My Guardian Angel	Eternal Rest	Alternative Morning Prayer	
Y3	Act of Contrition	The Joyful Mysteries	I Confess	
Y4	Prayer to St. Pancras	The Luminous Mysteries	Make Me an Instrument of Your Peace (St. Francis)	
Y5	Hail Holy Queen	The Sorrowful mysteries	The Angelus	
Y6	The Creed	The Glorious Mysteries	Let Nothing Disturb You (St. Teresa of Avila)	

All of the above can be categorised as vocal prayer. Pupils are also given timetabled opportunities to develop a capacity for meditative and contemplative prayer, particularly through the Lectio Divina approach. There is an expectation that staff will identify these opportunities on their weekly timetables.

It is the school's policy to expect staff to model prayer for children – that is, vocal, meditative and contemplative prayer. Staff and governors say dedicated prayers before meeting together. And the school encourages parents to say a dedicated prayer.

4.5 How is collective worship organised across the school?

Monday morning assembly for the whole school begins the week. It is led by the headteacher, with an expectation that all pupils and all staff, as far as practicable, are gathered together. The purpose is for the school to start the week at one with God, united in thanksgiving and collectively committed to the week's work ahead. Monday assemblies follow a programme of themes which contribute to Religious Education, Relationships Education, prayer, collective worship, health and safety matters. They are also an opportunity to reinforce direction and model high standards in academic, personal and social endeavour.

Key stage assemblies contribute to – and supplement – work in Religious Education, together with prayer and collective worship. These are occasions when pupils, working together, have opportunities to lead liturgies that they have planned and prepared.

MONDAY	Morning Assembly at 0910	All pupils and staff	Led by the headteacher
TUESDAY	Afternoon Assembly at 1215	In key stage groups	Led by teachers
WEDNESDAY	Mass at 0930	Classes / whole school (sometimes in church)	Led by Father Russell Frost
	Morning Assembly and hymn practice at 1100	Key Stage 2	Led by teachers
THURSDAY	Morning Assembly and hymn practice at 0910	Key Stage 1	Led by teachers
	Afternoon Assembly at 1340 (Advent & Lent)	All pupils and staff	Led by teachers
FRIDAY	Morning Assembly at 0910	All pupils, staff and parents	Led by the headteacher / classes

The Mass is the central expression of our faith and is celebrated in school virtually every Wednesday as a parish mass, unless circumstances make it impossible. Some masses are said in church, however, for individual classes or the whole school.

Friday Assembly closes the week. This is an intentionally joyful occasion and the school justifies the fact that it typically runs for 30 or 40 minutes by reference to its importance in terms of the school's ethos, distinctive identity and place in the parish and local community. It embodies a self-contained liturgy reflecting the time in the Church's year, reinforcement of the school's values and celebration of pupil achievements, both at school and beyond school. Pupils play a prominent part in preparing and leading items. Parents, grandparents and friends are warmly encouraged to join the whole staff in attendance.

Advent and Lent are very important times in the school's year. During both seasons all pupils have additional daily opportunities for collective worship through the Advent and Lent assembly programmes. All the school's classes take responsibility for leading these. Reconciliation services for the whole school are also held during Advent and Lent.

5 The content of Religious Education, Relationships Education, prayer and collective worship

5.1 What is at the heart of R. E. curriculum content?

The school's Religious Education curriculum is derived from the content and direction explicit in the 2012 Catholic Bishops' Conference of England and Wales Religious Education Curriculum Directory. This provides, in accordance with its stated purpose, guidance for the Religious Education classroom curriculum in Catholic schools, to ensure that teaching and learning reflects the vision and breadth of the teaching of the Church outlined in the Catechism of the Catholic Church, 1992. It offers "*a principled statement of the content of Religious Education for our Catholic schools.*"¹² Identifying four main areas of study, it names the key facets of the Catholic faith that form the core of the subject:

AREA OF STUDY	VATICAN II	CATECHISM
Revelation	Dei Verbum	Part 1: The Profession of Faith
The Church	Lumen Gentium	Part 1: The Profession of Faith
Celebration	Sacrosanctum Concilium	Part 2: Celebration of the Christian Mystery Part 4: Prayer
Life in Christ	Gaudium et Spes	Part 3: Life in Christ

The table below is included because it expands each area into a curriculum overview and offers the context of Catholic primary education within Catholic education from 3 to 19:

5.2 How do Vatican II and the Catechism relate to the Curriculum Directory ?

REVELATION
KNOWING AND LOVING GOD
The nature of Revelation: How do we know about God?
The nature of Revelation: God's gift of Himself
Faith: the response to God's self-Revelation
THE SCRIPTURES
Divine inspiration
How the Bible came to be
Sacred Scripture in the life of the Church
Understanding scripture
The shape of the Bible
CREATION
The creation of the world and our first parents
The fall from grace: original sin
THE TRINITY
The Revelation of Jesus about God
The Trinity
JESUS CHRIST, SON OF GOD
Jesus Christ, Son of God

¹² Religious Education Curriculum Directory for Catholic Schools and Colleges in England and Wales, 2012, Catholic Bishops' Conference of England and Wales, Department of Catholic Education and Formation, London

The promise of a Messiah and the promise of redemption fulfilled in Jesus
The Mystery of the Incarnation
Unique role of Mary, the Mother of God
Christ our Light: Redemption through the Paschal Mystery
Christ our Life: Jesus, Saviour
THE HOLY SPIRIT
The Holy Spirit
The Holy Spirit in the Church
THE CHURCH
WHAT IS THE CHURCH?
God's Plan
Name and images
ONE AND HOLY
Unity and diversity
Disunity: The Reformation
The Holiness of the Church and the Communion of Saints
Mary, Mother of God and the Church
The Church since Vatican II
CATHOLIC
Who belongs to the Catholic Church?
Communion
A hierarchical Church
APOSTOLIC
Apostolic
Pope and bishops
MISSION
Mission
Vocation to mission
Proclamation, dialogue and ecumenism
CELEBRATION
LITURGY
What is liturgy?
God's plan of blessing
SACRAMENTS
The Paschal Mystery and the sacramental nature of the Church
Who celebrates?
Signs and symbols
Liturgical Year
Seven sacraments
BAPTISM, CONFIRMATION, EUCHARIST
Sacraments of Christian initiation
Baptism
Confirmation
The Eucharist
What is this Sacrament called?
RECONCILIATION AND THE ANOINTING OF THE SICK
Sacrament of Healing

Reconciliation
Anointing of the sick
HOLY ORDERS AND MATRIMONY
Sacraments at the Service of Communion
Holy Orders
Marriage
PRAYER
What is prayer?
A universal call
Prayer in Judaism and other religions
LIFE IN CHRIST
THE DIGNITY OF THE HUMAN PERSON
Dignity of the human person made <i>in the image of God</i>
The desire for happiness
Beatitude
World religions / Judaism
The Church and other non-Christians
FREEDOM, RESPONSIBILITY AND CONSCIENCE
Freedom and responsibility
Conscience
Morality of human action
LAW, GRACE, SIN
The old law
The new law
The Magisterium
Grace
Virtues
Vice and sin
THE HUMAN COMMUNITY
Human vocation and society
Different types of justice
Human solidarity
LOVE OF GOD
The Decalogue
The First, Second and Third commandments: Love of God
LOVE OF NEIGHBOUR
Fourth to Tenth commandments
Call to family, community and participation
Respect for human life
Safeguarding peace
Social doctrine of the Church
Major themes of Catholic social teaching
Love of the poor
Living in truth
Purity of heart

5.3 What does the Curriculum Directory prescribe for Under-Fives?

The Curriculum Directory goes on to indicate what Under-Fives should acquire from Religious Education in a Catholic school:

Teachers should enable pupils to:
REVELATION
<ul style="list-style-type: none"> ○ Come to know that God loves each one always and at all times ○ Come to know Jesus is God the Father's Son ○ Experience and come to know that Jesus tells us about God his Father ○ Hear the stories of Christmas and Easter ○ Hear about the good news of Pentecost ○ Experience and become familiar with the Sign of the Cross
THE CHURCH
<ul style="list-style-type: none"> ○ Know that they are special within their family and community ○ Come to know that Mary is the Mother of Jesus ○ Experience that a church is a special place where God's people gather to pray ○ Begin to hear about God's wonderful world
CELEBRATION
<ul style="list-style-type: none"> ○ Come to appreciate their friendship with Jesus through Baptism ○ Come to know that Jesus helps us to choose what is good ○ Come to know that Sunday is a special day for the church family who come together to celebrate ○ Experience and recognise that prayer is talking and listening to God ○ Experience praying with others in celebration ○ Experience liturgical celebration in a variety of settings ○ Join in prayers and hymns
LIFE IN CHRIST
<ul style="list-style-type: none"> ○ Respect each other and respect adults ○ Learn to take responsibility for choices and actions ○ Learn to say sorry ○ Form – and experience – good relationships with peers and adults in the school community ○ Experience ways in which a Christian family and parish share and celebrate life and care for one another

5.4 What does the Curriculum Directory prescribe for Key Stage 1?

For pupils at Key Stage 1, the Directory identifies the following content:

Teaching should enable pupils to develop knowledge and understanding in order to be able to retell, recognise, describe, talk and ask questions about:
REVELATION
<ul style="list-style-type: none"> ○ The sign of the cross ○ The beauty, detail and order in creation ○ Scriptural praise of God in creation and the story of creation as God's work ○ Their gifts and growth, including the senses ○ Scriptural imagery which speaks of God ○ Stories of significant people in the Old Testament and the New Testament ○ The main events, characters and places in the life of Jesus: Nativity, Palm Sunday, the Last Supper, Good Friday and Easter Sunday ○ The story of the coming of the Holy Spirit at Pentecost
THE CHURCH
<ul style="list-style-type: none"> ○ Relationships they have in the family at school, in the parish, in the neighbourhood and across the world ○ Ways of belonging to the community ○ The <i>Church</i> as the <i>People of God</i> made one by Jesus and sharing love and life

- Roles in the communities to which they belong
- The role of Mary and her *yes* to God's Word
- God's call to key figures in the history of the People of God, past and present, including saints / founders
- The Church as a *House of God* where God's people gather with Jesus
- The church buildings and furnishings and how people show respect and reverence in church
- The way Jesus proclaimed the Good News in what he did and said
- The way Jesus gathered and formed a community of disciples and the life they shared
- How people who heard the Good News of Jesus began to share a way of life
- Opportunities today to live and share life following the example of Jesus
- The Jewish faith

CELEBRATION

- The place and value of celebrations in family, school and parish
- The Church's celebration of Sunday as a special day
- Some ways in which the Church celebrates the seasons of the liturgical year
- Celebrations in the life of Jesus
- Signs and symbols used by the Church
- Ways in which Jesus invited men and women to friendship and discipleship
- The main rites and symbols of Baptism and Confirmation
- The story of the Last Supper
- The main aspects of the Eucharistic celebration and prayers used at the Eucharist
- The need to say sorry and ask forgiveness
- The Good News of God's love and forgiveness in the Old Testament, in the New Testament and in the prayers of the Mass
- Gospel accounts of how Jesus gave individuals the chance to change
- Ways in which Jesus showed love and care
- The role of a priest in the love and service of God's family
- Prayers from scripture and tradition
- Jesus' prayer to his Father
- Ways in which people pray in church
- Celebrations of the Jewish faith and other religions

LIFE IN CHRIST

- Relationships of love received and given
- Their human qualities and gifts and those of others
- Self-esteem and respect for others
- Ways in which Jesus showed love and respect for others
- Ways in which they are free to choose
- Taking responsibility for themselves and others
- Scripture passages which illustrate freedom and responsibility in the choices people make
- The Holy Spirit as the helper Jesus promised his Church
- The love shown to them and how to show love to others
- Responses that are not loving and failure to show love and care
- Scripture passages which reveal God's love
- Jesus' commandment – *Love one another as I have loved you*
- Signs of God's care and blessings: in creation, in scripture; in human life
- Similarity, equality and difference
- Scripture passages which express joy and trust in God's love
- The words of Jesus which speak of his Father's love
- Jesus' call to – *love your neighbour as yourself*
- The way that people of the Jewish faith and other religions live their lives

5.5 What does the Curriculum Directory prescribe for Key Stage 2?

For pupils at Key Stage 2, the Directory identifies the following content:

Teaching should enable pupils to develop knowledge and understanding in order to be able to give reasons, show comprehension, make links, engage and respond to:
REVELATION
<ul style="list-style-type: none">○ How Jesus spoke of God his Father and the Holy Spirit○ Responses to creation in prayer, art and music○ Care for – and the misuse of – God’s creation○ How Jesus called people to follow him○ Ways in which people can hear and respond to God’s call today○ Key imagery that speaks of God in the Old Testament and the gospels○ The Bible○ The gospel accounts of key events in the life of Jesus; nativity, presentation, finding him in the Temple, baptism, temptations, passion and death○ Resurrection and ascension○ The gospel accounts of Jesus’ public ministry and teaching○ The gospel accounts of how the lives of men and women were changed by encountering Jesus○ The gospel accounts of the coming of the Holy Spirit at Pentecost and the transformation of the disciples
THE CHURCH
<ul style="list-style-type: none">○ Key images of the Church used in scripture and tradition – and the implications for community life○ God’s call to individuals and their different responses○ The role of Mary as Mother of Jesus, as the first disciple and as the Mother of the Church○ The gifts of the Holy Spirit which are given to individuals and groups for the service of the whole community○ The cost of discipleship○ Ways of taking part in the life and worship of the parish, the diocese and the universal Church○ The life of the Church in other parts of the world○ The ways Jesus proclaimed Good News to everyone he met and the range of responses○ The life and growth of the first Christian communities○ The teaching role of the apostles○ How the local church is good news for people and how everyone can have a part in it○ How the school community has opportunities to be good news for others○ The writings and holy people of the Jewish faith and other religions
CELEBRATION
<ul style="list-style-type: none">○ Celebrations which mark significant events in people’s lives○ The Church’s celebrations of significant events in the life of Jesus○ Sunday as a significant day in the life of the local Church○ Elements of sacramental celebrations○ Community prayer○ Signs and symbols and their significance in liturgy○ Words and images Jesus used to express communion○ Some ways people enter into the communion of the Church○ The rites of Baptism and Confirmation and the response they invite○ The structure of the Eucharist○ The significance of the Church’s names for the Sacrament of the Mass – Eucharist, Lord’s Supper, Breaking of Bread○ Jesus’ attitudes to sinners and his teaching about sorrow and forgiveness

- Their freedom to choose and responsibility to choose what is good
- The practice of examination of conscience and its significance for Christian living
- The rite of Reconciliation and its significance
- The Sacrament of the Sick
- Ways in which love and commitment are important in human life
- The sacraments of Holy Orders and Matrimony and their significance
- Prayer in the life of Jesus
- The prayer Jesus taught his friends – the *Our Father* and its significance
- A range of formal and informal prayers
- Celebrations of the Jewish faith and other religions and appreciation of the place of prayer in these traditions

LIFE IN CHRIST

- The joy and challenge of the giving and receiving in relationships
- Human gifts and qualities and the physical world as gifts and signs of God's love
- How such gifts may be used, neglected or abused
- The gospel message that Jesus brings fullness of life for all people; the Beatitudes
- The joys and challenges that freedom and responsibility bring
- Conscience as a gift to be developed through the practice of examination of that conscience
- Accounts in scripture of God's invitations – and the range of responses
- The motives and emotions that influence choices
- Gospel accounts which show the love and complete self-giving of Jesus
- The suffering, death and resurrection of Jesus as a sign of love, sacrifice and source of new life
- Sin as a failure to love – and the love and mercy of God which call people to sorrow and forgiveness
- The diversity and richness of creation
- The value and challenge of differences between individuals and peoples
- The values of sharing, showing respect and care for others
- Community values and the life of other cultures and other religious communities
- How the love of God is shown in obedience to God's commandments
- Sunday as the Lord's Day
- Ways that love of neighbour can be shown at home, at church, locally and globally
- The Christian values which inform love of neighbour and oneself
- Ways in which care for others is important for the Jewish faith and other religions

5.6 How is the content arranged into attainment targets and strands?

The Bishops' Conference Curriculum Directory arranges the above content into attainment targets and strands. The first attainment target – AT1 – is entitled *Learning about Religion*; the second attainment target – AT2 – is entitled *Learning from Religion*.

AT 1 LEARNING ABOUT RELIGION	
STRAND i) Knowledge and understanding of beliefs, teachings and sources	Pupils learn about what people believe, about the faith they hold and how faith helps them to make sense of the world. They learn about the teachings of different religious traditions and the answers those traditions give to questions of meaning and purpose. They also learn about the sources that different traditions use to guide them in their understanding of faith, belief and practice. They learn how to engage critically with source material.
STRAND ii) Knowledge and understanding	Pupils study ways in which the faith is celebrated; different forms of celebration at different times and for different

of celebration and ritual	traditions. They explore different liturgies (the public worship of the Church) and different rituals (such as festivals of a different tradition) and the place of actions, words and symbols within them. They learn about the significance of these celebrations for believers and study the way in which the spiritual life can be analysed and expressed.
STRAND iii) Knowledge and understanding of social and moral practices and way of life	Pupils learn about how behaviour is influenced by what people believe, whether those beliefs reflect religious affiliation or secular lifestyles. They explore the ways in which Catholics and Christians interact with the world. They learn about ways in which religious belief shapes their lives and, in particular, their view of society and the world. They learn to understand the religious and moral basis for different belief systems.
AT 2 LEARNING FROM RELIGION	
STRAND i) Reflection on meaning: engagement with own and others' beliefs and values	Pupils reflect on beliefs and values. They are increasingly able to structure and articulate their thoughts. They come to understand and empathise with others' views, beliefs and values. They develop the ability to engage critically with their own and others' religious beliefs and world views.
STRAND ii) Reflection on meaning: engagement with questions of meaning and purpose	Pupils confront the difficult questions. They think critically about meaning and purpose and the ways in which people of different faiths – and none – have struggled with such questions. They explore evidence and arguments used by people of different faiths to justify their beliefs.

5.7 How does the school organise the content for teaching and learning?

Teachers at St. Pancras arrange this Directory content in accordance with the New Curriculum Plan for Primary Schools, as set out by the Diocese of East Anglia, and through The Way, The Truth and the Life, a comprehensive programme for primary pupils already referred to under ***Sacramental preparation***. This core scheme is supplemented by elements of the *Come and See* programme. The Way, The Truth and the Life syllabus is presented in outline in the table below:

	AUTUMN 1	AUTUMN 2	SPRING 1	SPRING 2	SUMMER 1	SUMMER 2
EYFS	F1. God's World	F2. God's Family	F3. Getting to know Jesus	F4. Sorrow and joy	F5. New life	F6. Church
YEAR 1	KS1.1.1 God's great plan	KS1.1.2 Mary, Mother of God	KS1.1.3 Families and celebrations	KS1.1.4 Following Jesus	KS1.1.5 Resurrection	KS1.1.6 Miracles
YEAR 2	KS1.2.1 Chosen people	KS1.2.2 Mysteries	KS1.2.3 The Good News	KS1.2.4 The Mass	KS1.2.5 Eastertide	KS1.2.6 Birth of the Church
YEAR 3	KS2.3.1 The Christian Church	KS2.3.2 Mary, our Mother	KS2.3.3 Called to change	KS2.3.4 Eucharist	KS2.3.5 Celebrating	KS2.3.6 Being a Christian
YEAR 4	KS2.4.1 The Bible	KS2.4.2 Trust in God	KS2.4.3 Jesus the Teacher	KS2.4.4 Jesus the Saviour	KS2.4.5 The mission of the Church	KS2.4.6 Belonging to the Church
YEAR 5	KS2.5.1 Creation	KS2.5.2 God's Covenants	KS2.5.3 Inspirational people	KS2.5.4 Reconciliation	KS2.5.5 Life in the risen Jesus	KS2.5.6 Other faiths
YEAR 6	KS2.6.1 The Kingdom of God	KS2.6.2 Justice	KS2.6.3 Jesus the Bread of Life	KS2.6.4 Jesus the Son of God	KS2.6.5 The work of the Apostles	KS2.6.6 Called to serve

5.8 What content does the Curriculum Directory suggest for P Scales in R. E.?

The Curriculum Directory provides P Scales for use with pupils who are not yet able to attain Level 1.

These differentiated performance criteria provide a chart of progression in Religious Education for pupils with special educational needs or with a range of learning disabilities and difficulties (LDD) who are working below and perhaps towards Level 1 of attainment targets 1 and 2.

AT 1 (i) Knowledge and understanding of beliefs, teaching and sources	AT 2 (i) Reflection on meaning: engagement with own and others' beliefs and values
Pupils recognise stories	Pupils show enjoyment
Pupils listen to stories	Pupils express feelings
Pupils follow stories	Pupils respond to others
Pupils listen with interest	Pupils engage in activity with others
Pupils begin to understand that stories have meaning	Pupils communicate feelings with others
Pupils use words, signs and symbols to retell	Pupils respond co-operatively with partners
AT 1 (ii) Knowledge and understanding of celebration and ritual	Pupils understand that others are different
Pupils join in by ritual response	AT 2 (ii) Reflection on meaning: engagement with questions of meaning and purpose
Pupils know that buildings have functions	Pupils engage in activity with others
Pupils make personal contributions to celebrations	Pupils communicate their own ideas
Pupils carry out ritualised actions	Pupils communicate their own feelings
Pupils use correct words, signs and symbols	Pupils communicate life events related to religion
AT 1 (iii) Knowledge and understanding of social and moral practices and way of life	Pupils watch the involvement of others with interest
Pupils understand commands	Pupils make purposeful relationships with others
Pupils engage co-operatively	Reflection and contemplation
Pupils evaluate actions and behaviour	Pupils appreciate quiet and stillness
Pupils show sympathy for others	Pupils engage in short periods of quiet individual reflection
Pupils respect others' needs	Pupils reflect upon their own emotions
Pupils are aware of their own influence	
Pupils link stories to moral meaning	
Pupils understand right / wrong; good / bad	

Widespread use of the senses is an important means of imparting and receiving information and of drawing out intuitive responses. If one of the senses is impaired it is important to adapt teaching and learning accordingly with increased emphasis on the other sensory experiences. One must also bear in mind that silence has a powerful aura of its own and should be seen as a positive element, possibly assisting in enabling the pupil to make the leap from human experience to the mystery of God.

5.9 How is the curriculum enhanced by school visits?

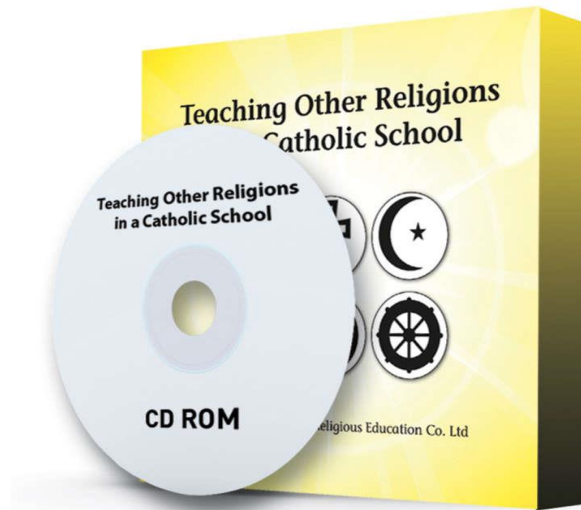
A programme of annual school visits enhances pupils' experience of their faith:

YEAR 1	St. Mary Magdalen Parish Church, Ipswich
YEAR 2	The Cathedral of St. John the Baptist, Norwich
YEAR 3	The Shrine of Our Lady at Walsingham
YEAR 4	The Shrine of Our Lady at Walsingham
YEAR 5	The Carmelite Monastery at Quidenham / The Orthodox Community at Tiptree (<i>other faiths</i>)

YEAR 6	Clare Priory
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5.10 How does the school approach the teaching and learning of other faiths?

The Way, The Truth and the Life programme includes useful advice on approaches teachers can take when teaching about other religions.



6 The content of the school's Relationships Education programme?

In this section we set out the guiding principles and main content of each of the six modules set out in the previous section:

6.1 What are the overriding principles of the Relationships programme?

KEY (OVERRIDING) PRINCIPLES	
<ul style="list-style-type: none"> ○ Parents are children's first and principal educators ○ Teaching must be age-appropriate, positive, prudent, accurate and sensitive ○ Explanations should incorporate morality and should not be value-free ○ Relationships Education should always distinguish the sinner from the sin (treating those who struggle to live up to the Christian ideals with true mercy and compassion, without being judgmental. This is the example Christ has given us in the Gospels, such as when he condemned adultery but treated mercifully the woman caught in adultery who humbly acknowledged her sin and repented) ○ Each child's formation must be tailored to individual needs (Pupils and young people will have different maturation rates and different levels of sexual awareness. The pressures on them, from society and the media, often subliminal, cannot be underestimated. The school must be ready to accompany them on their journey to adulthood, modelling for them and enabling them to become capable of right and proper relationships) ○ Objectively, the content of taught material should not offend against modesty; subjectively, the content of taught material should not offend against privacy. ○ Teaching must acknowledge and respect the presence in our schools of other faith traditions and their teaching on sexuality 	

6.2 How is the content organised into modules?

MODULE	PRINCIPLES Drawn from the Religious education programme	MAIN CONTENT Drawn from SRE components in non-statutory PSHE and Citizenship guidance and the statutory orders for National Curriculum science expressed as Milestones
A unique creation	Every child is unique and so the aim is to form each person in love, body, mind and spirit Teaching should reflect an approach to human life which promotes its God-given dignity, goodness and sanctity, its joy and wonder and seeks to awaken pupils to their most creative possibilities so that gifts and talents can be placed at the service of God and the community	Respecting self Personal history Personal strengths and weaknesses Personal likes and dislikes Respecting similarities and differences between self and others Personal aspirations A balanced lifestyle
Living with others	Teaching should seek to provide for each pupil a framework for relationships anchored in the principles which flow from the Gospel and the practice of the virtues: faith, hope, love, prudence, justice, fortitude, temperance and chastity; and the fruits of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty and self-control – and which rejects abuse and exploitation The two commandments of love: <i>You shall love the Lord your God with all your heart, with all your soul and with all your mind</i> <i>You shall love your neighbour as yourself</i>	Taking turns Respecting others; equality and diversity in people How to develop and sustain healthy relationships within a range of social/cultural contexts How to recognise and manage emotions within relationships How to resolve relationship

	(Matthew 22: 37)	<p>problems</p> <p>How to recognise risky or negative relationships</p> <p>Rights and responsibilities</p> <p>Law, freedom and protection</p> <p>The nature and consequences of discrimination and prejudice</p> <p>How to manage change, including transition, loss and bereavement</p> <p>The meaning of community</p>
Marriage and family	<p>Marriage is a sacrament</p> <p>Marriage has a central place in God's Plan and in the order of creation</p> <p>A man and woman joined together in marriage become one flesh</p> <p>Marriage is a covenant –a bond established by God himself</p> <p>(<i>Authentic married love is caught up into divine love - Catechism</i>)</p> <p>Marriage finds its crowning glory in procreation and education</p> <p>Marriage is the place for the sexual expression of loving intimacy which is open to life</p> <p>Marriage is the cornerstone of the Christian family – the Christian home</p> <p>There should always be pastoral sensitivity for the cultural, personal and family circumstances of the children while maintaining the integrity of Catholic belief and teaching.</p>	<p>Marriage as a total and lasting commitment before God</p> <p>Marriage as self-giving</p> <p>Marriage at the heart of the loving, stable home</p> <p>Marriage as an intimate expression of love</p> <p>Marriage as the natural context for having and bringing up children</p>
Taking care and making choices	<p>Every person is special to – and loved by – God</p> <p>People who love us take care of us – but, as we get older, we take greater responsibility for looking after ourselves and others</p> <p>With the freedom to make choices comes the responsibility to make good choices (which are rooted in the example of Christ)</p> <p>There are many influences and pressures which can cause a person to make wrong choices, for which that person is responsible</p> <p>Teaching should seek to develop a properly formed conscience to make right judgements</p> <p>Pupils should have time to reflect on what they are taught, with opportunities to ask questions and articulate their thoughts and anxieties in a context of respect and trust</p>	<p>I know that to be healthy humans need to exercise, keep clean and eat the right kinds and amounts of food (SC Y2.26)</p> <p>I know that animals and humans need the right kinds and amounts of nutrients (SC Y3.35)</p> <p>I explain how diet, exercise, drugs and lifestyle impact on the human body (SC Y6.89)</p> <p>What is meant by a healthy lifestyle</p> <p>How to maintain – and manage the risks to – physical, mental, spiritual and emotional health and wellbeing (including family, peer and media risks)</p> <p>Ways of keeping physically and emotionally safe</p> <p>The interrelatedness of independence, freedom and responsibility</p> <p>How to make informed choices about health and wellbeing, including recognition of risky, negative or unhealthy relationships</p> <p>Understanding different influences on health and wellbeing</p> <p>Secrets and confidences</p> <p>Habits and addictions</p>
Body matters	<p>There should be an emphasis on the whole person</p> <p>There should be an emphasis on dialogue and discussion, whilst recognising the normative status of the Church's teaching</p> <p>Pupils should have time to reflect on what they are taught, with opportunities to ask questions and articulate their thoughts and anxieties in a context of respect and trust</p> <p><i>Teachers should be open and sensitive to the advisability of grouping pupils by gender so that they have a teacher of the same sex</i></p>	<p>I know parts of the human body (SC Y1.7)</p> <p>I know what the senses are (SC Y1.8)</p> <p>I know that some animals and all humans have a skeleton and muscles for support, protection and movement (SC Y3.36)</p> <p>I know how humans develop to old age (SC Y5.71)</p> <p>How to maintain good personal hygiene</p>

		<p>How to manage change, including puberty</p> <p>People's right to protect their bodies</p>
Procreation	<p>Sexuality is a gift from God and essential to personal identity</p> <p>Sexual intimacy is for the purpose of love and new life within marriage</p> <p>Teaching should impart gradual and positive education in sex to enable children to have accurate, formative information which they understand</p> <p>The gift of childhood should be protected (Children should not be coerced into exposure to content for which may be overly explicit or premature)</p> <p>Chastity should be promoted as an underlying theme, presented positively, not as repression but as a spiritual energy - 'grace' and 'virtue'</p> <p>Pupils should have time to reflect on what they are taught, with opportunities to ask questions and articulate their thoughts and anxieties in a context of respect and trust</p> <p><i>Teachers should be open and sensitive to the advisability of grouping pupils by gender so that they have a teacher of the same sex</i></p>	<p>I know that adult animals have young animals (SC. Y2.24)</p> <p>I know how some plants and animals reproduce (SC Y5.70)</p> <p>How love relationships can change and grow</p> <p>How people express love for one another</p> <p>How humans reproduce</p>
<p>NOTE:</p> <p>Alternative views about sex outside of marriage, about contraception, homosexual acts, IVF etc. should not be presented as neutral or value-free but always in relation to the Church's teaching on marriage and loving relationships. At the same time, teaching should be sensitive to the often complex family and relational situations within which our children live. Given that many of our young come from homes with a range of family structures, care needs to be taken to ensure that teaching is taught in the context of God's unconditional love, with mercy and compassion, so that pupils and parents feel supported and not judged or excluded because their family for some reason does not constitute the ideal.</p>		

7 The content of the school's prayer programme

a. What prayers does the school expect children to learn and know?

The content of the school's prayer programme for pupils is set out below:

<p><u>The Sign of the Cross (YR)</u></p> <p>In the name of the Father, and of the Son, and of the Holy Spirit.</p> <p>Amen</p>	<p><u>The Lord's Prayer (Y1)</u></p> <p>Our Father, who art in Heaven Hallowed be thy name Thy kingdom come; thy will be done On earth as it is in Heaven Give us this day our daily bread And forgive us our trespasses As we forgive those who trespass against us And lead us not into temptation But deliver us from evil</p> <p>Amen</p>
<p><u>Morning prayer (YR)</u></p> <p>O, my God, you love me You are with me night and day I want to love you always In all I do and say I'll try to please you, Father Bless me through the day</p> <p>Amen</p>	<p><u>The Hail Mary (Y1)</u></p> <p>Hail Mary, full of grace The Lord is with thee Blessed art thou among women And blessed is the fruit of thy womb, Jesus Holy Mary, Mother of God Pray for us sinners, now and at the hour of our death</p> <p>Amen</p>
<p><u>Grace before lunch (YR)</u></p> <p>Bless us O God as we sit together Bless the food we eat today Bless the hands that made and served the food Bless us</p> <p>Amen</p>	<p><u>The Glory Be (Y1)</u></p> <p>Glory be to the Father, and to the Son, and to the Holy Spirit As it was in the beginning, is now and ever shall be World without end</p> <p>Amen</p>
<p><u>Afternoon prayer (YR)</u></p> <p>God our Father, I have come to say Thank you for your love today Thank you for my family And all the friends you give to me Guard me in the dark of night And in the morning send your light</p> <p>Amen</p>	<p><u>Grace after lunch (Y1)</u></p> <p>Thank you, God, for the food we have eaten Thank you, God, for all our friends Thank you, God, for everything</p> <p>Amen</p>

<p><u>Prayer to my Guardian Angel (Y2)</u></p> <p>Angel of God My guardian dear God's love for me Has sent you here</p> <p>Ever this day Be at my side God's love for me To guard and guide</p> <p>Amen</p>	<p><u>Act of Contrition (Y3)</u></p> <p>O, my God Because you are so good I am very sorry that I have sinned against you And, by the help of your grace, I shall try not to sin again</p> <p>Amen</p>
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<p><u>Eternal Rest (Y2)</u></p> <p>Eternal rest grant unto them, O Lord and let perpetual light shine upon them May they rest in peace</p> <p>Amen</p>	<p><u>Prayer to St. Pancras (Y4)</u></p> <p>O glorious St. Pancras, I beg thee to obtain for me all the graces that I need, but especially health and work, so that I may appear before thee to thank God for the favours I have received through your powerful intercession</p> <p>Amen</p>
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<p><u>The Joyful Mysteries (Y3)</u></p> <p>1st Joyful Mystery: The Anunciation of the Lord to Mary 2nd Joyful Mystery: The Visitation of Mary to Elizabeth 3rd Joyful Mystery: The Nativity of Our Lord Jesus Christ 4th Joyful Mystery: The Presentation of Our Lord 5th Joyful Mystery: Finding Jesus in the Temple aged 12</p>
<p><u>Alternative Morning Prayer (Y2)</u></p> <p>Heavenly Father As we begin this new day We ask you to send your Holy Spirit into our lives</p> <p>CHILD 1: Open our ears To hear what you are saying to us In the things that happen to us And in the people we meet</p> <p>CHILD 2: Open our eyes To see the needs of those around us</p> <p>CHILD 3: Open our hands To do our work well And to help when help is needed</p> <p>CHILD 4: Open our lips To tell others of the good news of Jesus To bring comfort, happiness and laughter</p>

To other people

CHILD 5: Open our minds
To discover new things about you and the world

CHILD 6: Open our hearts
To love you and everyone we meet today
As Jesus loves us

Glory be to the Father . . .

I Confess (Y3)

I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God

Amen

Make Me an Instrument of your Peace (Y4)

Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life.

Amen
(St. Francis of Assisi)

The Luminous Mysteries (Y4)

- 1st Luminous Mystery: The Baptism of the Lord
2nd Luminous Mystery: The Wedding Feast at Cana
3rd Luminous Mystery: The Proclamation of the Kingdom
4th Luminous Mystery: The Transfiguration
5th Luminous Mystery: The Institution of the Eucharist

Hail Holy Queen (Y5)

Hail, holy Queen, Mother of mercy, hail, our life, our sweetness and our hope.
To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O merciful, O loving, O sweet Virgin Mary!

The Angelus (Y5)

V. The Angel of the Lord declared unto Mary,
R. And she conceived of the Holy Spirit.
Hail Mary, etc...
V. Behold the handmaid of the Lord.
R. Be it done unto me according to Your Word.
Hail Mary, etc...
V. And the Word was made flesh,
R. And dwelt among us.
Hail Mary, etc...
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

The Sorrowful Mysteries (Y5)

- 1st Sorrowful Mystery: The agony in the garden

2nd Sorrowful Mystery: The scourging at the pillar
 3rd Sorrowful Mystery: The crowning with thorns
 4th Sorrowful Mystery: The carrying of the cross
 5th Sorrowful Mystery: The crucifixion

The Apostles Creed (Y6)

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, is seated at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

Amen

Let Nothing Disturb You (Y6)

Let nothing disturb you
 Let nothing frighten you
 All things are passing
 God only is changeless
 Patience gains all things
 Who has God wants nothing
 God alone suffices

Amen

(St. Teresa of Avila)

The Glorious Mysteries (Y6)

1st Glorious Mystery: The Resurrection of Jesus Christ
 2nd Glorious Mystery: The Ascension of Jesus to Heaven
 3rd Glorious Mystery: The descent of the Holy Ghost
 4th Glorious Mystery: The Assumption of Mary into Heaven
 5th Glorious Mystery: Mary is crowned as Queen of Heaven and Earth

During Our Lady's months of October and May children throughout the school are invited to breaktime Rosary gatherings.

7.2 Are there prayers for the school's adults?

This is the prayer staff say together before professional meetings:

Dear Lord, bless this meeting
 Let us meet in friendship
 Debate with sincerity
 Argue honestly
 Disagree with civility
 Part without enmity
 And at all times
 Let our thinking have precedence over our words
 So that
 Through your loving son, Jesus Christ
 Your divine providence may be our inheritance
 We ask this through the same Jesus Christ, Our Lord
 Amen

Our parents' prayer is a permanent feature of our school newsletter:

Most Loving Father, the example of parenthood
 Teach me what to give and what to withhold
 Show me when to reprove and when to praise

Make me gentle and considerate, yet firm and watchful
 Keep me from weak indulgence, or from great severity
 Give me the courage to be disliked sometimes by my children
 when I must do necessary things which are displeasing in their eyes
 Give me the imagination to enter into their world
 in order to understand and guide them
 Give me all the virtues I need to lead them by word and example
 on the path of righteousness.
 Amen.

7.3 What catechetical formulas are pupils expected to learn and know?

“Religious Education will introduce those formulas which help pupils’ understanding of Catholic belief – a common language that all may use and a form of ‘memory’ which the people of the Church share. Such formulas include biblical texts, liturgy, the creed, traditional prayers and devotions, hymns etc.”¹³

It is policy at St. Pancras to teach pupils the following catechetical formulas, mainly through the assembly programme:

The Decalogue

- 1 I am the Lord your God: you shall not have strange Gods before me
- 2 You shall not take the name of the Lord your God in vain
- 3 Remember to keep holy the Lord’s day
- 4 Honour your father and your mother
- 5 You shall not kill
- 6 You shall not commit adultery
- 7 You shall not steal
- 8 You shall not bear false witness against your neighbour
- 9 You shall not covet your neighbour’s wife
- 10 You shall not covet your neighbour’s goods

The two commandments of love (Mt 22:37)

- 1 You shall love the Lord your God with all your heart, with all your soul and with all your mind
- 2 You shall love your neighbour as yourself

The Golden Rule (Mt 7:12 / Lk 6:31)

Do to others as you would have them do to you

The Beatitudes (Mt 5:3-12 / cf Lk 6:20-22)

Blessed are the poor in spirit, for theirs is the kingdom of heaven
 Blessed are they who mourn, for they will be comforted
 Blessed are the meek, for they will inherit the earth
 Blessed are they who hunger and thirst for righteousness, for they will be satisfied

¹³ Religious Education Curriculum Directory for Catholic Schools and Colleges in England and Wales, 2012, Catholic Bishops’ Conference of England and Wales, Department of Catholic Education and Formation, London

Blessed are the merciful, for they will be shown mercy
Blessed are the pure of heart, for they will see God
Blessed are the peacemakers, for they will be called children of God
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven
Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account
Rejoice and be glad, for your reward will be great in heaven

The three theological virtues (1 Cor 13:13)

- 1 Faith
- 2 Hope
- 3 Charity

The four cardinal virtues (1805)

- 1 Prudence
- 2 Justice
- 3 Fortitude
- 4 Temperance

The seven gifts of the Holy Spirit (Isa 11:2-3)

- 1 Wisdom
- 2 Understanding
- 3 Counsel
- 4 Fortitude
- 5 Knowledge
- 6 Piety
- 7 Fear of the Lord

The twelve fruits of the Holy Spirit (1832)

- 1 Charity
- 2 Joy
- 3 Peace
- 4 Patience
- 5 Kindness
- 6 Goodness
- 7 Generosity
- 8 Gentleness
- 9 Faithfulness
- 10 Modesty
- 11 Self-control
- 12 Chastity

The five precepts of the Church (2041ff)

- 1 You shall attend Mass on Sundays and on holy days of obligation and remain free from work or activity that could impede the sanctification of such days
- 2 You shall confess your sins at least once a year
- 3 You shall receive the sacrament of the Eucharist at least during the Easter season

- 4 You shall observe the days of fasting and abstinence established by the Church
- 5 You shall help to provide for the needs of the Church

The seven corporal works of mercy (2447)

- 1 Feed the hungry
- 2 Give drink to the thirsty
- 3 Clothe the naked
- 4 Shelter the homeless
- 5 Visit the sick
- 6 Visit the imprisoned
- 7 Bury the dead

The seven spiritual works of mercy (2447)

- 1 Counsel the doubtful
- 2 Instruct the ignorant
- 3 Admonish sinners
- 4 Comfort the afflicted
- 5 Forgive offences
- 6 Bear wrongs patiently
- 7 Pray for the living and the dead

The seven capital sins (1866)

- 1 Pride
- 2 Covetousness
- 3 Lust
- 4 Anger
- 5 Gluttony
- 6 Envy
- 7 Sloth

The four last things (1020-1041)

- 1 Death
- 2 Judgement
- 3 Hell
- 4 Heaven

8 The content of the school's collective worship

8.1 What is at the heart of religious experience at this school?

"Prayer, reflection, worship and liturgical celebration are central to the Catholic tradition. It is of prime importance, however, that sound educational and pastoral principles determine the ways in which these are experienced. It is not sufficient to provide opportunities for such experiences; it is the task of the school, while always acknowledging the freedom of the individual pupil, to promote and develop within its overall curriculum an appreciation of prayer, worship and liturgy. This should be a gradual process which takes account of the ages and stages of personal, social, spiritual and religious development of pupils."

*"For prayer, worship and liturgy to be real educational experiences, pupils should participate fully in their preparation, action and evaluation."*¹⁴

The content of our Collective Worship programme centres on the Mass and Liturgy. We include a definitive list of the music (hymns and refrains) we use.

Mass

Those of our pupils who attend Mass in accordance with their Sunday obligation mainly do so at the parish churches of St. Mary Magdalen, Ipswich, St. Pancras, Ipswich, St. Mary's, Ipswich and Our Lady's, Stowmarket. When at school, all pupils attend Mass in the school hall – or in the Mission Room – or at St. Mary Magdalen Church. From time to time, individuals representing the school – or classes on visits – may attend Mass at the Cathedral of St. John the Baptist, Norwich, or at the Shrine of Our Lady at Walsingham.

The *quality* of the Mass, as a faith celebration for children, is enhanced by use of the Lectionary for Masses with Children, a commitment to pupils' active participation in the Liturgy of the Word, in the bidding prayers, in the offertory and in the singing. There is a concerted effort to ensure that as many pupils actively participate as possible – and that those who read do so with presence and clear diction.

The school encourages pupils who attend Mass regularly to become altar servers so that Father Russell Frost can be served – to a high standard – both in masses at school and at church.

Children are taught Mass responses through the Assembly programme. They are expected to respond fully – with confidence – and are also expected to sit, kneel and stand at the correct moments in church. The school community always stands for the Lord's Prayer.

Here is the Order of Mass:

THE INTRODUCTORY RITES

Entrance
Greeting
Penitential Act
The Kyrie
The Gloria
The Collect

THE LITURGY OF THE WORD

First Reading
Psalm

¹⁴ Evaluating the Distinctive Nature of a Catholic School, Revised 1999, Catholic Education Service, London

Second Reading
 Alleluia
 Gospel
 Alleluia
 The Homily
 The Creed
 The Prayers of the Faithful (Bidding Prayers)
 THE LITURGY OF THE EUCHARIST
 The Offertory
 The Eucharistic Prayer (including The Sanctus and The Mystery of Faith)
 THE COMMUNION RITE
 The Lord's Prayer
 The Lamb of God (Breaking of the Bread)
 Invitation to Communion
 Communion
 THE CONCLUDING RITES
 The Blessing
 The Dismissal

8.2 What guidance is there for staff organising Mass?

To ensure that there is efficient and effective communication between Father Russell Frost and school staff preparing for Mass, the school has adopted the below proforma:

MASS FOR . . .	
YEAR . . . / Date:	
ENTRANCE HYMN:	
PENITENTIAL RITE:	
GLORIA:	
FIRST READING:	
RESPONSORIAL PSALM:	
ALLELUIA:	
GOSPEL ACCLAMATION:	
THE CREED:	
BIDDING PRAYERS:	
OFFERTORY:	
OFFERTORY HYMN:	
SANCTUS:	
MEMORIAL ACCLAMATION:	
GREAT AMEN	
SIGN OF PEACE	
LAMB OF GOD	
COMMUNION HYMN:	
RECESSIONAL HYMN:	

ADVICE FOR STAFF ON PREPARING FOR MASS:

ENTRANCE HYMN:

This can be a hymn that reflects the liturgical season, the readings of the day, the current R. E. module or another relevant theme. It could be a hymn chosen by the children.

THE PENITENTIAL RITE:

This could include the *I confess* . . . or simply The Kyrie.

THE GLORIA:

This can be said or sung (but not during Advent or Lent)

FIRST READING:

Father Russell usually suggests a suitable reading from the Bible. Children can read it.

THE (RESPONSORIAL) PSALM:

This can be said (by children) or sung.

THE ALLELUIA / GOSPEL ACCLAMATION:

The Alleluia is normally sung – before and after the Gospel Acclamation – (but not during Lent) – and the Gospel Acclamation (Verse before the Gospel) is said.

THE GOSPEL:

This is always read by the priest.

THE CREED:

This is not usually included in a children's Mass – but it can be.

BIDDING PRAYERS (PRAYERS OF THE FAITHFUL)

NOTE: Bidding prayers are a form of prayer not addressed directly to God. They are a series of biddings to those who are present (the faithful), to pray for certain topics. They can be read by children.

We don't say: "Dear God, take care of those who have been wounded in war."

We say: "Let us pray for those wounded in war."

The structure:

Opening address by priest

Petition for the needs of the Church

Petition for the needs of the world

Petition for local or immediate needs

Petition for the sick, poor, lonely . . .

Asking Mary and the saints to join us in prayer – Hail Mary

Taking a moment or two in silent, private prayer

Closing address by priest

Each bidding prayer ends with an invitation for the faithful to respond:

Lord, in your mercy / **R. Hear our prayer**

or

Lord, hear us / **R. Lord, graciously hear us**

OFFERTORY:

The gifts of bread and wine can be brought to the altar by children. An offertory hymn is usually sung. It should be a suitable hymn centring on the gifts.

THE SANCTUS:

This is the Holy, Holy . . . It can be said or sung.

MEMORIAL ACCLAMATION:

When the priest raises the host (bread) and the cup (wine), we usually sing *Jesus has given his life for us*.

THE GREAT AMEN:

This can be said – or sung. We usually sing it.

THE SIGN OF PEACE:

Children are asked to briefly shake the hand of the two persons on either side of them, saying the words, *Peace be with you*.

THE LAMB OF GOD:

This can be said or sung.

COMMUNION:

Before the Year 3 cohort have made their First Communion, only pupils in Years 4, 5 and 6 go up to the priest. Those who are not baptised Catholics are invited to receive a blessing, indicating that this is what they wish by crossing the arms across the chest.

COMMUNION HYMN:

A suitable hymn can be sung.

RECESSIONAL HYMN:

A hymn that reinforces the theme of the mass - or, perhaps, a favourite hymn (provided that it accords with the liturgical season)

8.3 How are pupils taught about liturgy?

Liturgy

Pupils' liturgical experiences are not just drawn from the Mass itself or from moments in which they pray or sing. They are also nurtured and developed throughout the primary years by frequent and regular opportunities to plan, prepare and lead non-Eucharistic liturgical celebrations and services which enhance class identity in Christ, Religious Education lessons and assemblies.

We teach pupils the components of liturgy from Year 2, supported by the Lectio Divina approach. This - and their growing knowledge and understanding of their faith – gives them the language they need to think about liturgies of their own. Pupils learn that liturgies require some, or all of these elements:

Opening prayer / Liturgy of the Word / Proclaiming the Word / Responding to the Word / Intercession / Silence / Music / Environment / Closing prayer

They are taught that the general principles of liturgy are that it is:

- The source and summit of the Church's life and our lives
- The right and duty of all the baptised, both children and adults
- Action and symbol; it speaks to the whole person and it involves all the senses: sight, touch, sound, taste and smell
- Forms our habits because we are ritual people and learn through repetition and modelling
- A source of discovery of the riches of prayer, through word and gesture, silence and stillness
- Characterised by dignity, clarity, and simplicity

They are taught that its purpose is:

- The praise and worship of God
- To build up the members of Christ's body
- To strengthen us in preaching Christ

8.4 How does the school use the Lectio Divina approach?

Through the Lectio Divina approach, children build the capacity to understand the power of prayer and liturgy incrementally – and in step with their own individual faith journeys. Lectio is an unhurried process to which children bring a spirit of attention and faith with a willingness to be changed. They quieten body and mind to bring the whole person to a single focus. There are four elements in Lectio:

1. **Lectio**

Lectio is a repeated reading of the text. It helps the student to read deeply by listening interiorly to all levels of meaning. This happens through the silence developed by the exercise of attention. It is an ideal way of preparing for the imageless prayer of Christian Meditation. Careful Lectio brings the student to feel that the words of the scripture carry the Word of God into their hearts *now*. The text may yield something different next time but now it awakens in us what we need to know in this moment. We can teach children and young people how to be receptive to the Word of God as this 'living and active' force. It cultivates a love of sacred scripture in all who feel this. By leading into deeper silence a text of scripture can dispose us to love and trust.

2. **Meditatio**

This step is an inward movement, from repletion of the words to a discovery of its meaning for us now. We should let students discover how to allow the Word of God, intimately prayed, to open their hearts. So we can remind them, when they listen to or read scripture before the silence of Christian Meditation, to dwell on the words in leisure. This helps them to discover for themselves that the goal of prayer is not thoughts or images about God but deep intimacy and union with the God who is. As St Catherine of Sienna said, "My me is God nor do I know myself except in Him." The stages of Lectio prepare for the simplicity and stillness of the mantra

3. **Oratio**

This is a stage of prayer with scripture that allows us to rest in complete trust in God's love and concern for us as we are now. At times this might find expression in words but more often as a silent offering of one's self in a deep and peaceful 'thy will be done.' "O god, our hearts are made for thee, and they shall be restless until they rest in thee." (St Augustine). In this stage of prayer the student learns how to entrust all aspects of their lives to God and so to put aside all defences, masks and posturing. This opens a powerful sense of sincerity in their prayer and the many words reduce to the 'one little word' of the mantra.

4. **Contemplatio**

Here we discover that contemplation - the essence and meaning of prayer - is pure gift, simple grace. We don't earn it and no technique achieves it. But we need to know how to be ready for it. God then takes over. We can teach the young how to get ready by becoming simple, still and silent. *Be still and know I am God.*

As pupils progress through the primary years there is an expectation that they will progressively develop the capacity to plan, prepare and lead liturgies in a range of contexts, reflecting their growing knowledge and understanding of the faith.

8.5 How are liturgy and worship enhanced by music?

At St. Pancras children will learn and sing to a high standard:

As I kneel before you / CH 401	Lord, the light of your love / MP 445
All that I am / CH 11	Like a candle flame / MP 420
Alleluia, alleluia, give thanks to the risen Lord / MP30	Make me a channel of your peace / CH 189
Away in a manger / MP 47	My God loves me / CH 205
As the deer yearns for the water / MP37	Once in Royal David's City / CH 238
Be still for the presence of the Lord / MP50	O little town of Bethlehem / CH 235
Big man standing by the blue waterside / Soft 10	Share the light of Jesus
Children of God	Silent night, holy night / CH 277
Colours of day / CH 45	Seek ye first / MP 590
Do not be afraid / CH 444	The Lord is my shepherd
Father, we adore you / CH 139	The spirit lives to set us free / MP 664
From heaven you came helpless babe (The Servant King) / MP162	This is my body / CH 623
Give me joy in my heart / CH 84	Tonight / MP 713
God rest you merry gentlemen / CH 484	Vaster far than any ocean / CH 338
Gifts of bread and wine / CH 469	When I needed a neighbour / CH 353
God forgave my sin / CH 477	We are one in the spirit / CH 342
Holy, Holy, Holy is the Lord / MP239	We celebrate with joy and gladness
If I were a butterfly	When is he coming? /
I watch the sunrise / CH 145	Where are you bound, Mary, Mary? / CH 356
I the Lord of sea and sky / CH 508	Who put the colours in the rainbow? / C&P 33
I danced in the morning (Lord of the Dance) / CH 508	
In bread we bring you, Lord / CH 135	
Kum ba yah / CH 162	
Laudato Si	
Let us break bread together on our knees / CH 169	
Lord Jesus Christ / CH 179	
Let there be love / MP 411	

9 Pedagogy and assessment

9.1 How does the school teach Religious Education content?

“Children of all abilities benefit from ways of learning and knowing which are not necessarily reliant on cognitive ability, in particular the learning of the heart.”

“The importance of the teacher of Religious Education cannot be exaggerated. We are most grateful to all those teachers who, week in and week out, have contributed to the religious education of pupils in our schools. We recognise the difficulties that are faced in this task, especially in a society like ours which does not encourage the natural religiosity of the individual, nor offer popular support for faithful adherence to the practice of faith. We salute the generosity of our teachers who have brought not only a love of their faith to their teaching but also a deep concern for the well-being of every pupil. We offer them every encouragement and support as they strive to develop their professional expertise in this vital subject. We also salute and thank the senior management teams and governors of our schools for their work in fostering our schools as communities of faith. We encourage them to give every possible support and importance to the RE departments and coordinators. A Catholic school which promotes the best possible teaching of religious education is fulfilling its true purpose.

Teaching is a noble calling and profession. It can be a source of great satisfaction, and we ask all Catholics to pray for our teachers and for vocations to the teaching life. Teaching has an extraordinary moral depth and is one of our most excellent and creative activities. For the teacher does not write on inanimate material, but on the very spirits of human beings”¹⁵

Pedagogy for Religious Education must embody the same academic rigours as that for English and Mathematics. In particular, teachers:

- Must have sound subject knowledge
- Must be able to incorporate prayer, worship and spirituality into lessons
- Must take into account where individual pupils are on their respective journeys of faith
- Must, in their teaching, undertake constant high quality assessment of individual pupils so that teaching is formative and offers timely opportunities for reinforcement, on the one hand, and accelerated progress, on the other
- Must ensure that all pupils make good progress, commensurate with age and capability
- Must be supported in their teaching by recourse to formative professional discussion, qualified advice and positive and effective monitoring, evaluation and performance management arrangements

The introduction to the Catechism of the Catholic Church, quoting the earlier Roman Catechism of 1566, reminds teachers that they must not imagine that a single kind of person has been entrusted to them.

As a general rule of thumb, the content of Religious Education lends itself to whole class teaching, with differentiation by outcome. Differentiation by planning risks consigning pupils to expectations which are too low. When work is open-ended – whether it is discussion, role play, written tasks or otherwise – pupils are free to work at their own level or above it.

9.2 How does the school expect pupils to set out their work in Religious Education?

¹⁵ Congregation for Catholic Education, The Catholic School on the Threshold of the Third Millennium, 1998, n. 19

High status Religious Education exercise books are provided for all pupils. Written work is important in Religious Education, for much the same reasons as it is important in English or in Mathematics. Regular opportunities to write about what they are learning in Religious Education:

- Enables pupils to build up a progressive record of their work
- Provides pupils with thinking time to structure their thoughts (not always readily available in classroom discussions)
- Assists teachers in making judgements about attainment

9.3 Does teaching differentiate on the basis of religious background?

It is not necessary to make separate provision for – or to group pupils on the basis of – their respective backgrounds as baptised Catholics or those who are not Catholics. Teaching at St. Pancras should embrace the class family and sensitively meet individuals on their respective journeys and seek to take them all forward. After all, very few – perhaps 10% - will be practising Catholics. Of the other children – the 90% - there will, in practice, be very little difference between baptised and non-baptised in terms of their knowledge and experience of the faith.

“Modern people listen more willingly to witnesses than to teachers; and when they listen to teachers they do so because they are also witnesses.”¹⁶

9.4 How do teachers assess pupils’ learning and progress in R. E.?

This section of the policy sets out the progressive statements of attainment provided in the Bishops Conference Curriculum Directory. These reflect the content of the curriculum and are intended as tools for assessment. The Bishops Conference has directed that learning will continue to be arranged according to levels of attainment in attainment target strands even though levels have been discontinued for subjects in the National curriculum. However, because it is possible that levels will, in due course, be superseded by another model, St. Pancras has included prospective attainment Milestones where possible.

LEVEL	AT1 i) Knowledge and understanding of beliefs, teachings and sources	Prospective Milestones
	Pupils will:	
1	Recognise some religious stories	I tell stories from the Bible (<i>specify</i>)
2	Retell some special stories about religious events and people	
3	Make links between religious stories and beliefs	I tell stories that show what we believe (<i>specify</i>)
4	Describe and show understanding of religious sources, beliefs, ideas, feelings and experiences, making links between them	
5	Identify sources of religious belief and explain how distinctive religious beliefs arise	
6	Explain how sources and arguments are used in different ways by different traditions to provide answers to questions of religious belief, ultimate	

¹⁶ Paul VI, Evangelii Nuntiandi (Evangelisation in the modern world), as quoted by Archbishop Bruno Forte in ‘The “New Evangelisation”: A Challenge and a Promise’ – a speech given on 9th July 2012 in Melbourne

	questions and ethical issues	
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LEVEL	AT1 ii) Knowledge and understanding of celebration and ritual	Prospective Milestones
	Pupils will:	
1	Recognise some religious signs and symbols and use some religious words and phrases	I explain religious actions, signs and symbols (<i>specify</i>)
2	Use religious words and phrases to describe some religious actions and symbols	
3	Use a developing religious vocabulary to give reasons for religious actions and symbols	
4	Use religious terms to show an understanding of different liturgies	I plan and prepare liturgies
5	Describe and explain the meaning and purpose of a variety of forms of worship	I explain the meaning and purpose of different forms of worship (<i>specify</i>)
6	Explain the significance for believers of different forms of religious and spiritual celebration	

LEVEL	AT1 iii) Knowledge and understanding of social and moral practices and way of life	Prospective Milestones
	Pupils will:	
1	Recognise that people because of their religion act in a particular way	I know that people who believe in God do some things and do not do other things
2	Describe some ways in which religion is lived out by believers	
3	Give reasons for certain actions by believers	I explain why believers do what they do (<i>specify prayer, gathering together, charity and celebration</i>)
4	Show understanding of how religious belief shapes life	I say how religious beliefs influence life (<i>specify laws, times of the day, times of the week, times of the year, birth, marriage and death</i>)
5	Identify similarities and differences between peoples' responses to social and moral issues because of their beliefs	I explain why people's beliefs influence the ways in which they see issues
6	Explain how religious beliefs and teaching influence moral values and behaviour	I explain how religious beliefs influence moral values

LEVEL	AT2 i) Reflection on Meaning: Engagement with own and others' beliefs and values	Prospective Milestones
	Pupils will:	
1	Talk about their own experiences and feelings	
2	Ask and respond to questions about their own and others' experiences and feelings	
3	Make links to show how feelings and beliefs affect their behaviour and that of others	
4	Show how own and others' decisions are informed by beliefs and values	
5	Explain what beliefs and values inspire and	

	influence them and others	
6	Express insights into the reasons for their own and others' beliefs and values and challenges of belonging to a religion	I explain my own – and others' beliefs and values I explain why belonging to a religion is challenging

LEVEL	AT2 ii) Reflection on Meaning: Engagement with questions of meaning and purpose	Prospective Milestones
	Pupils will:	
1	Say what they wonder about	I say what I wonder about
2	Ask questions about what they and others wonder about and realise that some of these questions are difficult to answer	I ask questions about what people wonder I say some questions that are hard to answer
3	Compare their own and other people's ideas about questions that are difficult to answer	I compare my ideas about questions that are hard to answer with other people's ideas
4	Engage with and respond to questions of life in the light of religious teaching	I can discuss questions of life and show that I see how they are influenced by religion
5	Demonstrate how religious beliefs and teaching give some explanation of the purpose and meaning of human life	I can give two examples of how religion explains the purpose and meaning of life (<i>specify</i>)
6	Explain with reference to religious beliefs their own and others' answers to questions of meaning	I explain my own answers to questions of meaning, relating them to religious teaching

The prospective Milestones are incomplete and in draft form and would be likely to be supplemented by knowledge of prayer and catechetical formula, understanding of reflection and contemplation and capacity to participate in Mass.

Lucille Southgate has prepared year group-based **assessment grids** that are cross-referenced with The Way, The Truth and the Life programme (See Appendices).

In some ways it is difficult for the school to assess according to a 'best fit' level of attainment model now that assessment in all other subjects except Art features moderated key judgements against unambiguous and explicit Milestones. However, teachers at St. Pancras are currently committed to using an assessment approach preferred by the Bishops Conference for Religious Education.

Teachers are expected to assess pupils' progress and attainment constantly – in lessons (formatively), over the course of topics, half termly and termly by reference to their contribution to lessons (including responses to questions), one-to-one and small group discussion, work in books and any tests they might be given. Teachers are expected to record pupil progress so that they, pupils and senior leaders can take a snapshot at any given point to establish where pupils are and how well they are doing. There is an assessment sheet for this.

9.5 How do teachers assess the learning and progress of pupils against the P Scales?

For children unable to access Level 1 of the main attainment structure, the P Scales are used by teachers to identify progress and sub-attainments. Levels P1-P3 detail the earliest levels of attainment. They address basic, generic skills. Levels P4 - P8 show Religious Education-related attainments linked to the strands in the main levels of attainment.

TRREACLE is an acronym which quickly identifies general descriptors for the incremental levels of progress within P Scales. It can be used by teachers to quickly identify a pupil's level of performance:

T olerates, explores, encounters, experiences, though the process is fully prompted P1(i)
R eacts, appears alert, begins to focus attention P1(ii)
R esponds with facial expression, body language to stimuli P2(i)
E ngages co-actively, shows interest P2(ii)
A nticipates, participates. Begins to communicate, demonstrates preferences, begins to be pro-active, examines with interest P3(i)
C hooses to get involved, initiates P3(ii)
L earning E xperiences P4 - 8

Level P1(i)

Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example, startling at sudden noises or movements. Any participation is fully prompted.

Level P1(ii)

Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example, becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group celebrations and acts of worship

Level P2(i)

Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and man-made environments. They begin to show interest in people, events and objects, for example, leaning towards the source of light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and found objects in partnership with a member of staff.

Level P2(ii)

Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed an experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They co-operate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person performing gestures.

Level P3(i)

Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.

Level P3(ii)

Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, celebrating the achievements of their peers in assembly. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

Level P4

Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

Level P5

Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, for example, involving music, drama, colour, lights, food or tactile objects. They take part in activities involving two or three other pupils. They may also engage in moments of individual reflection.

Level P6

Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

Level P7

Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, for example, using role-play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

Level P8

Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are

increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

9.6 How does the school teach Relationships Education content?

Teaching in all Relationships lessons must contribute to the students' development of a positive self-image, with real respect for self and one another, whilst emphasising sexuality as a gift from God, which recognises the beauty and dignity of the human person.

At Years 5 and 6 we need to assist students with the physical and emotional changes that puberty brings, encouraging them to think seriously about the sacredness of their bodies and why it is important to use respectful terminology when talking about sex, relationships and their bodies. The virtue of chastity should be promoted. We must help students recognise that the proper place for sexual relationships is within the loving and permanent relationship of marriage.

Lessons during which puberty and sexuality are part of the content should take place in an open but secure environment:

- There should be explicit ground rules relating to:
 - who it is good and safe to talk to
 - respect for what friends ask or say

Teachers may decide that, to best reflect the range of maturity and readiness in a cohort, pupils should experience their lessons in small groups. On the other hand, whole class teaching may be best – or teaching with pupils grouped by gender.

Teaching of Relationships Education should nurture:

- Capacity for critical, constructive self-reflection / the ability to accept constructive feedback
 - Capacity for active listening
 - Capacity to learn from experience
 - Capacity to set realistic personal goals
- Capacity to compromise / to be flexible / to negotiate
 - Capacity for empathy
- Capacity to be assertive as opposed to aggressive or passive
 - Capacity to recognise possible misconceptions
 - Capacity to be resilient
 - Capacity to self-regulate emotions
- Capacity to recognise – and manage – the need for peer approval and positive affirmation, pressure, persuasion and coercion

9.7 How do teachers assess pupils' learning and progress in Relationships Education?

Aspects of Relationships are formally assessed as Religious Education or Science content. However, there is no expectation at St. Pancras that pupils will be formally assessed in other

areas of the Relationships curriculum. It is expected, though, that all pupils will gain from Relationships lessons, which implies that teachers need to deploy those in-class strategies which enable them to gauge how well pupils' knowledge is progressing and how well they understand so that they can constantly tailor teaching input to individual and collective pupil needs. This is done by skilled questioning, careful analysis of pupil responses and tasks which demonstrate the extent to which pupils are acquiring understanding.

9.8 How do teachers assess pupils' learning and progress in prayer, liturgy and worship?

Although there are no formal protocols for assessing how well individuals and year groups are acquiring knowledge and understanding in prayer and collective worship, there is an expectation that monitoring and evaluation of these activities will confirm that:

- Individual pupils and cohorts make demonstrable year on year progress in their knowledge, understanding and recourse to prayer and that, measurably . . .
- . . . pupils know by heart the prayers assigned for their year group and retain by heart knowledge of those prayers previously learned
- Individuals and cohorts make demonstrable year on year progress in terms of their capacity to plan, prepare, lead and engage in acts of collective worship

10 Leadership of Religious Education, Relationships Education, prayer and collective worship

10.1 What is the starting point for governance in terms of the school's catholicity?

At St. Pancras there is an expectation that those with leadership responsibilities will always have active regard for the wording in its Instrument of Government:

- The school was founded by and is a part of the Catholic Church. The school is to be conducted as a Catholic school in accordance with Canon Law and the teachings of the Catholic Church, and in accordance with the Trust Deed of the Diocese of East Anglia, and in particular:
 - i) Religious education is to be in accordance with the teachings, doctrines, discipline and general and particular norms of the Catholic Church
 - ii) Religious worship is to be in accordance with the rites, practices, discipline and liturgical norms of the Catholic Church
- And at all times the school is to serve as a witness to the Catholic faith in Our Lord Jesus Christ.

10.2 What are governors' main duties and responsibilities?

Governors have three statutory duties in this area:

- i) To ensure that the school provides teaching of Religious Education and has informed parents / carers of their right to withdraw pupils from this
- ii) To ensure that the school provides a daily act of collective worship and has informed parents / carers of their right to withdraw pupils from this
- iii) To ensure that the school has a policy for sex and relationships education and has informed parents / carers of their right to withdraw pupils from this

As Religious Education is a core subject at St. Pancras governors should be monitoring provision and outcomes as they would expect to do for English and Mathematics. In practice, this means receiving evidence-based reports on teaching, pupils' work, performance data and trends from the headteacher and the subject leader. This information should be sufficiently up to date and robust to generate challenging questions about R. E. at St. Pancras.

10.3 What is the role of the Religious Education leader and the headteacher?

The Religious Education leader has a central role with broad responsibilities for pupil progress and attainment in R. E. and the faith life of the school. As such, much of the daily responsibility for the teaching of Religious Education is delegated by the headteacher, who is the primary faith leader in the school, to the Religious Education leader. The Religious Education leader as a member of the senior leadership team works with other curriculum leaders to improve practice, to improve performance, to modify policy and to fulfil the vision and mission of the school. The role includes guiding teachers to articulate more fully their own personal, lived faith and develop innovative and sustainable ways to improve their practice and working with teachers to facilitate the dialogue and integration of faith, life and culture. In this way they lead teachers and other staff in enabling pupils to achieve religious literacy.

In practice the effectiveness of the school's governors and its R. E. subject leader is dependent upon the extent to which the headteacher is committed to Religious Education as core. It is the headteacher, supported by parish priest, governors and staff, who will create the climate in which Religious Education can grow and flourish and be central to the school's curriculum, life and work.

11 Spiritual, Moral, Social and Cultural Education, including Fundamental British Values

11.1 How does the school develop pupils' spirituality and capacity for reflection and contemplation?

An additional strand in the Curriculum Directory is offered to acknowledge the significant part that reflection and contemplation play in pupils' spiritual development. The strand contributes to pupils' capacity to reflect spiritually and to think critically and theologically. Although the Directory notes that it is improper and impossible to assess spiritual development precisely by reference to levels of attainment, it professes the value of marking out the broad progressive steps in reflection and contemplation in terms of aspiration rather than formative judgement. A T. S. Eliot poem is offered to help capture something of the circularity of the spiritual journey:

*We shall not cease from exploration
And the end of all our exploration
Will be to arrive where we started
And know the place for the first time*

LEVEL	Journeying in reflection and contemplation
	Pupils will:
1	Reflect quietly
2	Participate in periods of reflection in response to a given stimulus
3	Show understanding of the importance of stillness and quiet during times of reflection and prayer
4	Demonstrate an appreciation of the elements needed for reflection and contemplation or prayer (places, times, foci, stimulus)
5	Explore how different situations are conducive to reflection and contemplation or prayer
6	Discern how different forms of reflection and contemplation or prayer can be important in people's lives

11.2 How does the school teach pupils about Fundamental British Values?

Moral, social and cultural education are delivered through teaching about fundamental British values at St. Pancras using *The Way, the Truth & the Life* series:

Teaching fundamental British values	SOURCE	EXAMPLES
Enabling pupils to distinguish right from wrong ... and to respect the civil and criminal law of England	Book 3 pp 38-53 Book 4 pp 50-57 Book 5 pp 34-36 Book 5 pp 40-41 Book 5 pp 73-76	The great commandment The teaching of Jesus The Ten Commandments The New Commandment What is sin: reflecting on the consequences of sin
Enabling students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely	Book 5 pp 66-67 Book 5 pp 73-76 Book 6 pp 12-14; 18-28	Actions & consequences Being responsible for our behaviour Using our gifts to help others Know that we are called to work for justice and speak out against injustice
Enabling students to acquire a broad general knowledge	Book 4 pp 100-105 Book 5 pp 81-83	The mission of the Church Forgiveness takes courage

of – and respect for – public institutions and services in England	Book 6 pp 89-91	Many ways to serve others
Further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation of and respect for their own and other cultures	Book 3 pp 90-96 Book 5 pp 45-61 Book 6 pp 19-21 Book 6 pp 90-91	Being a Christian and loving one's neighbour To be a Disciple of Jesus & living the Beatitudes Striving for justice: the Himalayan villagers & refugees; Oscar Romero; Martin Luther King; Vivo Rio, long live our city Example of Annalena Tonelli in Africa and Sr Joan O'Callaghan in El Salvador, Peru
Encourage respect for other people	Book 3 pp 38-53 Book 4 pp 50-57 Book 4 pp 88-89 Book 6 pp 55-57	The great Commandment The teaching of Jesus The teaching of the Apostles Jesus washes the disciples feet – an example of thinking of the needs of others before our own
Using a wide variety of sources to help pupils understand a range of faiths	CD ROM Other Faiths Book 5 pp 104- 105	Judaism, Islam, Hinduism, Sikhism & Buddhism What the Catholic Church teaches about other faiths
Accepting that people have different faiths or beliefs to oneself & that this should not be the cause of prejudicial or discriminatory behaviour	CD ROM Other Faiths & Book 5 pp 104- 123	Examples of people of other faiths and that the goodness in the minds and hearts of these people is deeply respected by the Church Knowing that God's Holy Spirit has been at work in all religious traditions
Understanding that the freedom to choose and hold other faiths and beliefs is protected in law	CD ROM Other Faiths & Book 5 pp 104- 123	The gift of God's grace is absolutely free and available to everyone

12 The school's adopted saints and values

‘The Catholic school is a sacred landscape where faith and knowledge are in dialogue. In this Holy place the formation of the religious and cultural identities of the learners is enacted.’¹⁷

12.1 What is the relationship between the school’s houses and its adopted saints?

The school has adopted patron saints for each of its seven houses. Each saint is associated with one of the school’s seven values. Children celebrate their own saint’s Feast Day, inclusive of prayer relating to the saint’s life and / or the value connected with the saint.

Our saints and their feast days are set out below:

St Anthony – January 17
St Rita – May 22
St Paul – June 29
St Therese – October 1
St Francis – October 4
St Martin – November 11
St Lucy – December 13

We also celebrate with prayer the Feast Day of the school’s patron, St. Pancras – on May 12th.

12.2 What are the school’s values?

The school has adopted seven specific values in order to give meaning to our pupil house system. We have related them to the virtues associated with seven saints, after whom the seven houses are named.

Pupils earn house points for demonstrating good learning and conduct behaviour. They also earn house points by demonstrating behaviour inspired by our school values: COURAGE, CREATIVITY, FORGIVENESS, GENEROSITY, HUMILITY, JOY & PERSEVERANCE.

All members of staff have a stock of value cards (see below). If a member of staff – or a pupil – or a visitor – witnesses one of these behaviours, then a card can be completed and given to the teacher for the beneficiary house. Each half term cards build up on display and act as a collective testament to pupils’ efforts to live by the example of the saints.

13 Equipping our teachers

¹⁷ Catholic Education Office, Melbourne, A Sacred Landscape: Learning and teaching Framework and Strategy, 2009-13

13.1 What is the place of wisdom?

In what the Bishops' Conference Curriculum Directory calls the 'hidden curriculum' – woven into the planned and spontaneous interactions between teachers and pupils across the whole school day – the witness, integrity and sincerity of the teacher will influence the communication of the Christian faith, especially as knowledge to be believed and lived. As Pope Benedict XVI wrote: *"The task of a teacher is not simply to impart information or to provide training in skills intended to deliver some economic benefit to society; education is not and never must be considered as purely utilitarian. It is about forming the human person, equipping him or her to live life to the full – in short, it is about imparting wisdom. And true wisdom is inseparable from knowledge of the Creator for 'both we and our words are in his hands, as are all understanding and skill in crafts.'"*¹⁸

Most teachers are not trained to impart wisdom. Yet, for a teacher in a Catholic school – and especially one teaching Religious Education or Relationships Education – the ability to be able to help pupils to acquire wisdom is clearly something of a necessity. Intellectually, it may be said, Religious Education is the most demanding of all the subjects on the primary curriculum, inviting depth of thought not routinely expected in other subjects. It follows, then, that, in addition to drawing on skill in interacting on an educative level with young pupils, teachers need to be able to draw on knowledge of the faith, understanding of the faith and experience of the faith.

In this context, St. Pancras Catholic Primary School acknowledges that some of its teachers are equipped to teach Religious Education and Relationships Education well – and with confidence. At the same time, it acknowledges that other teachers are less well-prepared and less confident – and that some teachers are simply not sufficiently equipped.

13.2 How is the need to equip staff represented in Performance Management and Professional Development?

The challenge, therefore, is to sufficiently equip all of the school's teachers – and, to no lesser extent – its teaching assistants, through effective performance management and professional development.

To improve teachers' and teaching assistants' R. E. subject knowledge and understanding of the faith	Establishing a systematic programme of professional development for all teachers and teaching assistants, with additional modules for teachers who are not Catholic	Led by SB, supported by CF, KU, RF and LS	Teachers and teaching assistants – Catholics and those who are not Catholic – say that they have a deeper working knowledge of the faith, helping to make them more confident when teaching R. E. By April 2017
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The above extract is from the School Development Plan 2016-17.

13.3 What resources do teachers use?

Teachers at St. Pancras will use:

- Early Years Foundation Stage CD ROM

¹⁸ Wisdom 7:16 / Pope Benedict XVI, *Address to teachers and religious*, Twickenham, 17th September 2010

- Key Stage 1 Teachers' Book (Year 1)
- Key Stage 1 Teachers' Book (Year 2)
- Year 1 Big Book
- Pupil books for Year 2
- Key Stage 2 Teachers' Book (Year 3)
- Key Stage 2 Teachers' Book (Year 4)
- Key Stage 2 Teachers' Book (Year 5)
- Key Stage 2 Teachers' Book (Year 6)
- Pupil books for Years 3 to 6
- Assessment CD ROM, containing:
 - ✓ Assessment tasks for each module in each year group
 - ✓ Notes for users
 - ✓ Primary syllabus overview
 - ✓ Attainment target grid
- A website – TERE (Teachers Enterprise in Religious Education) – offers a range of teaching materials and interactive resources

14 The context and challenges of today

14.1 What challenges does the school face?

All those who work in – or with – Catholic schools should be aware of the socio-political context of their work.

“The contemporary focus on the market economy and personal autonomy creates a more hostile environment in which to present the teaching of the Church.

The Catholic community is continually challenged to explain and justify Catholic schools even though those schools are frequently popular and oversubscribed because parents recognize that they deliver an excellent education of the whole person.”¹⁹

The Curriculum Directory goes on to specify current social trends that make teaching in a Catholic school more challenging:

“Rapid developments in communication and information technology that have led to a web-based proliferation of competing sources of authority

Privatisation of morality and a focus on personal choice rooted in feelings has increased the domination of the ‘dictatorship of relativism’ in moral reasoning

The practice of selective adherence to the teachings of the Church and growing suspicion of the sources of any authority

New challenges to justice and peace and the rise of global terrorism

The influence of the ‘New Atheism’ and the rejection of the supernatural

The widespread yet fallacious view that science and faith are opposed to one another”²⁰

14.2 How does the school respond to these challenges?

Pupils at St. Pancras increasingly come from households in which these beliefs, fears and practices are implicitly present. So our teachers have to be actively aware of their influence and highly sensitive to the possibility of conflict between what pupils assimilate in the home environment and what they are taught at school. This is not a sign of ‘selling out’ to – or overly accommodating – secular trends, it is because our vocation is to teach these pupils whatever their background. We cannot champion the rich diversity of cultures (and religious practices) in modern Britain, on the one hand, and then refuse to acknowledge the educational implications of diversity on the other. They may be harder to teach but our job is to teach them.

“Those involved in Religious Education should strive to respect not only the requirements of religious education as a serious academic discipline, but also the problems and uncertainties which young people, their families and teachers encounter in their personal faith so that all may have the freedom to grow towards full religious maturity.”²¹

The author of this policy would like to support the teachers at St. Pancras by providing advice based on case studies that highlight the most difficult challenges and set out ways of dealing with them and based on clear, unambiguous Church guidance. Church leaders are understandably wary of offering practical troubleshooting guidance and trust in practitioners to

¹⁹ Bishops Conference Curriculum Directory

²⁰ Bishops Conference Curriculum Directory

²¹ (Religious Education Curriculum Directory for Catholic Schools, Catholic Education Service, 1996:9, quoted in Evaluating the Distinctive Nature of a Catholic School, Catholic Education Service, London, Revised 1999)

muddle through. This may be understandable in a context in which the Church has to tread carefully – but it may become necessary for the Church to define its responses with greater confidence and less ambiguity if teachers and others find that their mission is compromised by lack of certainty.

In connection with Relationships Education, this policy provides a case study that illustrates the gap between what teachers are reaching out for and the advice that Church authorities are prepared to give:

PARAGRAPH 1:

Today, people in our society have all sorts of different views about sexuality and human relationships and often the popular beliefs of society can be markedly different from the teachings of the Catholic Church. Indeed, even many Catholics hold beliefs and views on sex and relationships that are different from what the Church teaches. In a society where divorce, same-sex partnerships, sex before marriage and cohabitation are often accepted as part of 'normal' life, the Church's teachings can appear outmoded, authoritarian and even unrealistic. Contemporary culture treats sexual morality in relativistic terms - a world of mixed messages visible in the social media and across the internet. The Catholic position, based on objective moral principles, is decidedly counter-cultural.

PARAGRAPH 2:

In a Catholic school, our teaching should reflect the Church's teaching, since we believe that this is the sure way to lasting human happiness and fulfilment. We need to show our children and our young people that the teachings of the Church are not about restricting fun or pleasure but about helping people to find true happiness through love and responsibility. We need to enlighten them about Christian values and to explain and promote positively our teachings in everything we do, enabling them to reject damaging cultural trends or peer pressures. We do recognise that Christian love and family life require effort and self-sacrifice. We should not keep youngsters ignorant, but we must also give them an opportunity to explore and to understand the teachings of the Church, their meaning, wisdom and beauty.

Paragraph 1 sets out the challenge. But Paragraph 2 offers limited and ambiguous advice.

Paragraph 2 starts uncertainly. It states that Catholic teaching should *reflect* the Church's teaching rather than that the teaching should be unequivocally one and the same. It then places an emphasis on competing with popular society for the centre ground of happiness and positivism, hardly a representative – almost a disingenuous – Catholic response. In conceding that *we do recognise that Christian love and family life require effort and self-sacrifice*, there is an almost apologetic tone. And in asserting – reasonably – that young people should not be kept in the dark, the Catholic alternative is to take recourse to exploration of the Church's teaching, to wisdom and to beauty.

So the able and articulate 11-year-old who places before the teacher in a Catholic school the wholly reasonable question about whether *sex is ok as long as the other person wants it and you are both careful*, is to be offered opportunities to explore and understand the teachings of the Church in the hope that, over the weeks and months and years, a sense of the true meaning of love, wisdom and beauty will be acquired and that this will answer her question. The child has nothing simple and solid with which to challenge the *ok* of society. She is left in as much of a relativist muddle as the child who did not ask the question.

Such a response is also to fail to understand children, who need and deserve something prompt and unambiguous. It is to fallback on *you choose without me having to commit myself* rather than to bear witness to the truth, to the non-negotiable teaching of the Church rooted in the absolute teaching of Jesus Christ. It is, when a drowning child reaches out for a life ring, like offering him a choice of buoyancy aids, one of which is more likely to save the child, the others – on the other hand – featuring more attractive colours and shapes.

This policy asks Church leaders, with the greatest reverence and respect: *Where does the interface between Catholic truth and sensitivity to today's circumstances lie?*

The Church cannot be expected to define a correct response applicable to every case. But it needs to understand that if its leaders do not feel able to offer guidance on right and wrong, then its teachers, trying to reflect the teaching of the Church, are severely constrained and weakened.

St. Pancras will actively continue to seek guidance on how to deal with such challenges . . .

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15 Section 48 inspection and the school's action plan

15.1 What recommendations were made at the last inspection?

The school was last inspected by the diocese under Section 48 in November 2013. It recommended that the school should:

- include a Catholic education target in the annual cycle of performance management for every member of staff, linked to the Religious Education action plan
- ensure that the monitoring of the Catholic life of the school is as formalised and systematic as the monitoring of Religious Education so that leaders and governors can be effective and precise in identifying and implementing improvement outcomes
- ensure that high quality feedback and marking is consistent across the school so that pupils are clear about their achievements and know what to do to improve
- continue to build skills and provide age appropriate opportunities to empower pupils to plan and lead their own acts of worship

These recommendations are all included in the Religious Education section of the 2016-17 School Development Plan (see Action Plan below).

15.2 How are these recommendations reflected in the school's action plan?

Religious Education and the school's catholicity

The aim is outstanding provision for Religious Education, Relationships Education, prayer and collective worship.

SUB-PRIORITIES	HOW?	WHO BY?	SUCCESS CRITERIA
To ensure that R. E. has high status on each class timetable	Ensuring that there are two significant sessions per week, with one a morning one	Led by SB, supported by LS and all class teachers	Timetables with high priority R. E. are confirmed on September 1 st and 2 nd 2016
To arrange for Relationships Education to be supported by year-round class teaching and the assembly programme	Building the content into the year-round class teaching and assembly schedules from the beginning of the school year	Led by SB, supported by LS and KU	Relationships content is prominent in the class teaching and assembly programmes for the school year
To arrange for the prayer life of the school to be supported by the R. E. and assembly programmes and by Lectio Divina	Building prayer and catechetical content and opportunity into the assembly schedule from the beginning of the school year Establishing Lectio at the beginning of each day Ensuring that prayer opportunities are an integral part of R. E. lessons	Led by SB, supported by LS and RF	Prayer content and catechetical formula opportunities are prominent in the assembly programme for the school year
To provide systematic, timetabled opportunities for pupils to plan, prepare and lead liturgies	Building opportunities for pupils into the R. E. and assembly programmes from the beginning of the school year	Led by SB, supported by LS and CF	Opportunities for pupils are prominent in the R. E. and assembly programme for the school year
To improve the quality of worship at Mass	Teaching pupils more of the responses Teaching pupils when to sit, kneel and stand Expecting high quality reading on the part of more pupils Expecting a wider range of high quality singing Providing a server at each mass	Led by SB, supported by LS and RF	Each of the five improvements indicated left are realised by December 2016
To establish the school's values more effectively at the heart of the house points system	Embedding the 'Witness to Christ' approach across the school in which house points are largely awarded for values-related behaviours	Led by SB, supported by IC, LS and all staff	The school's values are demonstrably prominent in the life of the school by December 2016
To improve teachers' and teaching assistants'	Establishing a systematic programme of professional	Led by SB, supported by	Teachers and teaching assistants – Catholics and those who are not Catholic

R. E. subject knowledge and understanding of the faith	development for all teachers and teaching assistants, with additional modules for teachers who are not Catholic	CF, KU, RF and LS	– say that they have a deeper working knowledge of the faith, helping to make them more confident when teaching R. E. By April 2017
To improve the range of effective pedagogies and the overall quality of teaching in R. E., particularly at KS2	Initially, deploying Catholic teachers for all curriculum R. E., except at EYFS Providing a R. E. teaching ‘think tank’ for KS2 teachers to broaden the range of pedagogies and promote teaching confidence Introducing weekly R. E. homework at KS2	Led by SB, supported by CF and LS	There is a demonstrable improvement in the quality of teaching, particularly at KS2 Teachers confirm a positive impact on teaching confidence and on the quality of R. E. lessons as a consequence of the ‘think tank’ Useful homework at KS2 is successfully established By April 2017
To improve the quality of assessment in R. E.	Confirming expectations of all teachers: updated assessment grids at the closing of each topic, robustly monitored and evaluated by senior staff Providing opportunities for staff to discuss opportunities for formative assessment Providing opportunities for pupils to highlight content that they do not understand or need more help with	Led by SB, supported by LS and CF	Useful assessments are completed routinely and are systematically monitored and evaluated, with feedback to teachers Staff benefit from opportunities to discuss formative assessment Pupils benefit from opportunities to highlight issues arising from lessons By December 2016
To improve the quality and effectiveness of Relationships Education	Consulting parents Planning for grouping / content Evaluating effectiveness	Led by SB, supported by LS and KU	Plans are drawn up to show how teaching content will relate to pupil grouping Parents are fully consulted about the school’s plans Senior staff evaluate the extent to which the programme has been successful by reference to pupils and parents By July 2016

16 Monitoring, evaluation and accountability

16.1 How will school leaders monitor and evaluate progress against the action plan?

The table below sets out the elements of the Action Plan so that progress against them can be monitored.

To ensure that R. E. has high status on each class timetable	
To arrange for Relationships Education to be supported by the year-round class teaching and assembly programmes	
To arrange for the prayer life of the school (and the learning of catechetical formulae) to be supported by the R. E. and assembly programmes	
To provide systematic, timetabled opportunities for pupils to plan, prepare and lead liturgies	
To improve the quality of worship at Mass	
To establish the school's values more effectively at the heart of the house points system	
To improve teachers' R. E. subject knowledge and understanding of the faith	
To improve the range of effective pedagogies and the overall quality of teaching in R. E., particularly at KS2	
To improve the quality and effectiveness of Relationships Education	

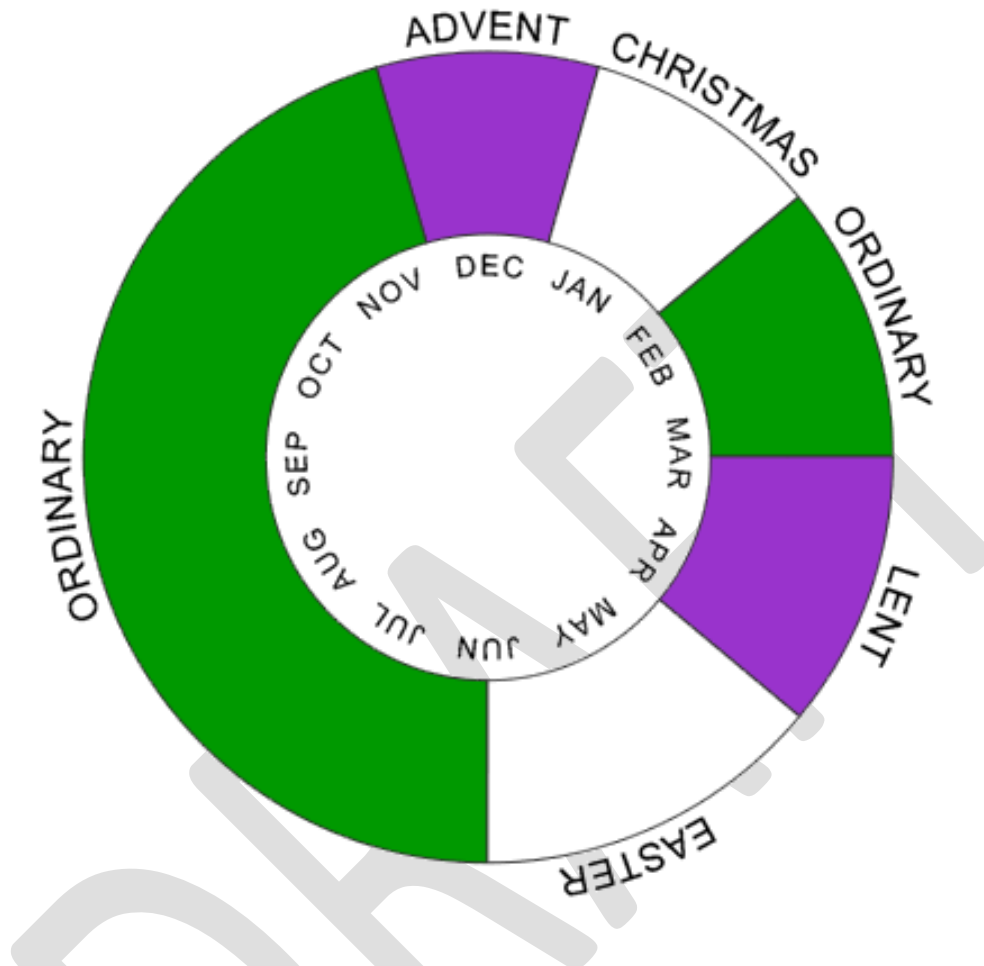
16.2 How will governors monitor and evaluate progress and ensure accountability?

At St. Pancras the subject leader for Religious Education is the headteacher, at least for the time being. This arrangement serves a particular purpose: to underline the central importance of the subject and its status as core in the curriculum. It also makes accountability straightforward. However, if the headteacher is responsible for the operational action, then others must be responsible for monitoring and evaluating its effectiveness. This responsibility will lie with the Chairman and Vice-Chair of Governors, once again highlighting the subject's status.

Supplementing termly headteacher's reports, progress against the above Action Plan will be highlighted in weekly governor briefings. The Chairman and Vice-Chair will be routinely invited to staff meetings focusing on Religious Education and the school's catholicity and the Chairman and Vice-Chair will report to the full governing body on progress during the Autumn of 2016 and the Spring of 2017.

17 Appendices

The liturgical year



The liturgy follows an annual cycle, like the seasons of the year. The liturgical cycle starts with Advent, a time of preparation for Christmas, when we celebrate the birth of our Lord. After Christmas there is a short period of ordinary time before Lent, the period of penance and preparation leading up to Easter. The Easter Triduum (Holy Thursday, Good Friday, Holy Saturday and Easter Sunday) commemorate the passion, death and resurrection of Christ. Eastertide lasts until Pentecost. After this there is a long period of ordinary time until the end of the liturgical year. These periods are punctuated by commemorations of saints and events in the lives of Jesus and the Holy Family.

Principal feasts and liturgical seasons

Following is an alphabetical list of the principal feasts and liturgical seasons from the Catechism:

Advent - The liturgical season of four weeks devoted to preparation for the coming of Christ at Christmas (524).

Annunciation - The visit of the angel Gabriel to the virgin Mary to inform her that she was to be the mother of the Savior. After giving her consent to God's word, Mary became the mother of Jesus by the power of the Holy Spirit (484, 494).

Ascension - The entry of Jesus' humanity into divine glory in God's heavenly domain, forty days after His Resurrection (659, 665).

Assumption - The dogma that recognizes the Blessed Virgin Mary's singular participation in her Son's Resurrection by which she was taken up body and soul into heavenly glory, when the course of her earthly life was finished (2124-5).

Christmas - The feast of the Nativity, the birth of Jesus (1171).

Easter - The greatest and oldest Christian feast, which celebrates Christ's Resurrection from the dead. Easter is the "feast of feasts", the solemnity of solemnities, the "Great Sunday". Christians prepare for it during Lent and Holy Week, and catechumens usually receive the Sacraments of Christian Initiation (Baptism, Confirmation, Eucharist) at the Easter Vigil (1169; cf. 647).

Epiphany - The feast that celebrates the manifestation to the world of the newborn Christ as Messiah, Son of God, and Savior of the world. The feast of Epiphany celebrates the adoration of Jesus by the wise men (magi) from the east, together with his baptism in the Jordan and the wedding feast of Cana in Galilee (528; cf. 535).

Feast Days - The annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, as a participation in the Paschal Mystery, which is celebrated annually at Easter, the "feast of feasts." Feast days commemorating Mary, the Mother of God, and the saints are also celebrated, providing the faithful with examples of those who have been glorified with Christ (1169, 1173).

Holy Days of Obligation - Principal feast days on which, in addition to Sundays, Catholics are obligated by Church law to participate in the Eucharist; a precept of the Church (2043, 2180).

Holy Week - The week preceding Easter, beginning with Palm (Passion) Sunday, called the "Great Week" in the liturgies of the Eastern Churches. It marks the Church's annual celebration of the events of Christ's passion, death, and resurrection, culminating in the Paschal Mystery (1169).

Immaculate Conception - The dogma proclaimed in Christian Tradition and defined in 1854, that from the first moment of her conception, Mary -- by the singular grace of God and by virtue of the merits of Jesus Christ -- was preserved immune from original sin (491).

Pentecost - The "fiftieth" day at the end of the seven weeks following Passover (Easter in the Christian dispensation). At the first Pentecost after the Resurrection and Ascension of Jesus, the Holy Spirit was manifested, given and communicated as a divine Person to the Church, fulfilling the paschal mystery of Christ according to His promise (726, 731; cf. 1287). Annually the Church

celebrates the memory of the Pentecost event as the beginning of the new "age of the Church", when Christ lives and acts in and with His Church (1076).

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Assessment grids

YEAR 1

	Attainment objectives	God's Great Plan	Mary, Mother of God	Families and Celebrations	Following Jesus	Resurrection	Miracles
AT1 (i)	I can remember a Christian story and talk about it.						
AT1 (ii)	I can tell a Christian story.						
AT1 (iii)	I can say some of the things Christians do.						
AT2 (i)	I can talk about what happens to me and how I feel.						
AT2 (ii)	I can say what I find interesting or puzzling.						
AT2 (iii)	I can reflect quietly.						
AT1 (i)	I can tell a Christian story.						
AT1 (ii)	I can talk about some Christian objects and actions						
AT1 (iii)	I can talk about some of the things Christians do						
AT2 (i)	I can discuss with others what we do and how we feel						
AT2 (ii)	I can discuss with others what I find interesting and puzzling						
AT2 (iii)	I can take part in times of reflection in different situations						
AT1 (i)	I can tell a Christian story and, from it, say some things that Christians believe.						
AT1 (ii)	I can say why some objects and actions are used by Christians						
AT1 (iii)	I can say why Christians do something						
AT2 (i)	I can say how I and other people are affected by what we believe and feel.						
AT2 (ii)	I can ask questions about life and compare my ideas with other peoples' ideas.						
AT2 (iii)	I can show that I understand the importance of stillness and quiet during times of prayer and reflection.						
AT1 (i)	I can describe the links between some Christian stories and what Christians believe and feel about their faith.						
AT1 (ii)	I can describe different ways in which groups of Christians pray and worship.						
AT1 (iii)	I can describe how what Christians believe affects their lives.						
AT2 (i)	I can describe how what I and other people do is affected by what we believe and value						
AT2 (ii)	I can use Christian teaching to think about the meaning of life						
AT2 (iii)	I can appreciate what is needed (place, time, focal point, stimulus) for prayer, reflection and contemplation						

Initial the grid with the appropriate initials and the date:

CD- class discussion
D - Drama

CW - collective worship
FA - Formal assessment

WW - written work

YEAR 2

	Attainment objectives	The Chosen People	Mysteries	The Good News	The Mass	Eastertide	The Church is born
AT1 (i)	I can remember a Christian story and talk about it.						
AT1 (ii)	I can tell a Christian story.						
AT1 (iii)	I can say some of the things Christians do.						
AT2 (i)	I can talk about what happens to me and how I feel.						
AT2 (ii)	I can say what I find interesting or puzzling.						
AT2 (iii)	I can reflect quietly.						
AT1 (i)	I can tell a Christian story.						
AT1 (ii)	I can talk about some Christian objects and actions						
AT1 (iii)	I can talk about some of the things Christians do						
AT2 (i)	I can discuss with others what we do and how we feel						
AT2 (ii)	I can discuss with others what I find interesting and puzzling						
AT2 (iii)	I can take part in times of reflection in different situations						
AT1 (i)	I can tell a Christian story and, from it, say some things that Christians believe.						
AT1 (ii)	I can say why some objects and actions are used by Christians						
AT1 (iii)	I can say why Christians do something						
AT2 (i)	I can say how I and other people are affected by what we believe and feel.						
AT2 (ii)	I can ask questions about life and compare my ideas with other peoples' ideas.						
AT2 (iii)	I can show that I understand the importance of stillness and quiet during times of prayer and reflection.						
AT1 (i)	I can describe the links between some Christian stories and what Christians believe and feel about their faith.						
AT1 (ii)	I can describe different ways in which groups of Christians pray and worship.						
AT1 (iii)	I can describe how what Christians believe affects their lives.						
AT2 (i)	I can describe how what I and other people do is affected by what we believe and value						
AT2 (ii)	I can use Christian teaching to think about the meaning of life						
AT2 (iii)	I can appreciate what is needed (place, time, focal point, stimulus) for prayer, reflection and contemplation						

Initial the grid with the appropriate initials and the date:

CD- class discussion

CW – collective worship

WW – written work

D - Drama

FA – Formal assessment

YEAR 3

	Attainment objectives	The Christian Family	Mary, our Mother	Sacrament of Reconciliation	Eucharist	Celebrating Easter and Pentecost	Being a Christian
AT1 (i)	I can remember a Christian story and talk about it.						
AT1 (ii)	I can tell a Christian story.						
AT1 (iii)	I can say some of the things Christians do.						
AT2 (i)	I can talk about what happens to me and how I feel.						
AT2 (ii)	I can say what I find interesting or puzzling.						
AT2 (iii)	I can reflect quietly.						
AT1 (i)	I can tell a Christian story.						
AT1 (ii)	I can talk about some Christian objects and actions						
AT1 (iii)	I can talk about some of the things Christians do						
AT2 (i)	I can discuss with others what we do and how we feel						
AT2 (ii)	I can discuss with others what I find interesting and puzzling						
AT2 (iii)	I can take part in times of reflection in different situations						
AT1 (i)	I can tell a Christian story and, from it, say some things that Christians believe.						
AT1 (ii)	I can say why some objects and actions are used by Christians						
AT1 (iii)	I can say why Christians do something						
AT2 (i)	I can say how I and other people are affected by what we believe and feel.						
AT2 (ii)	I can ask questions about life and compare my ideas with other peoples' ideas.						
AT2 (iii)	I can show that I understand the importance of stillness and quiet during times of prayer and reflection.						
AT1 (i)	I can describe the links between some Christian stories and what Christians believe and feel about their faith.						
AT1 (ii)	I can describe different ways in which groups of Christians pray and worship.						
AT1 (iii)	I can describe how what Christians believe affects their lives.						
AT2 (i)	I can describe how what I and other people do is affected by what we believe and value						
AT2 (ii)	I can use Christian teaching to think about the meaning of life						
AT2 (iii)	I can appreciate what is needed (place, time, focal point, stimulus) for prayer, reflection and contemplation						
AT1 (i)	I can describe and explain how important Christian beliefs began.						
AT1 (ii)	I can describe and explain different types of prayer and worship.						
AT1 (iii)	I can describe and explain different ways in which						

	Christians responds to social and moral issues						
AT2 (i)	I can describe and explain what beliefs and values influence me and others						
AT2 (ii)	I can describe and explain how Christian beliefs explain the meaning and purpose of life.						
AT2 (iii)	I can explore how different situations help us to pray, reflect and contemplate.						

Initial the grid with the appropriate initials and the date:

CD- class discussion

CW – collective worship

WW – written work

D - Drama

FA – Formal assessment

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YEAR 4

	Attainment objectives	The Bible	Trust in God	Jesus, the teacher	Jesus, the saviour	Mission of the Church	Belonging to the Church
AT1 (i)	I can remember a Christian story and talk about it.						
AT1 (ii)	I can tell a Christian story.						
AT1 (iii)	I can say some of the things Christians do.						
AT2 (i)	I can talk about what happens to me and how I feel.						
AT2 (ii)	I can say what I find interesting or puzzling.						
AT2 (iii)	I can reflect quietly.						
AT1 (i)	I can tell a Christian story.						
AT1 (ii)	I can talk about some Christian objects and actions						
AT1 (iii)	I can talk about some of the things Christians do						
AT2 (i)	I can discuss with others what we do and how we feel						
AT2 (ii)	I can discuss with others what I find interesting and puzzling						
AT2 (iii)	I can take part in times of reflection in different situations						
AT1 (i)	I can tell a Christian story and, from it, say some things that Christians believe.						
AT1 (ii)	I can say why some objects and actions are used by Christians						
AT1 (iii)	I can say why Christians do something						
AT2 (i)	I can say how I and other people are affected by what we believe and feel.						
AT2 (ii)	I can ask questions about life and compare my ideas with other peoples' ideas.						
AT2 (iii)	I can show that I understand the importance of stillness and quiet during times of prayer and reflection.						
AT1 (i)	I can describe the links between some Christian stories and what Christians believe and feel about their faith.						
AT1 (ii)	I can describe different ways in which groups of Christians pray and worship.						
AT1 (iii)	I can describe how what Christians believe affects their lives.						
AT2 (i)	I can describe how what I and other people do is affected by what we believe and value						
AT2 (ii)	I can use Christian teaching to think about the meaning of life						
AT2 (iii)	I can appreciate what is needed (place, time, focal point, stimulus) for prayer, reflection and contemplation						
AT1 (i)	I can describe and explain how important Christian beliefs began.						
AT1 (ii)	I can describe and explain different types of prayer and worship.						
AT1	I can describe and explain						

(iii)	different ways in which Christians responds to social and moral issues						
AT2 (i)	I can describe and explain what beliefs and values influence me and others						
AT2 (ii)	I can describe and explain how Christian beliefs explain the meaning and purpose of life.						
AT2 (iii)	I can explore how different situations help us to pray, reflect and contemplate.						

Initial the grid with the appropriate initials and the date:

CD- class discussion

CW – collective worship

WW – written work

D - Drama

FA – Formal assessment

DRAFT

YEAR 5

	Attainment objectives	Creation	The Commandments	Inspirational people	Reconciliation	Life of the Risen Lord	People of Other Faiths
AT1 (i)	I can remember a Christian story and talk about it.						
AT1 (ii)	I can tell a Christian story.						
AT1 (iii)	I can say some of the things Christians do.						
AT2 (i)	I can talk about what happens to me and how I feel.						
AT2 (ii)	I can say what I find interesting or puzzling.						
AT2 (iii)	I can reflect quietly.						
AT1 (i)	I can tell a Christian story.						
AT1 (ii)	I can talk about some Christian objects and actions						
AT1 (iii)	I can talk about some of the things Christians do						
AT2 (i)	I can discuss with others what we do and how we feel						
AT2 (ii)	I can discuss with others what I find interesting and puzzling						
AT2 (iii)	I can take part in times of reflection in different situations						
AT1 (i)	I can tell a Christian story and, from it, say some things that Christians believe.						
AT1 (ii)	I can say why some objects and actions are used by Christians						
AT1 (iii)	I can say why Christians do something						
AT2 (i)	I can say how I and other people are affected by what we believe and feel.						
AT2 (ii)	I can ask questions about life and compare my ideas with other peoples' ideas.						
AT2 (iii)	I can show that I understand the importance of stillness and quiet during times of prayer and reflection.						
AT1 (i)	I can describe the links between some Christian stories and what Christians believe and feel about their faith.						
AT1 (ii)	I can describe different ways in which groups of Christians pray and worship.						
AT1 (iii)	I can describe how what Christians believe affects their lives.						
AT2 (i)	I can describe how what I and other people do is affected by what we believe and value						
AT2 (ii)	I can use Christian teaching to think about the meaning of life						
AT2 (iii)	I can appreciate what is needed (place, time, focal point, stimulus) for prayer, reflection and contemplation						
AT1 (i)	I can describe and explain how important Christian						

	beliefs began.						
AT1 (ii)	I can describe and explain different types of prayer and worship.						
AT1 (iii)	I can describe and explain different ways in which Christians responds to social and moral issues						
AT2 (i)	I can describe and explain what beliefs and values influence me and others						
AT2 (ii)	I can describe and explain how Christian beliefs explain the meaning and purpose of life.						
AT2 (iii)	I can explore how different situations help us to pray, reflect and contemplate.						
AT1 (i)	I can explain how Christians, and people of other faiths, provide answers to important questions.						
AT1 (ii)	I can explain the significance of different types of worship for believers.						
AT1 (iii)	I can explain how religious beliefs influence moral values and behaviour.						
AT2 (i)	I can explain reasons for my own and others' beliefs and values and the challenges of being a Christian						
AT2 (ii)	I can explain, with reference to religious belief, my own and others' answers to the meaning of life.						
AT2 (iii)	I can explain how different forms of prayer, reflections and contemplation are important to people.						

Initial the grid with the appropriate initials and the date:

CD- class discussion

CW – collective worship

WW – written work

D - Drama

FA – Formal assessment

YEAR 6

	Attainment objectives	The Kingdom of God	Justice	Jesus, the Bread of Life	Jesus, the Son of God	The Work of the Apostles	Called to Serve
AT1 (i)	I can remember a Christian story and talk about it.						
AT1 (ii)	I can tell a Christian story.						
AT1 (iii)	I can say some of the things Christians do.						
AT2 (i)	I can talk about what happens to me and how I feel.						
AT2 (ii)	I can say what I find interesting or puzzling.						
AT2 (iii)	I can reflect quietly.						
AT1 (i)	I can tell a Christian story.						
AT1 (ii)	I can talk about some Christian objects and actions						
AT1 (iii)	I can talk about some of the things Christians do						
AT2 (i)	I can discuss with others what we do and how we feel						
AT2 (ii)	I can discuss with others what I find interesting and puzzling						
AT2 (iii)	I can take part in times of reflection in different situations						
AT1 (i)	I can tell a Christian story and, from it, say some things that Christians believe.						
AT1 (ii)	I can say why some objects and actions are used by Christians						
AT1 (iii)	I can say why Christians do something						
AT2 (i)	I can say how I and other people are affected by what we believe and feel.						
AT2 (ii)	I can ask questions about life and compare my ideas with other peoples' ideas.						
AT2 (iii)	I can show that I understand the importance of stillness and quiet during times of prayer and reflection.						
AT1 (i)	I can describe the links between some Christian stories and what Christians believe and feel about their faith.						
AT1 (ii)	I can describe different ways in which groups of Christians pray and worship.						
AT1 (iii)	I can describe how what Christians believe affects their lives.						
AT2 (i)	I can describe how what I and other people do is affected by what we believe and value						
AT2 (ii)	I can use Christian teaching to think about the meaning of life						
AT2 (iii)	I can appreciate what is needed (place, time, focal point, stimulus) for prayer, reflection and contemplation						
AT1 (i)	I can describe and explain how important Christian beliefs began.						
AT1 (ii)	I can describe and explain different types of prayer and worship.						
AT1 (iii)	I can describe and explain different ways in which Christians responds to social and moral issues						
AT2 (i)	I can describe and explain what beliefs and values influence me and others						
AT2	I can describe and explain how						

(ii)	Christian beliefs explain the meaning and purpose of life.						
AT2 (iii)	I can explore how different situations help us to pray, reflect and contemplate.						
AT1 (i)	I can explain how Christians, and people of other faiths, provide answers to important questions.						
AT1 (ii)	I can explain the significance of different types of worship for believers.						
AT1 (iii)	I can explain how religious beliefs influence moral values and behaviour.						
AT2 (i)	I can explain reasons for my own and others' beliefs and values and the challenges of being a Christian						
AT2 (ii)	I can explain, with reference to religious belief, my own and others' answers to the meaning of life.						
AT2 (iii)	I can explain how different forms of prayer, reflections and contemplation are important to people.						

Initial the grid with the appropriate initials and the date:

CD- class discussion

CW – collective worship

WW – written work

D - Drama

FA – Formal assessment

Liturgy for the beginning of the school year

SB: Welcome back.

Today we celebrate the opening of our school year. During this celebration we take time to pause and to be mindful of each other. We think of all of our children, the reason for our being here, of last year's Year 6 pupils as they start at high school, of Marie and Amy and Julie. We ask God's blessing on our school and our work, our children and our colleagues, our parents and grandparents – and on everything that is part of our school, family and community life.

IC: We begin today by hearing Jesus' invitation to love and to respect each other. He has told us 'I am the love to be loved, I am the life to be shared, I am the truth to be told, I am the light to be lit, I am the peace to be given'. May we share this love, life, joy, truth, light and peace with each other today and throughout the coming year.

(Light the Candle)

As the candle is lit . . .

CF: Jesus said 'You are the light of the world'. May the light of the candle and the warmth of its flame fill our hearts with the light and warmth of God's love. May we share this light and warmth with each other.'

(Silent reflection)

(Penitential Rite)

ES: There are times when we make mistakes or do things that are not right and are harmful to ourselves or others. Aware of God's forgiveness, we ask for the strength and courage to choose to do right and be the light of the world.

For the mistakes I have made, Lord, forgive me.

When I am selfish and unloving, Christ, forgive me.

When I find it difficult to do the right thing. Lord, give me your strength and courage.

(Opening Prayer)

SB: God of loving surprises, thank you for the gifts of life and love. May we recognise your presence in each person we meet and share with them our gifts of life and love. We make this prayer through Christ our Lord, Amen.

(First Reading: Colossians 3:12-14, 23)

CF: You are God's chosen people. Always be ready to care for others, and to be kind and gentle. Be patient and calm and never boast about or be proud of your goodness. Just as God always forgives you, so you must always be forgiving towards others. Fill your hearts with love, and whatever you do, do it for God.

This is the Word of the Lord.

Thanks be to God.

(Responsorial Psalm)

Only God creates – but we are called to enhance that creation. (LS)

Only God gives life – but we are called to cherish life. (ST)

Only God makes things grow – but we are called to nourish that growth. (PH)

Only God gives faith – but we are called to be signs of God for each other. (BA)

Only God gives love – but we are called to care for each other. (MH)

Only God gives hope – but we are called to give each person reason for hope. (RWE)

Only God gives power – but we are called to get things going. (LS)

Only God can bring peace – but we are called to build bridges. (ST)

Only God brings happiness – but we are invited to be joyful. (PH)
Only God is the way – but we are called to show the way to others. (BA)
Only God is the light – but we are called to make that light shine in the world. (MH)
Only God makes miracles happen – but we must offer our loaves and fishes. (RWE)
Only God can do the impossible – but it's up to us to do what is possible. (IC)
(Gospel Acclamation)

CF: Alleluia, Alleluia.

Jesus said, 'Love one another as I have loved you.'

Alleluia.

(Gospel: Mark 12:28-34)

PH: One of the Scribes came to Jesus and asked, 'Which of God's commandments is the most important? Jesus answered, 'To love God with all your heart and all your mind and all your strength, and to love others as much as you love yourself. These commandments come before all others!' Then the Scribe said to Jesus, 'What you have said is true because nothing is more important than loving God and loving our neighbours. Seeing that the Scribe was wise and good, Jesus said to him, 'My friend, what you have said will please God and keep you close to God.' This is the Good News of Jesus Christ.

(Creed)

I believe in the God of life who loves me at each moment without any conditions whatsoever and who wants to see me alive and well.

I believe in the God who always forgives me and opens to me a future full of life and hope.

I believe in the God who is with me every second of my life to help me, heal me, console me, strengthen me, suffer with me and be my best friend.

I believe in the God who knows only love and compassion: who is a 'lover of life' and who begs me to 'choose life'.

In this faith I find joy and peace in the present life and hope for the life to come.

(Closing Prayer)

LS: Lord God, your Spirit of wisdom fills our lives and teaches us your ways. Look upon our children. May they enjoy their learning and take delight in new discoveries. Help them to persevere in their studies and give them the desire to learn all things well.

RWE: Look upon our teachers. May they strive to share their knowledge with gentle patience and endeavour always to bring the truth to eager minds.

SB: Grant that children and teachers alike may follow Jesus Christ, the way, the truth and the life, forever and ever. Amen.

An Advent penitential service for EYFS and Key Stage 1

ALL:

In the name of the Father, and of the Son and of the Holy Spirit. Amen.

INTRODUCTION:

Advent is a time of preparation. The word advent comes from the Latin word venio, which means come. We are using it now to mean the coming of Christ. Jesus has already come of course. He is here with us now.

But, once a year, we celebrate when he came to us, as a baby in Bethlehem. We need to prepare ourselves to celebrate this great event. We are human and have human weaknesses. We need to stop from time to time to reflect on our weaknesses and to ask God's help to be and to say sorry for them.

OPENING PRAYER:

Father, through your Son you have made us a new people. Look on us now as the new creation of your love, and by the coming of your Son cleanse us from every stain of sin. We make our prayer through Jesus Christ, our Lord. Amen.

READING:

A reading from the Gospel of Matthew (Matthew 5.1-9):

How happy are the poor in spirit:
theirs is the kingdom of heaven.
Happy the gentle:
they shall have the earth for their heritage.
Happy those who mourn:
they shall be comforted.
Happy those who hunger and thirst for what is right:
they shall be satisfied.
Happy the merciful:
they shall have mercy shown to them.
Happy the pure in heart:
they shall see God.
Happy the peacemakers:
they shall be called sons of God.

HOMILY:

CONFESSION OF SIN:

Father, we confess that we have not always been POOR IN SPIRIT.
We have sometimes gone our own way and tried to build our own happiness, without giving much thought to you or your plans for us.
We have sometimes been arrogant and made others feel small.
We have insisted on what we want and made others unhappy.
(Pause for silent prayer.)

Father we confess that we have sometimes lacked GENTLENESS.
We have been harsh in our judgement and treatment of others.
We have not always accepted the faults and failings of others with patience and gentleness.
We have spoken harshly and acted harshly to others.
We have not always listened to others.
We have not always shared the pain and suffering of others.

(Pause for silent prayer.)

Father, we confess that we have not always HUNGERED AND THIRSTED FOR WHAT IS RIGHT. We confess that in lots of little ways we have added to the injustice, oppression and poverty of our world.

We confess that we have not always been just. We have behaved unfairly to others, even those we love dearly.

We confess that we have forced others to fit in with our plans. We have oppressed others with our own fears and anxieties.

We confess that there have been times when we have given way to greed and over-indulgence. We have not always been generous in sharing our riches with those in desperate need.

We admit that there have been times when we have passed by those who needed our help.

(Pause for silent prayer.)

Father, we have not always been PURE IN HEART.

We confess that we have not always told the truth or been honest in our dealings with others.

We have sometimes pretended to be what we are not.

We confess that we have led others astray and involved them in our lack of openness and honesty.

(Pause for silent prayer.)

Father, we have not always been PEACEMAKERS.

We have quarrelled and argued.

We have been moody, irritable and jealous.

We have sometimes caused misunderstanding and strife in our home and our world.

(Pause for silent prayer.)

Father, we realise that in these and many other ways we have not lived your life of love. We have disfigured the presence of your own Beloved Son within us and in our world. We have damaged others who are precious to You. We ask for your forgiveness and healing.

PRAYER OF SORROW:

My God, I know that you love me and I know that your love for me is not a changeable love, but an eternal love.

I know that you love me just as I am -

that I may be foolish or unintelligent -

that I may be weak or strong -

that I may be stable or rather unbalanced.

That doesn't matter - I KNOW THAT YOU LOVE ME.

Better still - I know that you are happy to love me.

I know that you love me when I feel lost - when I realise I am a sinner - when I am poor not only in worldly goods but in virtues.

I know that you love me and you are happy to search for me.

I know that you are there like the shepherd searching for his sheep.

I know that I can give you a marvellous sense of joy when I let you find me again.

SIGN OF PEACE:

Let us all now share a sign of peace with the people near us. (Shake hands.)

BLESSING:

Go forth in peace, have courage, hold on to what is good;

return no one evil for evil;

strengthen the faint hearted;

support the weak;

help the suffering;
honour all men and women;
love and serve the Lord, rejoicing in the power of the Holy Spirit.
May Almighty God bless you, Father, Son and Holy Spirit.
AMEN.

HYMN:
“God Forgave my Sin”

DRAFT

An Advent penitential service for Key Stage 2

ALL:

In the name of the Father, and of the Son and of the Holy Spirit. Amen.

INTRODUCTION:

Advent is a time of preparation. The word advent comes from the Latin word venio, which means come. We are using it now to mean the coming of Christ. Jesus has already come of course. He is here with us now.

But, once a year, we celebrate when he came to us, as a baby in Bethlehem. We need to prepare ourselves to celebrate this great event. We are human and have human weaknesses. We need to stop from time to time to reflect on our weaknesses and to ask God's help to be and to say sorry for them.

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Happy the merciful:
they shall have mercy shown to them.
Happy the pure in heart:
they shall see God.
Happy the peacemakers:
they shall be called sons of God.

HOMILY:

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We have sometimes gone our own way and tried to build our own happiness, without giving much thought to you or your plans for us.
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(Pause for silent prayer.)

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We have been harsh in our judgement and treatment of others.
We have not always accepted the faults and failings of others with patience and gentleness.
We have spoken harshly and acted harshly to others.
We have not always listened to others.
We have not always shared the pain and suffering of others.
(Pause for silent prayer.)

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We confess that we have not always been just. We have behaved unfairly to others, even those we love dearly.

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We confess that there have been times when we have given way to greed and over-indulgence.

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Let us all now share a sign of peace with the people near us. (Shake hands.)

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return no one evil for evil;

strengthen the faint hearted;

support the weak;

help the suffering;

honour all men and women;
love and serve the Lord, rejoicing in the power of the Holy Spirit.
May Almighty God bless you, Father, Son and Holy Spirit.
AMEN.

DRAFT

Guidance for children preparing for confession

CONFESSION

Bless me, Father, for I have sinned.

It has been _____ since my last confession.

(Say a long time if you are not sure)

During that time I have . . .

(Say what you have done / or not done)

The priest will say some words – and give you some advice.

He will tell you what prayers to say for your penance.

He will then ask you to say an Act of Contrition:

O my God, because you are so good

I am very sorry that I have sinned against you

And by the help of your grace

I shall try not to sin again.

The priest will then tell you that your confession is over.

You go back to your place in church, kneel down and quietly say the prayers for your penance.

Additional prayers

My name is I Am

I was regretting the past
And fearing the future.
Suddenly my Lord was speaking:

“My name is I Am.” He paused.
I waited. He continued,
When you live in the past
With its mistakes and regrets,
It is hard. I am not there,
My name is not I WAS”.

When you live in the future
With its problems and fears,
It is hard. I am not there.
My name is not I WILL BE.

When you live in this moment,
It is not hard. I am here.
My name is I AM.

St. Lucy's Prayer

St. Lucy, you did not hide your light under a basket but let it shine for the whole world, for all the centuries to see. We may not suffer torture in our lives the way you did, but we are still called to let the light of our Christianity illumine our daily lives. Please help us to have the courage to bring our Christianity into our work, our recreation, our relationships, our conversation - every corner of our day. Amen

Brief details about our school's saints

ST. ANTHONY

St. Anthony of Padua, patron saint of lost and stolen articles, was a Franciscan preacher and teacher. He is typically portrayed holding the child Jesus—or a lily—or a book—or all three—in his arms. Many people give alms to St. Anthony Bread in thanksgiving to God for blessings received through the prayers of St. Anthony. He is beloved throughout the world and is responsive to all people and all needs. His intercessory powers before our God are said to be awesome.

St. Anthony of Padua's life is what every Christian's life is meant to be; a steady courage to face the ups and downs of life, the call to love and forgive, concern for the needs of others, readiness to deal with crises great and small and our feet solidly on the ground of total trusting love for and dependence on God.

Anthony was born in 1195 in Lisbon, Portugal, and given the name of Fernando at Baptism. His parents, At the age of 15 he entered the religious order of St. Augustine. Monastery life was hardly peaceful for young Fernando, nor conducive to prayer and study, as his old friends came to visit frequently and engaged in vehement political discussions. After two years he was sent to Coimbra. There he began nine years of intense study, learning the Augustinian theology that he would later combine with the Franciscan vision. Fernando was probably ordained a priest during this time.

The life of the young priest took a crucial turn when the bodies of the first five Franciscan martyrs were returned from Morocco. They had preached in the mosque in Seville, almost being martyred at the outset, but the sultan allowed them to pass on to Morocco, where, after continuing to preach Christ despite repeated warnings, they were tortured and beheaded. Now, in the presence of the queen and a huge crowd, their remains were carried in solemn procession to Fernando's monastery.

He was inspired to a momentous decision. He went to the little friary in Coimbra and apparently said, "Brother, I would gladly put on the habit of your Order if you would promise to send me as soon as possible to the land of the Saracens, that I may gain the crown of the holy martyrs." After some challenges from the prior of the Augustinians, he was allowed to leave the priory and receive the Franciscan habit, taking the name Anthony.

True to their promise, the Franciscans allowed Anthony to go to Morocco, to be a witness for Christ and a martyr. But, as often happens, the gift he wanted to give was not the gift that was to be asked of him. He became seriously ill and, after several months, realised he had to go home. He never arrived. His ship ran into storms and was blown east across the Mediterranean. Months later he arrived on the east coast of Sicily. The friars at nearby Messina, though they didn't know him, welcomed him and began nursing him back to health. Still ailing, he wanted to attend the great Pentecost Chapter of Mats (so called because the 3,000 friars could not be housed and slept on mats). Francis was there, also sick but history does not reveal any meeting between Francis and Anthony.

Since the young man was from *out of town*, he received no assignment at the meeting, so he asked to go with a provincial superior from northern Italy. "Instruct me in the Franciscan life," he asked, not mentioning his prior theological training. Now, like Francis, he had his first choice—a life of seclusion and contemplation in a hermitage near Montepaolo.

Perhaps we would never have heard of Anthony if he hadn't gone to an ordination of Dominicans and Franciscans in 1222. As they gathered for a meal afterwards, the provincial suggested that one of the friars give a short sermon. Quite typically, everybody declined. So Anthony was asked to give just *something simple*, since he presumably had no education. Anthony too demurred but finally began to speak in a simple, artless way. The fire within him became evident. His knowledge was unmistakable but his holiness was what really impressed everyone there.

Now he was exposed. His quiet life of prayer and penance at the hermitage was exchanged for that of a public preacher. Francis heard of Anthony's previously hidden gifts and Anthony was assigned to preach in northern Italy. The problem with many preachers in Anthony's day was that their lifestyle contrasted sharply with that of the poor people to whom they preached. In our experience, it could be compared to an evangelist arriving in a slum driving a Mercedes, delivering a homily from his car and speeding off to a vacation resort. Anthony saw that words were obviously not enough. He had to show gospel poverty. People wanted more than self-disciplined, even penitent priests. They wanted genuineness of gospel living. And in Anthony they found it. They were moved by who he was, more than what he said.

Despite his efforts, not everyone listened. Legend has it that one day, faced with deaf ears, Anthony went to the river and preached to the fishes. That, reads the traditional tale, got everyone's attention.

Anthony traveled tirelessly in both northern Italy and southern France—perhaps 400 trips—choosing to enter the cities where the heretics were strongest. Yet the sermons he has left behind rarely show him taking direct issue with the heretics. As the historian Clasen interprets it, Anthony preferred to present the grandeur of Christianity in positive ways. It was no good to prove people wrong: Anthony wanted to win them to the right, the healthiness of real sorrow and conversion and the wonder of reconciliation with a loving Father.

Anthony's superior, St. Francis, was cautious about education such as his protégé possessed. He had seen too many theologians taking pride in their sophisticated knowledge. Still, if the friars had to hit the roads and preach to all sorts of people, they needed a firm grounding in Scripture and theology. So, when he heard the glowing report of Anthony's debut at the ordinations, Francis wrote in 1224, "It pleases me that you should teach the friars sacred theology, provided that in such studies they do not destroy the spirit of holy prayer and devotedness, as contained in the Rule."

Anthony first taught in a friary in Bologna, which became a famous school. The theology book of the time was the Bible. In one extant sermon by the saint, there are at least 183 passages from Scripture. While none of his theological conferences and discussions were written down, we do have two volumes of his sermons: Sunday Sermons and Feastday Sermons. His method included much allegory and symbolical explanation of Scripture.

Anthony continued to preach as he taught the friars and assumed more responsibility within the Order. In 1226 he was appointed provincial superior of northern Italy, but still found time for contemplative prayer in a small hermitage. Around Easter in 1228 (he was only 33 years old), while in Rome, he met Pope Gregory IX, who had been a faithful friend and adviser of St. Francis. Naturally, the famous preacher was invited to speak. He did it humbly, as always. The response was so great that people later said that it seemed the miracle of Pentecost was repeated.

Padua is a short distance west of Venice. At the time of Anthony, it was one of the most important cities in the country, with an important university for the study of civil and canon law. Sometimes Anthony left Padua for greater solitude. He went to a place loved by Francis—La Verna, where Francis received the wounds of Jesus. He also found a grotto near the friary where he could pray in solitude.

In poor health, and still provincial superior of northern Italy, he went to the General Chapter in Rome and asked to be relieved of his duties. But he was later recalled as part of a special commission to discuss certain matters of the Franciscan Rule with the Pope.

Back in Padua, he preached his last and most famous Lenten sermons. The crowds were so great—sometimes 30,000—that the churches could not hold them, so he went into the piazzas or the open fields. People waited all night to hear him. He needed a bodyguard to protect him from the people armed with scissors who wanted to snip off a piece of his habit as a relic. After his morning Mass and sermon, he would hear confessions. This sometimes lasted all day—as did his fasting.

The great energy he had expended during the Lent of 1231 left him exhausted. He went to a little town near Padua, but seeing death coming close, he wanted to return to the city that he loved. The journey in a wagon weakened him so much, however, that he had to stop at Arcella. He had to bless Padua from a distance, as Francis had blessed Assisi.

At Arcella, he received the last sacraments, sang and prayed with the friars there. When one of them asked Anthony what he was staring at so intently, he answered, “I see my Lord!” He died in peace a short time after that. He was only 36 and had been a Franciscan but 10 years.

The following year, his friend, Pope Gregory IX, moved by the many miracles that occurred at Anthony’s tomb, declared him a saint. Anthony was a simple and humble friar who preached the Good News lovingly and with fearless courage. The youth whom his fellow friars thought was uneducated became one of the great preachers and theologians of his day. He was a man of great penance and apostolic zeal. But he was primarily a saint of the people.²²

The reason for invoking St. Anthony’s help in finding lost or stolen things is traced back to an incident in his own life. Anthony had a book of psalms that was very important to him. Besides the value of any book before the invention of printing, the psalter had the notes and comments he had made for teaching students. A novice who had already grown tired of living religious life decided to depart the community, taking Anthony’s psalter! Anthony prayed that it would be found or returned to him. And after his prayer the novice was moved to return the psalter to Anthony and to return to the Order, which accepted him back. The stolen book is said to be preserved in the Franciscan friary in Bologna.

St. Anthony Bread is a term used for offerings made in thanksgiving to God for blessings received through the prayers of St. Anthony. Sometimes the alms are given for the education of priests. In some places parents also make a gift for the poor after placing a newborn child under the protection of St. Anthony. It is a practice in some churches to bless small loaves of bread on the feast of St. Anthony and give them to those who want them.

St. Anthony has been pictured by artists and sculptors in all kinds of ways. He is depicted with a book in his hands, with a lily or torch. He has been painted preaching to fish, holding a monstrance with the Blessed Sacrament in front of a mule or preaching in the public square or from a nut tree. But since the 17th century we most often find the saint shown with the child Jesus in his arm or even with the child standing on a book the saint holds. A story about St. Anthony related in the complete edition of Butler’s *Lives of the Saints* (edited, revised and supplemented by Herbert Anthony Thurston, S.J., and Donald Attwater) projects back into the past a visit of Anthony to the Lord of Chateaufort. Anthony was praying far into the night when suddenly the room was filled with light more brilliant than the sun. Jesus then appeared

²² Adapted from St. Anthony: Doctor of the Church by Sophronius Clasen, O.F.M.

to St. Anthony under the form of a little child. Chateaufort, attracted by the brilliant light that filled his house, was drawn to witness the vision but promised to tell no one of it until after St. Anthony's death.

Such stories link Anthony with Francis in a sense of wonder and awe concerning the mystery of Christ's incarnation. They speak of a fascination with the humility and vulnerability of Christ who emptied himself to become one like us in all things except sin. For Anthony, like Francis, poverty was a way of imitating Jesus who was born in a stable and would have no place to lay his head.

In Portugal, Italy, France and Spain, St. Anthony is the patron saint of sailors and fishermen and there are several legends associating him with the sea – and travelers in general. According to some biographers his statue is sometimes placed in a shrine on the ship's mast. And the sailors sometimes scold him if he doesn't respond quickly enough to their prayers!

Among the Franciscans themselves and in the liturgy of his feast, St. Anthony is celebrated as a teacher and preacher extraordinaire. He was the first teacher in the Franciscan Order, given the special approval and blessing of St. Francis, to instruct his brother Franciscans. His effectiveness as a preacher calling people back to the faith resulted in the title *Hammer of Heretics*. Just as important were his peacemaking and calls for justice.

In canonizing Anthony in 1232, Pope Gregory IX spoke of him as the *Ark of the Testament* and the *Repository of Holy Scripture*. This explains why St. Anthony is frequently pictured with a burning light or a book of the Scriptures in his hands. In 1946 Pope Pius XII officially declared Anthony a Doctor of the Universal Church.

It is in Anthony's love of the word of God and his prayerful efforts to understand and apply it to the situations of everyday life that the Church especially wants us to imitate St. Anthony. While noting in the prayer of his feast Anthony's effectiveness as an intercessor, the Church wants us to learn from Anthony, the teacher, the meaning of true wisdom and what it means to become like Jesus, who humbled and emptied himself for our sakes and went about doing good.

ST. FELIX

Felix was born at the end of the sixth century in Burgundy in what is now eastern France. As a young man he became a monk and priest, perhaps under the influence of the Irish monastery of St. Columban at Luxeuil in Burgundy. It was here that he met a royal exile from East Anglia, Sigebert, to whom Felix introduced Christianity.

When in 630 Sigebert returned to East Anglia, he asked Felix to come and evangelise his kingdom and Felix was duly consecrated, apparently by Honorius, the saintly Archbishop of Canterbury. Sailing up from Kent, local tradition has it that Bishop Felix made landfall at the ruined Roman fortress at what is now Felixstowe. Although some believe that Bishop Felix made his base at Felixstowe, most believe that his See was fixed further up the Suffolk coast at the then thriving port of Dunwich.

Bishop Felix set about missionary work all over East Anglia. Suffolk lore says that it was he who taught local people how to build churches with the flint that lies so abundantly on Suffolk fields. Apart from his cathedral and a school which we believe were in Dunwich and his activities in and near the Felixstowe peninsula, for example at Hallowtree and near Sutton Hoo, he was also active in the north of the county. Here at Beccles and in the village of Flixton (believed, like Felixstowe, to have been named after him), he preached the faith. He seems to have sailed up

the Stour and been active in the south of the county, at Sudbury, as well as in central Suffolk, founding with the future St. Sigebert, a monastery at what is now Bury St. Edmunds.

Outside Suffolk St Felix is also said to have founded the oldest church in Norfolk at Babingley, near Sandringham. The nearby villages of Shernborne and Flitcham, which is said to have been named after Felix, retain links with the saint. The holy bishop also preached near Swaffham at Saham Toney and perhaps at Cockley Cley where a very ancient church still stands. The saint was also present near Yarmouth, at Loddon and Reedham, and in this area he worked closely with an Irish missionary, St. Fursey. Finally tradition tells that Bishop Felix founded a monastery at Soham in Cambridgeshire.

Bishop Felix worked with the full approval of the pious King of East Anglia, Sigebert. This man was the father of several holy children, the most famous of whom is St. Audrey, who was baptised and instructed in the faith by Bishop Felix, thus ensuring the continuation of his apostolic work after his repose. Bishop Felix passed away on the 8th March 647 and was at once honoured as the Apostle of East Anglia and a saint.²³

ST. FRANCIS

In 1182, Pietro Bernardone returned from a trip to France to find out his wife had given birth to a son. Far from being excited or apologetic because he'd been gone, Pietro was furious because she'd had his new son baptized Giovanni after John the Baptist. The last thing Pietro wanted in his son was a man of God - he wanted a man of business, a cloth merchant like he was, and he especially wanted a son who would reflect his infatuation with France. So he renamed his son Francesco -- which is the equivalent of calling him Frenchman.

Francis enjoyed an easy life because of his father's wealth and the permissiveness of the times. From the beginning everyone loved Francis. He was constantly happy, charming, and a born leader. In many ways he was too easy to like for his own good. No one tried to control him or teach him. As he grew up, Francis became the leader of a crowd of young people who spent their nights in wild parties. Thomas of Celano, his biographer who knew him well, said, "In other respects an exquisite youth, he attracted to himself a whole retinue of young people addicted to evil and accustomed to vice." Francis himself said, "I lived in sin" during that time.

Francis fulfilled every hope of Pietro's - even falling in love with France. He loved the songs of France, the romance of France and, especially, the free adventurous troubadours of France who wandered through Europe. And despite his dreaming, Francis was also good at business. But Francis wanted more more than wealth. He wanted to be a noble, a knight. Battle was the best place to win the glory and prestige he longed for. He got his first chance when Assisi declared war on its longtime enemy, the nearby town of Perugia.

Most of the troops from Assisi were butchered in the fight. Only those wealthy enough to expect to be ransomed were taken prisoner. At last Francis was among the nobility like he always wanted to be but chained in a dungeon. Finally, after a year in the dungeon, he was ransomed. Strangely, the experience didn't seem to change him. He gave himself to partying with as much joy and abandon as he had before the battle.

The experience didn't change what he wanted from life either. A call for knights for the Fourth Crusade gave him a chance to fulfil his dream. But before he left Francis had to have a suit of armour and a horse - no problem for the son of a wealthy father. But not just any suit of armour

²³ Holy Suffolk: Four Local Saints – accessed at orthodoxengland.org.uk/holysuf.htm on 1 August 2016

but one decorated with gold, with a magnificent cloak. Any relief we feel in hearing that Francis gave the cloak to a poor knight will be destroyed by the boasts that Francis made that he would return a prince.

But Francis never got farther than one day's ride from Assisi. There he had a dream in which God told him he had it all wrong and told him to return home. And return home he did. The boy was humiliated, laughed at, called a coward by the village and raged at by his father for the money wasted on armour.

Francis' conversion did not happen overnight. God had waited for him for twenty-five years and now it was Francis' turn to wait. Francis started to spend more time in prayer. He went off to a cave and wept for his sins. Sometimes God's grace overwhelmed him with joy. But life couldn't just stop for God. There was a business to run, customers to wait on.

One day, while riding through the countryside, Francis, the man who loved beauty, who was so picky about food, who hated deformity, came face to face with a leper. Repelled by the appearance and the smell of the leper, Francis nevertheless jumped down from his horse and kissed the hand of the leper. When his kiss of peace was returned, Francis was filled with joy. As he rode off, he turned around for a last wave, and saw that the leper had disappeared. He always looked upon it as a test from God - that he had passed.

His search for conversion led him to the ancient church at San Damiano. While he was praying there, he heard Christ on the crucifix speak to him, "Francis, repair my church." Francis assumed this meant the crumbling building he was in. Acting again in his impetuous way, he took fabric from his father's shop and sold it to get money to repair the church. His father saw this as an act of theft and, together with Francis' cowardice, waste of money and growing disinterest in money, he saw Francis as a madman. Pietro dragged Francis before the bishop and in front of the whole town demanded that Francis return the money and renounce all rights as his heir.

The bishop was very kind to Francis; he told him to return the money and said God would provide. That was all Francis needed to hear. He not only gave back the money but stripped off all his clothes - the clothes his father had given him - until he was wearing only a hair shirt. In front of the crowd that had gathered he said, "Pietro Bernardone is no longer my father. From now on I can say with complete freedom, 'Our Father who art in heaven.'" Wearing nothing but castoff rags, he went off into the freezing woods, singing. And when robbers beat him later and took his clothes, he climbed out of the ditch and went off singing again. From then on Francis had nothing - and everything.

Francis went back to what he considered God's call. He begged for stones and rebuilt the San Damiano church with his own hands, not realizing that it was the Church with a capital C that God wanted repaired. Scandal and avarice were working on the Church from the inside while outside heresies flourished by appealing to those longing for something different or adventurous.

Soon Francis started to preach. (He was never a priest, though he was later ordained a deacon under his protest.) Francis was not a reformer; he preached about returning to God and obedience to the Church. Francis must have known about the decay in the Church but he always showed the Church and its people his utmost respect. When someone told him of a priest living openly with a woman and asked him if that meant the Mass was polluted, Francis went to the priest, knelt before him and kissed his hands.

Slowly companions came to Francis, people who wanted to follow his life of sleeping in the open, begging for garbage to eat - and loving God. With companions, Francis knew he now had to have some kind of direction to this life so he opened the Bible in three places. He read the command to the rich young man to sell all his goods and give to the poor, the order to the

apostles to take nothing on their journey and the demand to take up the cross daily. "Here is our rule," Francis said - as simple, and as seemingly impossible, as that. He was going to do what no one thought possible any more -- live by the Gospel. Francis took these commands so literally that he made one brother run after the thief who stole his hood and offer him his robe!

Francis never wanted to found a religious order. For him it sounded too military. He thought of what he was doing as expressing God's brotherhood. His companions came from all walks of life, from fields and towns, nobility and common people, universities, the Church and the merchant class. Francis practiced true equality by showing honour, respect and love to every person.

Francis' brotherhood included all of God's creation. Much has been written about Francis' love of nature but his relationship was deeper than that. We call someone a lover of nature if they spend their free time in the woods or admire its beauty. But Francis really felt that nature, all God's creations, were part of his brotherhood. The sparrow was as much his brother as the pope. In one famous story, Francis preached to hundreds of birds about being thankful to God for their wonderful clothes, for their independence and for God's care. The story tells us the birds stood still as he walked among them, only flying off when he said they could leave.

Another famous story involves a wolf that had been eating human beings. Francis intervened when the town wanted to kill the wolf and talked the wolf into never killing again. The wolf became a pet of the townspeople who made sure that he always had plenty to eat.

Following the Gospel literally, Francis and his companions went out to preach two by two. At first, listeners were understandably hostile to these men in rags trying to talk about God's love. People even ran from them for fear they'd catch this strange madness! And they were right. Because soon these same people noticed that these barefoot beggars wearing sacks seemed filled with constant joy. They celebrated life. And people had to ask themselves: Could one own nothing and be happy? Soon those who had met them with mud and rocks, greeted them with bells and smiles.

Francis did not try to abolish poverty; he tried to make it holy. When his friars met someone poorer than they, they would give what they could to the person. They worked for all necessities and only begged if they had to. But Francis would not let them accept any money. He told them to treat coins as if they were pebbles in the road. When the bishop showed horror at the friars' hard life, Francis said, "If we had any possessions we should need weapons and laws to defend them." Possessing something was the death of love for Francis. Also, Francis reasoned, what could you do to a man who owns nothing? You can't starve a fasting man, you can't steal from someone who has no money, you can't ruin someone who hates prestige. They were truly free.

Francis was a man of action. His simplicity of life extended to ideas and deeds. If there was a simple way, no matter how impossible it seemed, Francis would take it. So when Francis wanted approval for his brotherhood, he went straight to Rome to see Pope Innocent III. You can imagine what the pope thought when this beggar approached him! As a matter of fact he threw Francis out. But when he had a dream that this tiny man in rags held up the tilting Lateran basilica, he quickly called Francis back and gave him permission to preach.

Sometimes this direct approach led to mistakes that he corrected with the same spontaneity that he made them. Once he ordered a brother who hesitated to speak because he stuttered to go preach half-naked. When Francis realised how he had hurt someone he loved he ran to town, stopped the brother, took off his own clothes and preached instead.

Francis acted quickly because he acted from the heart; he didn't have time to put on a role. Once he was so sick and exhausted, his companions borrowed a mule for him to ride. When the man who owned the mule recognised Francis he said, "Try to be as virtuous as everyone thinks you

are because many have a lot of confidence in you." Francis dropped off the mule and knelt before the man to thank him for his advice.

Another example of his directness came when he decided to go to Syria to convert the Moslems while the Fifth Crusade was being fought. In the middle of a battle, Francis decided to do the simplest thing and go straight to the sultan to make peace. When he and his companion were captured, the real miracle was that they weren't killed. Instead Francis was taken to the sultan who was charmed by Francis and his preaching. He told Francis, "I would convert to your religion which is a beautiful one - but both of us would be murdered."

Francis did find persecution and martyrdom of a kind but not among the Moslems, among his own brothers. When he returned to Italy, he came back to a brotherhood that had grown to 5,000 in ten years. Pressure came from outside to control this great movement, to make them conform to the standards of others. His dream of radical poverty was too harsh, people said. Francis responded, "Lord, didn't I tell you they wouldn't trust you?" He finally gave up authority in his order -- but he probably wasn't too upset about it. Now he was just another brother, like he'd always wanted.

Francis' final years were filled with suffering as well as humiliation. Praying to share in Christ's passion he had a vision and received the stigmata, the marks of the nails and the lance wound that Christ suffered, in his own body.

Years of poverty and wandering had made Francis ill. When he began to go blind, the Pope ordered that his eyes be operated on. This meant cauterizing his face with a hot iron. Francis spoke to *Brother Fire*: "Brother Fire, the Most High has made you strong and beautiful and useful. Be courteous to me now in this hour, for I have always loved you, and temper your heat so that I can endure it." And Francis reported that Brother Fire had been so kind that he felt nothing at all.

How did Francis respond to blindness and suffering? By writing his beautiful *Canticle of the Sun*, expressing his brotherhood with creation in praising God.

Francis never recovered from this illness. He died on October 4th, 1226 at the age of 45. Francis is considered the founder of all Franciscan orders and the patron saint of ecologists and merchants.²⁴

ST. LUCY

Lucy's history has largely been lost and all we really know for certain is that this brave woman who lived in Syracuse lost her life during the persecution of Christians in the early fourth century. Her veneration spread to Rome so that by the sixth century the whole Church recognized her courage in defense of the faith.

Because people wanted to shed light on Lucy's bravery, legends began to grow. The one that has passed the test of time tells the story of a young Christian woman who vowed to live her life in the service of Christ. Her mother tried to arrange a marriage for her with a pagan and Lucy knew her mother could not be swayed by a young girl's vow, so she devised a plan to convince her mother that Christ was the better partner for life.

After several prayers at the tomb of Saint Agatha, Lucy saw the saint in a dream. St. Agatha told Lucy her mother's illness would be cured through faith, which Lucy used to persuade her mother to give the dowry money to the poor and allow her to commit her life to God.

²⁴ Adapted from *Catholic Online*, accessed 1 August 2016

While Lucy and her mother were grateful to God, the rejected bridegroom was deeply angered and betrayed Lucy's faith to the governor Paschasius. The governor attempted to force her into defilement at a brothel but the guards who came to take her away were unable to move her, even after hitching her to a team of oxen. The guards heaped bundles of wood around her but it wouldn't burn so they finally resorted to their swords and Lucy met her death.

Though details of her life remain unknown, it is widely believed that during her lifetime Christians were persecuted for their faith. They were forced to endure horrific torture and often met painful ends during Diocletian's reign.

Lucy's legend did not end with her death. According to later accounts, Lucy warned Paschasius he would be punished. When the governor heard this he ordered the guards to gouge out her eyes; however, in another telling, it was Lucy who removed her eyes in an attempt to discourage a persistent suitor who greatly admired them.

When her body was being prepared for burial, they discovered that her eyes had been restored. Sigebert (1030-1112), a monk of Gembloux, wrote *Sermo de Sancta Lucia*, in which he described Lucy's body as remaining undisturbed in Sicily for 400 years until Faroald II, Duke of Spoleto, seized the island and transferred Lucy's remains to Abruzzo, Italy. They were later removed by Emperor Otho I in 972 to Metz and left in the church of St. Vincent. There is much confusion about what happened to her body after its stay at St. Vincent's, but it is believed that several pieces of her body can be found in Rome, Naples, Verona, Lisbon, Milan, Germany, France and Sweden.

In 1981, thieves stole all but her head but police were able to recover the relics on her feast day. Lucy, whose name can mean *light* or *lucid*, is the patron saint of the blind. She is often seen with the emblem of eyes on a cup or plate. In paintings, she is often depicted with a golden plate holding her eyes and often holds a palm branch, which is a symbol of victory over evil.²⁵

ST. MARTIN

Martin was born at Sabaria in Hungary, about 316; he died at Candes, Touraine, most probably in 397. In his early years, when his father, a military tribune, was transferred to Pavia in Italy, Martin accompanied him and when he reached adolescence was, in accordance with the recruiting laws, enrolled in the Roman army. Touched by grace at an early age, he was attracted towards Christianity, which had been in favour in the camps since the conversion of Emperor Constantine. His regiment was soon sent to Amiens in Gaul and this town became the scene of the celebrated legend of the cloak.

At the gates of the city, one very cold day, Martin met a shivering and half-naked beggar. Moved with compassion, he divided his coat into two parts and gave one to the poor man. The part kept by himself became the famous relic preserved in the oratory of the Frankish kings under the name of *St. Martin's Cloak*. Martin, who was still only a catechumen, soon received baptism and was a little later finally freed from military service.

As soon as he was free, he hastened to set out to Poitiers to enrol himself among the disciples of St. Hilary, the wise and pious bishop whose reputation as a theologian was already passing beyond the frontiers of Gaul. Desiring, however, to see his parents again, he returned to Lombardy across the Alps. The inhabitants of this region, infested with Arianism, were bitterly hostile towards Catholicism, so that Martin, who did not conceal his faith, was very badly

²⁵ Adapted from *Catholic Online*, accessed 1 August 2016

treated by order of Bishop Auxentius of Milan, the leader of the heretical sect in Italy. Martin wanted to return to Gaul, but, learning that the Arians troubled that country also and had even succeeded in exiling Hilary to the Orient, he decided to seek shelter on the island of Gallinaria (now Isola d'Albenga) in the middle of the Tyrrhenian Sea.

As soon as Martin learned that an imperial decree had authorized Hilary to return to Gaul, he hastened to the side of his chosen master at Poitiers in 361 and obtained permission from him to embrace at some distance from there in a deserted region (now called Ligugé) the solitary life that he had adopted in Gallinaria. His example was soon followed and a great number of monks gathered around him. Thus was formed in this Gallic Thebaid a real laura, from which later developed the celebrated Benedictine Abbey of Ligugé. Martin remained about ten years in this solitude but often left it to preach the Gospel in the central and western parts of Gaul, where the rural inhabitants were still plunged in the darkness of idolatry and given up to all sorts of gross superstitions.

The memory of these apostolic journeyings survives to our day in the numerous local legends of which Martin is the hero and which indicate roughly the routes that he followed. When St. Lidorius, second Bishop of Tours, died in 371 or 372, the clergy of that city desired to replace him by the famous hermit of Ligugé. But, as Martin remained deaf to the prayers of the deputies who brought him this message, it was necessary to resort to a ruse to overcome his resistance. A certain Rusticius, a rich citizen of Tours, went and begged him to come to his wife, who was in the last extremity, and to prepare her for death. Without any suspicions, Martin followed him in all haste, but hardly had he entered the city when, in spite of the opposition of a few ecclesiastical dignitaries, popular acclamation constrained him to become Bishop of the Church of Tours.

Consecrated on the 4th July, Martin brought to the accomplishment of the duties of his new ministry all the energy and the activity of which he had already given so many proofs. He did not, however, change his way of life: fleeing from the distractions of the large city, he settled himself in a small cell at a short distance from Tours, beyond the Loire. Some other hermits joined him there and thus was gradually formed a new monastery, which surpassed that of Ligugé, as is indicated by the name, Marmoutier (*Majus Monasterium*), which it has kept to our day.

Thus, to an untiring zeal Martin added the greatest simplicity, and it is this which explains how his pastoral administration so admirably succeeded in sowing Christianity throughout Touraine. Nor was it a rare occurrence for him to leave his diocese when he thought that his appearance in some distant locality might produce some good. He even went several times to Trier, where the emperors had established their residence, to plead the interests of the Church or to ask pardon for some condemned person.

After a last visit to Rome, Martin went to Candes, one of the religious centres created by him in his diocese, when he was attacked by the malady which ended his life. Ordering himself to be carried into the presbytery of the church, he died there in 400 (according to some authorities, more probably in 397) at the age of about 81, evincing until the last that exemplary spirit of humility and mortification which he had ever shown. The Church of France has always considered Martin one of her greatest saints and hagiographers have recorded a great number of miracles due to his intercession while he was living and after his death. His cult was very popular throughout the Middle Ages and a multitude of churches and chapels were dedicated to him. A great number of places have been called by his name. His body, taken to Tours, was enclosed in a stone sarcophagus, above which his successors, St. Britius and St. Perpetuus, built first a simple chapel and later a basilica (470). A larger basilica was constructed in 1014 which was burned down in 1230 to be rebuilt soon on a still larger scale. This sanctuary was the centre of great national pilgrimages until 1562, the year when the Protestants sacked it from top to

bottom, destroying the sepulchre and the relics of the great wonder-worker, the object of their hatred.

In December, 1860, skilfully executed excavations located the site of St. Martin's tomb, of which some fragments were discovered. These precious remains are at present sheltered in a basilica built by Mgr. Meignan, Archbishop of Tours, which is unfortunately of very small dimensions and recalls only faintly the ancient and magnificent cloister of St. Martin. ²⁶

ST. MARY MAGDALEN

St. Mary Magdalen is one of the greatest saints of the Bible and a legendary example of God's mercy and grace. The precise dates of her birth and death are unknown but we do know she was present with Christ during his public ministry, death and resurrection. She is mentioned at least a dozen times in the Gospels.

Mary Magdalen has long been regarded as a prostitute or sexually immoral in western Christianity but this is not supported in the scriptures. It is believed she was a Jewish woman who lived among Gentiles, living as they did. The gospels agree, however, that Mary was originally a great sinner. Jesus cast seven demons out of her when he met her. After this, she told several women of Jesus with and these women also became followers. There is a debate over whether Mary Magdalen is the same unnamed woman, a sinner, who weeps and washes Jesus' feet with her hair in the Gospel of John.

Despite the scholarly dispute over her background, what she did in her subsequent life, after meeting Jesus, is much more significant. She was certainly a sinner whom Jesus saved, giving us an example of how no person is beyond the saving grace of God. During Jesus' ministry, it is believed that Mary Magdalen followed him, part of a semi-permanent entourage who served Jesus and his disciples.

It is likely that Mary watched the crucifixion from a distance, along with the other women who followed Christ during His ministry. Mary was present when Christ rose from the dead, visiting his tomb to anoint his body only to find the stone rolled away and Christ, very much alive, sitting at the place where they had laid Him. She was the first witness to His resurrection.

After the death of Christ, a legend states that she remained among the early Christians. After fourteen years, she was allegedly put into a boat by Jews, along with several other saints of the early Church, and set adrift without sails or oars. The boat landed in southern France, where she spent the remaining years of her life living in solitude in a cave.

St. Mary Magdalen is the patroness of converts, repentant sinners, sexual temptation, pharmacists, tanners and women, among other causes. ²⁷

ST. PANCRAS

St. Pancras is the patron saint of children. He was born in 289 AD in Synnada, Phrygia, a kingdom in the west central part of Anatolia (modern Turkey). He is also known by the names Pancratius. He was orphaned at an early age and taken to Rome by his uncle, Dionysius. Pancras converted to Christianity after meeting Christians in Rome and through the influence of

²⁶ Catholic Encyclopaedia, accessed at www.newadvent.org/cathen/09732b.htm on 1 August 2016

²⁷ Adapted from *Catholic Online*, accessed 1 August 2016

Dionysius. Pancras lived during the rule of the Roman Emperor Diocletian who mounted some of the fiercest persecutions of the early Church, especially in the East of the Empire. Converting to Christianity during this period was highly dangerous and Pancras announced his Christian faith publically when he was just fourteen years old. He was arrested and then beheaded.

St. Pancras is represented in Christian Art as trampling upon a Saracen, in allusion to his hatred of infidels, and bearing in his hand a stone or a sword, the implements of his martyrdom.

St. Symmachus, Pope from 498 to 504, built a church on the site of St Pancras' burial. Around 574 a certain Gregory (subsequently 'the Great') founded an abbey in his family's mansion on the Caelian Hill, close to Pancras' tomb. St Augustine had been prior of this monastery before Gregory sent him to England – hence no doubt his special devotion to St Pancras. At all events, Augustine dedicated a chapel to St Pancras in the monastery he established at Canterbury. Later, around 664, Pope Vitalian sent relics of St Pancras to Oswiu, King of Northumbria.²⁸

ST. PAUL

St. Paul is one of the most important and influential of all the saints. Many of his writings are contained in the Canon of the Bible and have influenced the growth and development of the Church since the first century. He was originally known as Saul and was a Roman citizen and a Pharisee. He even presided over the persecutions of the early Christians and was present at the martyrdom of St. Stephen.

However, Saul experienced a powerful vision that caused him to convert to Christianity while on the road to Damascus. He was duly baptized and took the name Paul. He travelled the world, first to Arabia, then back to Damascus. He also visited Jerusalem to see St. Peter, the first Pope, to pay homage to him. During these travels he preached ceaselessly, often drawing criticism and ire from those who rebuffed his message. Jews, in particular, hated his preaching as they saw him convert people to Christianity from Judaism.

Eventually, Paul returned to Tarsus, where he was born. He preached there until he was called by Barnabus to come to Antioch. After a year spent in Antioch, a famine occurred in Jerusalem and the pair were dispatched to the city with alms. They accomplished this mission and returned to Antioch.

Paul and Barnabus then went on a mission to Cypress and throughout Asia Minor. They established several churches on their travels. After establishing his churches, Paul remained in communication with the faithful, often writing letters to answer questions and resolve disputes. The letters that have survived have become part of the Bible. It is believed that Paul wrote other letters, which were lost before the Bible was established by the Church. Paul's writings are important because they provide good advice for how Christians should live.

Paul traveled throughout much of Europe, particularly in Macedonia, Greece, and Italy. While preparing for a missionary trip to Spain, he was imprisoned in Caesarea by the Jews for two years. He traveled again, was shipwrecked in Malta, and was imprisoned for another two years for preaching in Rome. Despite these imprisonments, Paul continued to preach.

Paul eventually made his way to Spain, then returned to the East, and finally returned to Rome once again. In 67 AD, Paul was arrested in Rome for a second time and this time he was beheaded under the insane Emperor Nero. According to John Chrysostom, Nero knew Paul personally.

²⁸ Adapted from various websites, accessed 1 August 2016

Paul is among the most famous, intelligent and influential of the apostles. There are some who argue that he was the leader of the apostles, but this is not supported by evidence. Instead, he likely preached at the request of St. Peter, who was Pope.

St. Paul is the patron saint of missionaries, evangelists, writers, journalists, authors, public workers, rope and saddle makers, and tent makers. His feast day is on June 29th when he is honoured with St. Peter.²⁹

ST. RITA

Antonio and Amata Lotti, natives of Roccaporena, a tiny village in the Umbrian Hills of the Cascia, were well-respected peacemakers in their town who welcomed their only child, Margherita in 1381. In the local dialect, her name meant *pearl* and she was known as Rita. Baptised in the church of St. Augustine in Cascia, Rita became acquainted with the local Augustinian nuns of St. Mary Magdalene and was attracted to their way of life. But her parents arranged a marriage for her in order to provide safety and security and so Rita obediently married Paolo Mancini with whom she had two sons. In the climate of the times, there was often open conflict between families and her husband Paolo was murdered. Her sons were young but the expectation would be for them eventually to avenge the murder of their father to defend family honour. Rita, influenced by the peacemaking example of her parents, pledged to forgive her husband's killers. She faced a steep challenge, however, in convincing her sons to do the same. Tradition has it that she often pointed out to them the image of the crucified Christ and the fact that he forgave those who killed him. Within a year, however, both sons succumbed to a deadly illness leaving Rita not only a widow, but also childless. Following these tragedies, Rita placed her trust in God, accepting them and relying on her deep faith to find her way. After eighteen years of marriage, Rita felt called to a second but familiar vocation, to religious life in the Augustinian convent.

But the sisters were hesitant and refused her request. Rita was not discouraged, convinced that she was called to the contemplative community. The sisters even more firmly refused, citing that although Rita had forgiven her husband's killers, her family had not. There were members of the rival family in the convent and her presence would be detrimental to community harmony. And so, inspired by her three patron saints (Augustine, Nicholas of Tolentino and John the Baptist), Rita set out to make peace between the families. She went to her husband's family and exhorted them to put aside their hostility and stubbornness. They were convinced by her courage and agreed. The rival family, astounded by this overture of peace, also agreed. The two families exchanged a peace embrace and signed a written agreement, putting the vendetta to rest forever. A fresco depicting the scene of the peace embrace was placed on a wall of the Church of Saint Francis in Cascia, an enduring reminder of the power of good over evil and a testament to the widow whose forgiving spirit achieved the impossible.

At the age of 36, Rita was accepted into the Augustinian convent. She lived a regular life of prayer, contemplation and spiritual reading, according to the Rule of Saint Augustine. For forty years she lived this routine lifestyle, until fifteen years before her death, on Good Friday 1442, she had an extraordinary experience. In contemplation before an image of Jesus that was very dear to her, the *Jesus of Holy Saturday* or, as it is also known, *the Resurgent Christ*, she was moved by a deeper awareness of the physical and spiritual burden of pain which Christ so freely and willingly embraced for love of her and of all humanity. With the tender, compassionate heart of a person fully motivated by grateful love, she spoke her willingness to relieve Christ's suffering by sharing even the smallest part of his pain. Her offer was accepted, her prayer was answered, and Rita was united with Jesus in a profound experience of spiritual intimacy, a thorn

²⁹ Adapted from *Catholic Online*, accessed 1 August 2016

from his crown penetrating her forehead. The wound it caused remained open and visible until the day of her death.

Towards the end of her life, Rita progressively weakened physically. Several months before her death, she was visited by a relative from Roccaporena who asked if she could do something for her. Rita at first declined but then made a simple request to have a rose from the garden of her family home brought to her. However, it was January, the dead of winter in the hills of Umbria. But upon her return home, the relative passed Rita's family garden and found to her astonishment a single fresh rose in the snow-covered garden on an otherwise barren bush. She immediately returned to the convent where she presented it to Rita who accepted it with quiet and grateful assurance. For the four decades she had spent in Cascia's convent she had prayed especially for her husband Paolo, who had died so violently, and for her two sons, who had died so young. The dark, cold earth of Roccaporena, which held their mortal remains, had now produced a beautiful sign of spring and beauty out of season. So, Rita believed, had God brought forth, through her prayers, their eternal life despite tragedy and violence. She now knew that she would soon be one with them again.

Rita died peacefully on May 22nd, 1457. An old and revered tradition records that the bells of the convent immediately began to peal unaided by human hands, calling the people of Cascia to the doors of the convent and announcing the triumphant completion of a life faithfully lived. The nuns prepared her for burial and placed her in a simple wooden coffin. A carpenter, who had been partially paralysed by a stroke, voiced the sentiments of many others when he spoke of the beautiful life of this humble nun in bringing lasting peace to the people of Cascia. "If only I were well," he said, "I would have prepared a place more worthy of you." With those words, Rita's first miracle was performed, as he was healed. He fashioned the elaborate and richly decorated coffin which would hold Rita's body for several centuries. She was never buried in it, however. So many people came to look upon the gentle face of the 'Peacemaker of Cascia' that her burial had to be delayed. It became clear that something exceptional was occurring as her body seemed to be free from nature's usual course. It is still preserved today, now in a glass-enclosed coffin, in the basilica of Cascia.³⁰

ST. THERESE

Generations of Catholics have admired this young saint, called her the 'Little Flower' and found in her short life more inspiration for own lives than in volumes by theologians. Yet Therese died when she was 24, after having lived as cloistered Carmelite for less than ten years. She never went on missions, never founded a religious order and never performed great works. The only book of hers, published after her death, was a brief edited version of her journal called *Story of a Soul*. But within 28 years of her death, the public demand was so great that she was canonised.

Over the years, some modern Catholics have turned away from her because they associate her with over- sentimentalised piety and yet the message she has for us is still as compelling and simple as it was almost a century ago.

Therese was born in France in 1873, the pampered daughter of a mother who had wanted to be a saint and a father who had wanted to be monk. The two had married but determined that they would remain celibate until a priest told them that was not how God wanted a marriage to work. They must have followed his advice very well because they had nine children. The five children who lived were all daughters who were close all their lives.

³⁰ Website of the National Shrine of St. Rita of Cascia, accessed August 1 2016

Tragedy and loss came quickly to Therese when her mother died of breast cancer when she was four and a half years old. Her sixteen year old sister Pauline became her second mother - which made the second loss even harder when Pauline entered the Carmelite convent five years later. A few months later, Therese became so ill with a fever that people thought she was dying.

The worst part of it for Therese was all the people sitting around her bed staring at her like, she said, 'a string of onions.' When Therese saw her sisters praying to a statue of Mary in her room Therese also prayed. She saw Mary smile at her and suddenly she was cured. She tried to keep the grace of the cure secret but people found out and badgered her with questions about what Mary was wearing and what she looked like. When she refused to give in to their curiosity, they said that she had made the whole thing up.

Without realising it, by the time she was eleven years old, she had developed the habit of mental prayer. She would find a place between her bed and the wall and in that solitude think about God, life, eternity.

When her other sisters, Marie and Leonie, left to join religious orders (the Carmelites and the Poor Clares, respectively), Therese was left alone with her last sister, Celine, and her father. Therese tells us that she wanted to be good but that she had an odd way of going about it. She wouldn't do housework. She thought that if she made the beds she was doing the family a great favour. Every time Therese even imagined that someone was criticising her or didn't appreciate her, she burst into tears. Any inner wall she built to contain her wild emotions crumpled immediately before the tiniest comment.

Therese wanted to enter the Carmelite convent to join Pauline and Marie but how could she convince others that she could handle the rigours of Carmelite life if she couldn't handle her own emotional outbursts? She had prayed that Jesus would help her but there was no sign of an answer.

On Christmas day in 1886, the fourteen-year-old hurried home from church. In France, young children left their shoes by the hearth at Christmas and then parents would fill them with gifts. By the age of fourteen most children had outgrown this custom. But her sister Celine didn't want Therese to grow up. So they continued to leave presents in 'baby' Therese's shoes. As she and Celine climbed the stairs to take off their hats, their father's voice rose up from the parlour below. Standing over the shoes, he sighed, "Thank goodness that's the last time we shall have this kind of thing!"

Therese froze, and her sister looked at her helplessly. Celine knew that in a few minutes Therese would be in tears over what her father had said. But the tantrum never came. Something incredible had happened to Therese. Jesus had come into her heart and done what she could not do herself. He had made her more sensitive to her father's feelings than her own. She swallowed her tears, walked slowly down the stairs and exclaimed over the gifts in the shoes, as if she had never heard a word her father said. The following year she entered the convent. In her autobiography she referred to this Christmas as her 'conversion.'

Therese came to be known as the Little Flower but she had a will of steel. When the superior of the Carmelite convent refused to take Therese because she was so young, the formerly shy little girl went to the bishop. When the bishop also said no, she decided to go over his head, as well. Her father and sister took her on a pilgrimage to Rome to try to get her mind off this crazy idea. Therese loved it. It was the one time when being little worked to her advantage. Because she was young and small she could run everywhere and touch relics and tombs without being yelled at. Finally they went for an audience with the Pope. They had been forbidden to speak to him but that didn't stop Therese. As soon as she got near him, she begged that he let her enter the Carmelite convent. She had to be carried out by two of the guards.

But the Vicar General who had seen her courage was impressed and soon Therese was admitted to the Carmelite convent that her sisters Pauline and Marie had already joined. Her romantic ideas of convent life and suffering soon met up with reality in a way she had never expected. Her father suffered a series of strokes that left him affected not only physically but mentally. When he began hallucinating and grabbed for a gun as if going into battle, he was taken to an asylum for the insane. Horrified, Therese learned of the humiliation of the father she adored and admired and of the gossip and pity of their so-called friends. As a cloistered nun she couldn't even visit her father.

This began a time of suffering when she experienced such dryness in prayer that she stated "Jesus isn't doing much to keep the conversation going." She was so grief-stricken that she often fell asleep in prayer. She consoled herself by saying that mothers love children when they lie asleep in their arms so that God must love her when she slept during prayer.

She knew as a Carmelite nun she would never be able to perform great deeds. "Love proves itself by deeds so how am I to show my love? Great deeds are forbidden me. The only way I can prove my love is by scattering flowers and these flowers are every little sacrifice, every glance and word and the doing of the least actions for love." She took every chance to sacrifice, no matter how small it would seem. She smiled at the sisters she didn't like. She ate everything she was given without complaining - so that she was often given the worst leftovers. One time she was accused of breaking a vase when she was not at fault. Instead of arguing she sank to her knees and begged forgiveness. These little sacrifices cost her more than bigger ones, for these went unrecognised by others. No one told her how wonderful she was for these little secret humiliations and good deeds.

When Pauline was elected prioress she asked Therese for the ultimate sacrifice. Because of politics in the convent many of the sisters feared that the family Martin would taken over the convent. Therefore Pauline asked Therese to remain a novice in order to allay the fears of the others that the three sisters would push everyone else around. This meant she would never be a fully professed nun and that she would always have to ask permission for everything she did. This sacrifice was made a little sweeter when Celine entered the convent after her father's death. Four of the sisters were now together again.

Therese continued to worry about how she could achieve holiness in the life she led. She didn't want to just be good, she wanted to be a saint. She thought there must be a way for people living hidden, little lives like hers. "I have always wanted to become a saint. Unfortunately when I have compared myself with the saints, I have always found that there is the same difference between the saints and me as there is between a mountain whose summit is lost in the clouds and a humble grain of sand trodden underfoot by passers-by. Instead of being discouraged, I told myself: God would not make me wish for something impossible and so, in spite of my littleness, I can aim at being a saint. It is impossible for me to grow bigger, so I put up with myself as I am, with all my countless faults. But I will look for some means of going to heaven by a little way which is very short and very straight, a little way that is quite new. We live in an age of inventions. We need no longer climb laboriously up flights of stairs; in well-to-do houses there are lifts. And I was determined to find a lift to carry me to Jesus, for I was far too small to climb the steep stairs of perfection. So I sought in holy Scripture some idea of what this life I wanted would be and I read these words: " 'Whosoever is a little one, come to me.' It is your arms, Jesus, that are the lift to carry me to heaven. And so there is no need for me to grow up: I must stay little and become less and less."

She worried about her vocation: " I feel in me the vocation of the Priest. I have the vocation of the Apostle. Martyrdom was the dream of my youth and this dream has grown with me. Considering the mystical body of the Church, I desired to see myself in them all. Charity gave me

the key to my vocation. I understood that the Church had a Heart and that this Heart was burning with love. I understood that Love comprised all vocations, that Love was everything, that it embraced all times and places. In a word – that it was eternal. Then in the excess of my delirious joy, I cried out: 'O Jesus, my Love...my vocation, at last I have found it. My vocation is Love!'"

When an antagonist was elected prioress, new political suspicions and plottings sprang up. The concern over the Martin sisters perhaps was not exaggerated. In this small convent they now made up one-fifth of the population. Despite this and the fact that Therese was a permanent novice they put her in charge of the other novices.

Then in 1896, she coughed up blood. She kept working without telling anyone until she became so sick a year later everyone knew it. Worst of all she had lost her joy and confidence and felt she would die young without leaving anything behind. Pauline had already had her writing down her memories for a journal and now she wanted her to continue - so they would have something to circulate after her death. Her pain was so great that she said that if she had not had faith she would have taken her own life without hesitation. But she tried to remain smiling and cheerful - and succeeded so well that some thought she was only pretending to be ill. Her one dream was the work she would do after her death, helping those on earth. "I will return," she said. "My heaven will be spent on earth." She died on September 30th 1897 at the age of 24 years old. She herself felt that it was a blessing that God allowed her to die at exactly that age. She had always felt that she had a vocation to be a priest and felt God let her die at the age she would have been ordained if she had been a man so that she wouldn't have to suffer.

After she died everything at the convent went back to normal. One nun commented that there was nothing to say about Therese. But Pauline put together Therese's writings and sent 2,000 copies to other convents. But Therese's 'little way' of trusting in Jesus to make her holy and relying on small daily sacrifices instead of great deeds appealed to the thousands of Catholics and others who were trying to find holiness in ordinary lives. Within two years, the Martin family had to move because her notoriety was so great and by 1925 she had been canonised.

Therese of Lisieux is one of the patron saints of the missions, not because she ever went anywhere, but because of her special love of the missions, and the prayers and letters she gave in support of missionaries. This is reminder to all of us who feel we can do nothing, that it is the little things that keep God's kingdom growing.³¹

³¹ Adapted from *Catholic Online*, accessed 1 August 2016

School value cards

Pupils earn house points for demonstrating good learning and conduct behaviour. They also earn house points by demonstrating behaviour inspired by our school values: COURAGE, CREATIVITY, FORGIVENESS, GENEROSITY, HUMILITY, JOY & PERSEVERANCE.

Each card is worth three house points.

The system works like this:

1. A peer or member of staff witnesses *value behaviour* on the part of a pupil.
2. The pupil who acted virtuously is offered a completed card associated with the value witnessed.
3. The pupil takes the card to his or her house leader
4. The house leader arranges for the card to be displayed on one of the seven display panels around the school

NOTE: Staff must judge whether pupil witness is genuine rather than cronyism, erring on giving the benefit of any doubt.

Today I witnessed forgiveness ...

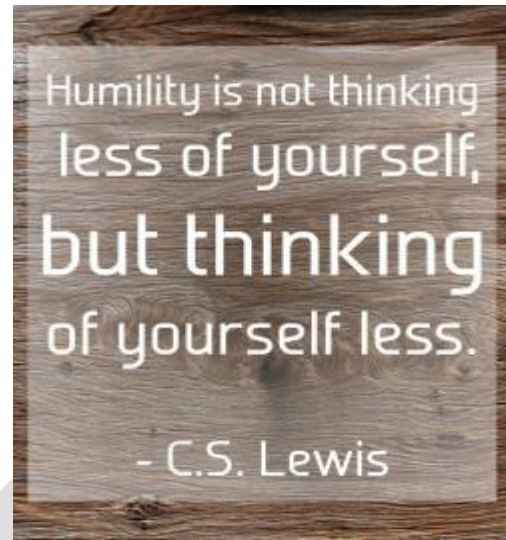


LIKE ST. RITA - WHO FORGAVE

_____ showed this Christ-like action

Signed _____

Today I witnessed humility ...

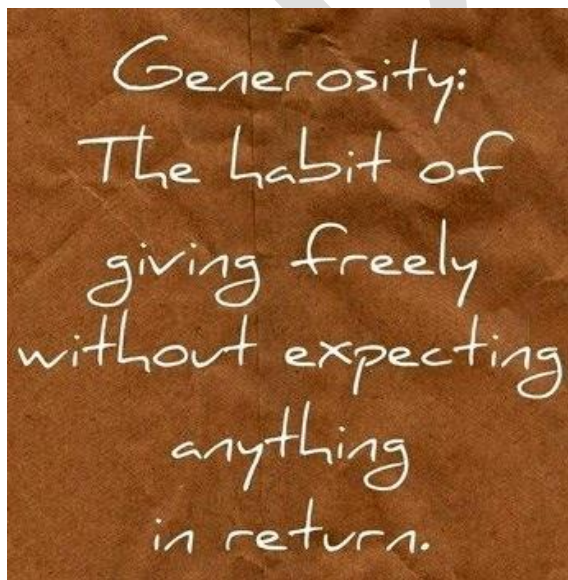


LIKE ST. THERESE AND HER LITTLE WAY

_____ showed this Christ-like action

Signed _____

Today I witnessed generosity ...



LIKE ST. ANTHONY - WHO GAVE

_____ showed this Christ-like action

Signed _____

Today I witnessed joy ...



LIKE ST. FRANCIS - WHO KNEW THE JOY OF CREATION

_____ showed this Christ-like action

Signed _____

Today I witnessed courage . . .



LIKE ST. LUCY - WHO GAVE HERSELF
showed this Christ-like action

Signed _____

Today I witnessed creativity . . .

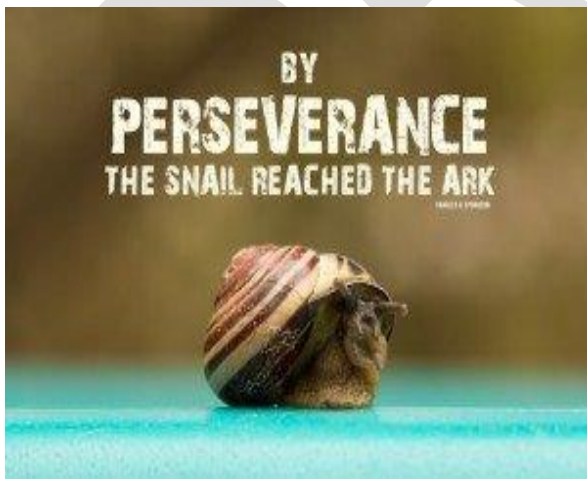


LIKE ST. PAUL - WHO MADE A PEOPLE
FOR CHRIST

showed this Christ-like action

Signed _____

Today I witnessed perseverance . . .



LIKE ST. MARTIN - WHO REFUSED TO FIGHT
showed this Christ-like action

Signed _____

ASSEMBLY SCHEDULE 2016-17 / AUTUMN 1

(Year C)

WEEK 1 WEEK BEGINNING MONDAY 5 TH SEPTEMBER 2016				
				CENTRAL THEME
5 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Keeping the school safe / The school's 7 values – how the cards & house points work / Handwriting and presentation
6 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	The prayers we say (YR & Y1) BA The prayers we say (Y2 – The Alternative Morning Prayer) LS
7 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The Christian Church (WTL Y3) IC
8 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	God's Great Plan (WTL Y1) CF
9 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	The school's 7 values – how the cards & house points work / Universal rules / The Golden Rule (Mt 7:12 / Lk 6:31) <i>Do to others as you would have them do to you</i>

WEEK 2 WEEK BEGINNING MONDAY 12 TH SEPTEMBER 2016				
				CENTRAL THEME
12 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	OPEN THE BOOK / The school's 7 values – how the cards & house points work / Handwriting and presentation
13 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	The prayers we say (YR & Y1) ST The prayers we say (Y2 – The Alternative Morning Prayer) LS
14 TH	WEDNESDAY MASS	0930	Whole school, parents, grandparents & parish	Feast of Holy Cross and the Beginning of the School Year / 370
14 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The Bible (WTL Y4) SL
15 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Chosen People (WTL Y2) CF
16 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Teaching the Mass (Entrance / Greeting / Penitential Act)

WEEK 3 WEEK BEGINNING MONDAY 19 TH SEPTEMBER 2016				
				CENTRAL THEME
19 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Prayer to St. Pancras / Homework / Plenty of exercise SR
20 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	The prayers we say (Y2 – Prayer to my Guardian Angel) ST The prayers we say (Y2 – The Alternative Morning Prayer) LS
21 ST	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	INTERNET SAFETY IC
22 ND	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	The prayers we say (Y2 – Prayer to my Guardian Angel) CF
23 RD	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Creation (WTL Y5) / Prayer to St. Pancras / The prayers we say (Y2 – The Alternative Morning Prayer) / Homework

WEEK 4 WEEK BEGINNING MONDAY 26 TH SEPTEMBER 2016				
				CENTRAL THEME
26 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Homework / Harvest / Head Boy & Head Girl Plenty of exercise SR
27 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	The prayers we say (Y2 – Prayer to my Guardian Angel) ST Responsibility to younger children IC
28 TH	WEDNESDAY MASS	0930	Year 6, parents, grandparents & parish	Mass for Wednesday of Week 26 / 193
28 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The Kingdom of God (WTL Y6) MH
29 TH	THURSDAY MASS	?	Y6 choir members	Diocesan schools' mass at St. John's Cathedral, Norwich
29 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Safeguarding: Someone you can tell / The prayers we say (Y2 – Prayer to my Guardian Angel) IC / CF
30 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Feast of St. Therese (October 1 st) SL WITH ST. THERESE HOUSE / Harvest / Subject Celebration: ENGLISH

WEEK 5 WEEK BEGINNING MONDAY 3 RD OCTOBER 2016				
				CENTRAL THEME
2 ND	FIRST COMMUNION REGISTRATION	1000	For eligible pupils from Y3	
3 RD	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Our Lady's Month / Harvest / Feast of St. Francis (tomorrow)
4 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Feast of St. Francis (October 4 th) MH WITH ST. FRANCIS HOUSE / All about the Rosary BA Feast of St. Francis (October 4 th) / Safeguarding: Someone you can tell IC
5 TH	WEDNESDAY MASS	0930	Whole school, parents, grandparents & parish	Whole school Mass for the Harvest / 519, 520, 521, 522
5 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Kingdom of God liturgy led by Y6 MH / SB
6 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	God's World (WTL YR) CF
7 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie) / Subject Celebration: MATHEMATICS

WEEK 6 WEEK BEGINNING MONDAY 10 TH OCTOBER 2016				
				CENTRAL THEME
10 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Our Lady's Month / Looking after our school / Eating well SR
11 TH	TUESDAY AFTERNOON ASSEMBLY	1335	House meetings led by teachers, captains & vice captains (Electing a member of the School Council from each house)	
12 TH	WEDNESDAY MASS	0930	Year 5, parents, grandparents & parish	Mass for Wednesday of Week 28 / 194
12 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Rosary liturgy led by Y6 MH / SB
13 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Safeguarding: Someone you can tell – telling only the truth IC
14 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect)

WEEK 7 WEEK BEGINNING MONDAY 17TH OCTOBER 2016				
				CENTRAL THEME
17 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	The Rosary – The Joyful Mysteries (tomorrow) / Fire safety, including bonfires and fireworks
18 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils	The Rosary – The Joyful Mysteries BA / SB
19 TH	WEDNESDAY MASS	0930	Year 4, parents, grandparents & parish	Mass for Wednesday of Week 29 / 195
19 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Revision (WTL Y3-Y6 AUTUMN 1) LS
20 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Revision (WTL YR-Y2 AUTUMN 1) CF
21 ST	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	House point winners / Head Boy & Head Girl / YR-Y2 WTL class assemblies / Fire safety, including bonfires and fireworks / Subject Celebration: SCIENCE

ASSEMBLY SCHEDULE 2016-17 / AUTUMN 2

WEEK 8 WEEK BEGINNING MONDAY 31 ST OCTOBER 2016				
			CENTRAL THEME	
31 ST	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Remembrance Book / The school's 7 values / Eating well SR
1 ST	TUESDAY MASS	0930	Whole school, parents, grandparents & parish	Mass in church for All Saints / 402
1 ST	TUESDAY AFTERNOON	1335	House meetings led by teachers, captains & vice captains	
2 ND	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y3 – Eternal Rest) LS
3 RD	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	BENTLEY PHOTOGRAPHIC	
4 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Remembrance Book / Eternal Rest / Subject Celebration: ICT

WEEK 9 WEEK BEGINNING MONDAY 7 TH NOVEMBER 2016				
			CENTRAL THEME	
7 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	OPEN THE BOOK / Safety on the roads
8 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Mary, the Mother of God (WTL Y1) ES Mary, our Mother (WTL Y3) LS
9 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y4 – Make me an Instrument of Your Peace) SL
10 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Mary, the Mother of God (WTL Y1) BA
11 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Feast of St. Martin (November 11 th) ES / BA WITH ST. MARTIN HOUSE / Remembrance Book (including a minute's silence) / Safety on the roads

WEEK 10 WEEK BEGINNING MONDAY 14 TH NOVEMBER 2016				
			CENTRAL THEME	
14 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Resolving conflict / Head Boy & Head Girl
15 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Mysteries (WTL Y2) SB Trust in God (WTL Y4) SL
16 TH	WEDNESDAY MASS	0930	Year 3, parents, grandparents & parish	Mass for the Feast of St. Margaret of Scotland / 470i, 471i, 472, 473ii
16 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Saints liturgy led by Y5 RWE / SB
17 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Saints liturgy led by Y5 CF / SB
18 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Head Boy & Head Girl / Remembrance Book / A Unique Creation (SRE) Respecting self / Personal history / Personal strengths and weaknesses / Personal likes and dislikes

WEEK 11 WEEK BEGINNING MONDAY 21ST NOVEMBER 2016				
				CENTRAL THEME
21 ST	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Resolving conflict / The prayers we say (Y4 – Make me an Instrument of Your Peace)
22 ND	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Mysteries (WTL Y2) ES God's covenants (WTL Y5) RWE
23 RD	WEDNESDAY MASS	0930	Year 2, parents, grandparents & parish	Mass for Wednesday of Week 34 / 197
23 RD	WEDNESDAY MORNING ASSEMBLY & HYMN PRACTICE	1055	Key Stage 2 Led by teachers	Saints liturgy led by Y4 RWE / SB
24 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Saints liturgy led by Y4 CF / SB
25 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Resolving conflict / Remembrance Book / A unique creation (SRE) Respecting similarities and differences between self and others

The pupils of Reception, Year 1 and Year 2 will rehearse and perform the Infant Nativity – the story of the birth of Jesus – during December 2016.

WEEK 12 WEEK BEGINNING MONDAY 28TH NOVEMBER 2016				
				CENTRAL THEME
28 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Closing the Remembrance Book / Lighting the Advent Wreath's first candle / The prayers we say (Y4 – Make me an Instrument of Your Peace) / The new liturgical year – Year A (yesterday)
29 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	God's Family (WTL YR) SB Justice (WTL Y6) MH
30 TH	WEDNESDAY MASS	0930	Year 1, parents, grandparents & parish	Mass for the Feast of St. Andrew / 452ii, 453, 454, 423
30 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y4 – Make me an Instrument of Your Peace) SL
1 ST	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	God's Family (WTL YR) BA
1 ST	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Advent Station 1 (Y6)
2 ND	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Advent Station 2 (Y5) / A unique creation (SRE) Personal aspirations / A balanced lifestyle /House meetings feedback

WEEK 13 WEEK BEGINNING MONDAY 5TH DECEMBER 2016				
				CENTRAL THEME
5 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Advent Station 3 (Y4) / The five precepts of the Church
6 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Advent Station 4 (Y3)
7 TH	WEDNESDAY PENITENTIAL SERVICE	0930	Years 4, 5 & 6	Penitential service, followed by confessions
7 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Internet safety IC / Advent and Christmas seasons charity SB
8 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Internet safety IC / Advent and Christmas seasons charity SB
8 TH	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Advent Station 5 (Y2)
9 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Advent Station 6 (Y1) / Y3-Y4 WTL class assemblies / The five precepts of the Church

WEEK 14 WEEK BEGINNING MONDAY 12TH DECEMBER 2016				
				CENTRAL THEME
12 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Advent Station 7 (YR) / Feast of St. Lucy (tomorrow)
13 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Advent Station 8 (Y6) / Feast of St. Lucy (December 13 th) LS WITH ST. LUCY HOUSE
14 TH	WEDNESDAY MASS	0930	Whole school, parents, grandparents & parish	Whole school Mass for the end of term / 175
14 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Advent and Christmas seasons charity / Revision (WTL Y3-Y6 AUTUMN 2) / SB
14 TH	INFANT NATIVITY	1400	EYFS & KS1	
15 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Advent and Christmas seasons charity / Revision (WTL YR-Y2 AUTUMN 2) SB
15 TH	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Advent Station 9 (Y5)
15 TH	THURSDAY EVENING	1800	Whole school, parents, grandparents & parish	Carol Service at church
16 TH	INFANT NATIVITY	0930	EYFS & KS1	

WEEK 15 WEEK BEGINNING MONDAY 19TH DECEMBER 2016				
				CENTRAL THEME
19 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Advent Station 11 (Y3) / Advent Station 10 (Y4) / The five precepts of the Church / Advent and Christmas seasons charity
20 TH	FINAL ASSEMBLY	0930	Whole school led by the headteacher / classes for the whole school community	House point winners / Head Boy & Head Girl / Advent Station 12 (Y2) / Advent and Christmas seasons charity / Jack Smith Award for Generosity of Spirit

ASSEMBLY SCHEDULE 2016-17 / SPRING 1

WEEK 16 WEEK BEGINNING THURSDAY 5 TH JANUARY 2017				
			CENTRAL THEME	
5 TH	THURSDAY AFTERNOON ASSEMBLY	1335	Whole school Led by the headteacher	New resolutions / Head Boy & Head Girl / House captains / The school's 7 values
6 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Epiphany (Y1) / Christmas season charity / The school's 7 values / Handwriting and presentation / Universal rules / The Golden Rule (Mt 7:12 / Lk 6:31) <i>Do to others as you would have them do to you</i>

WEEK 17 WEEK BEGINNING MONDAY 9 TH JANUARY 2017				
			CENTRAL THEME	
9 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Living with Others (SRE) Taking turns / Subject Celebration: FRENCH
10 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	The Good News (WTL Y2) ST Called to Change (WTL Y3) LS
11 TH	WEDNESDAY MASS	0930		
11 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Safeguarding: Being able to say No
12 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	The Good News (WTL Y2) CF
13 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Safeguarding: Being able to say No / Living with Others (SRE) Taking turns / Christmas season charity / Head Boy & Head Girl

WEEK 18 WEEK BEGINNING MONDAY 16 TH JANUARY 2017				
			CENTRAL THEME	
16 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	OPEN THE BOOK / Feast of St. Anthony (tomorrow) / Living with Others (SRE) How to recognise risky or negative relationships
17 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils	Feast of St. Anthony (January 17 th) ST WITH ST. ANTHONY HOUSE / ES
			House meetings led by teachers, captains & vice captains	
18 TH	WEDNESDAY MASS	0930		
18 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect) / The Liturgy of the Word) SB
19 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect) / The Liturgy of the Word) SB
20 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Eating well / Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect) / The Liturgy of the Word)

WEEK 19 WEEK BEGINNING MONDAY 23RD JANUARY 2017				
				CENTRAL THEME
23 RD	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Living with Others (SRE) How to recognise risky or negative relationships
24 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Families and Celebrations (WTL Y1) ST Jesus the Teacher (WTL Y4) SL
25 TH	WEDNESDAY MASS	0930		
25 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Jesus the Teacher liturgy SL
26 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Families and Celebrations (WTL Y1) ST
27 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Living with Others (SRE) Respecting others; equality and diversity in people / Subject Celebration: HISTORY

WEEK 20 WEEK BEGINNING MONDAY 30TH JANUARY 2017				
				CENTRAL THEME
30 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Living with Others (SRE) The nature and consequences of discrimination and prejudice
31 ST	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Getting to know Jesus (WTL YR) ES Inspirational People (WTL Y5) RWE
1 ST	WEDNESDAY MASS	0930		
1 ST	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	All pupils and staff Led by teachers	Closing the Christmas season charity / Keeping the school safe SB
2 ND	THURSDAY AFTERNOON SERVICE	1430	All pupils and staff Led by teachers	Candlemas liturgy led by Y6 SB
3 RD	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect) / The Liturgy of the Word / The Homily)

WEEK 21 WEEK BEGINNING MONDAY 6TH FEBRUARY 2017				
				CENTRAL THEME
6 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Living with Others (SRE) The nature and consequences of discrimination and prejudice
7 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Getting to know Jesus (WTL YR) ES Jesus the Bread of Life (WTL Y6) MH
8 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Reflection and contemplation liturgy led by Y3 / Revision (WTL Y3-Y6 SPRING 1) / LS
9 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Reflection and contemplation liturgy led by Y2 CF / Revision (WTL YR-Y2 SPRING 1) SB
10 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Y5-Y6 WTL class assemblies / Head Boy & Head Girl / House point winners

ASSEMBLY SCHEDULE 2016-17 / SPRING 2

WEEK 22 WEEK BEGINNING MONDAY 20 TH FEBRUARY 2017				
			CENTRAL THEME	
20 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	The two commandments of love (Mt 22:37) / The school's 7 values
21 ST	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	The Mass (WTL Y2) ST The Eucharist (WTL Y3) LS
22 ND	WEDNESDAY MASS	0930		
22 ND	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y3 - Act of Contrition) LS
23 RD	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Safeguarding: Stranger Danger IC
24 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	The two commandments of love (Mt 22:37) / Living with Others (SRE) How to develop and sustain healthy relationships within a range of social/cultural contexts

WEEK 23 WEEK BEGINNING MONDAY 27 TH FEBRUARY 2017				
			CENTRAL THEME	
27 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Living with Others (SRE) How to manage change, including transition, loss and bereavement
28 TH	TUESDAY MASS	0930	All pupils and staff Led by teachers	Following Jesus (WTL Y1) ST Jesus the Saviour (WTL Y4) SL
1 ST	WEDNESDAY MASS	0930	Whole school, parents, grandparents & parish	Mass for Ash Wednesday at church
1 ST	WEDNESDAY AFTERNOON	1335	House meetings led by teachers, captains & vice captains	
2 ND	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Safeguarding: Stranger Danger IC
2 ND	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Lent Station 1 (Y6)
3 RD	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Lent Station 2 (Y5) / Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect) / The Liturgy of the Word / The Homily / The Creed

WEEK 24 WEEK BEGINNING MONDAY 6 TH MARCH 2017				
			CENTRAL THEME	
6 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	OPEN THE BOOK / Lent Station 3 (Y4) / Living with Others (SRE) How to manage change, including transition, loss and bereavement
7 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Following Jesus (WTL Y1) ST Reconciliation (WTL Y5) RWE / SB
8 TH	WEDNESDAY MASS	0930		
8 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The Decalogue SB
9 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	WTL liturgy led by Y2 CF
9 TH	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Lent Station 4 (Y3)
10 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Lent Station 5 (Y2) / Living with Others (SRE) How to recognise and manage emotions within relationships / How to resolve relationship problems

The pupils of Years 3 and 4 will rehearse and perform the Passion – from Palm Sunday to the Crucifixion – during March 2016.

WEEK 25 WEEK BEGINNING MONDAY 13 TH MARCH 2017				
				CENTRAL THEME
13 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Lent Station 6 (Y1) / Living with Others (SRE) The meaning of community
14 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Following Jesus (WTL Y1) ST Reconciliation (WTL Y5) RWE / SB
15 TH	WEDNESDAY MASS	0930		
15 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The Decalogue SB
16 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	WTL liturgy led by Y2 CF
16 TH	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Lent Station 7 (YR)
17 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Lent Station 8 (Y6) / The two commandments of love (Mt 22:37) / Living with Others (SRE) The meaning of community

WEEK 26 WEEK BEGINNING MONDAY 20 TH MARCH 2017				
				CENTRAL THEME
20 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Lent Station 9 (Y5) / Living with others (SRE) Rights and responsibilities / Law, freedom and protection
21 ST	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Sorrow and Joy (WTL YR) BA Jesus the Son of God (WTL Y6) MH
22 ND	WEDNESDAY MASS	0930		
22 ND	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Jesus the Son of God (WTL Y6) MH
23 RD	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	WTL liturgy led by Y2 CF
23 RD	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Lent Station 10 (Y4)
24 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Lent Station 11 (Y3) / Marriage and Family (SRE) Marriage as a total and lasting commitment before God / Marriage as self- giving

WEEK 27 WEEK BEGINNING MONDAY 27 TH MARCH 2017				
				CENTRAL THEME
27 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Lent Station 12 (Y2) / Marriage and Family (SRE) Marriage at the heart of the loving, stable home / Revision (WTL Y3-Y6 SPRING 1)
28 TH	TUESDAY AFTERNOON ASSEMBLY	1335	In key stage groups Led by teachers	Sorrow and Joy (WTL YR) BA Jesus the Son of God (WTL Y6) MH
29 TH	WEDNESDAY MASS	0930		
29 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y3 – Act of Contrition / I confess) LS
30 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	WTL liturgy led by Y2 CF / Revision (WTL YR-Y2 SPRING 1)
30 TH	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Lent Station 13 (Y1)
31 ST	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Lent Station 14 (YR) / The Rosary - The Sorrowful Mysteries / Head Boy & Head Girl / House point winners / Anne Frank Award for Courage

ASSEMBLY SCHEDULE 2016-17 / SUMMER 1

WEEK 28 WEEK BEGINNING TUESDAY 18TH APRIL 2017				
EASTER SUNDAY (APRIL 16TH)				
				CENTRAL THEME
18 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	(Station 15) Resurrection / Head Boy & Head Girl / House captains / The school's 7 values
19 TH	WEDNESDAY MASS	0930		
19 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y6 The Creed / Let Nothing Disturb You) SB
19 TH	WEDNESDAYAFTERNOON	1335	House meetings led by teachers, captains & vice captains	
20 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Resurrection (WTL Y1) CF
21 ST	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	(Station 15) Resurrection / Taking Care and Making Choices (SRE) What is meant by a healthy lifestyle

WEEK 29 WEEK BEGINNING MONDAY 24TH APRIL 2017				
				CENTRAL THEME
24 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect) / The Liturgy of the Word / The Homily / The Creed / The Prayers of the Faithful)
25 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Resurrection (WTL Y1) ST
26 TH	WEDNESDAY MASS	0930		Celebrating (WTL Y3) / The prayers we say (Y5 - Hail Holy Queen / The Angelus) LS
26 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Resurrection liturgy (Y3) LS
27 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Resurrection (WTL Y1) CF
28 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Resurrection liturgy (Y3) / Rosary after the weekend / Teaching the Mass (Entrance / Greeting / Penitential Act / The Kyrie / The Gloria / The Collect) / The Liturgy of the Word / The Homily / The Creed / The Prayers of the Faithful)

WEEK 30 WEEK BEGINNING TUESDAY 2ND MAY 2017				
				CENTRAL THEME
2 ND	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Eastertide (WTL Y2) CF
				The prayers we say (Y5 - Hail Holy Queen / The Angelus) LS
3 RD	WEDNESDAY MASS	0930		
3 RD	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y5 - Hail Holy Queen / The Angelus) LS
4 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Eastertide (WTL Y2) CF
5 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Taking Care and Making Choices (SRE) What is meant by a healthy lifestyle / How to maintain - and manage the risks to - physical, mental, spiritual and emotional health and wellbeing (including family, peer and media risks)

WEEK 31 WEEK BEGINNING MONDAY 8TH MAY 2017				
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				CENTRAL THEME
8 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	
9 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	New Life (WTL YR) BA
10 TH	WEDNESDAY MASS	0930		
10 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	
11 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	New Life (WTL YR) CF
12 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Feast of St. Pancras (May 12 th) / Subject Celebration: GEOGRAPHY

Arrangements will be made for Year 5 and Year 6 to study the Body Matters and Procreation Relationships (SRE) modules during the course of weeks beginning 15th May and 22nd May 2017.

WEEK 32 WEEK BEGINNING MONDAY 15 TH MAY 2017				
				CENTRAL THEME
15 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Teaching the Mass (The Liturgy of the Eucharist / The Offertory)
16 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	New Life (WTL YR) BA The prayers that we say (Y5 - The Rosary - Glorious Mysteries)
17 TH	WEDNESDAY MASS	0930		
17 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers that we say (Y5 - The Rosary - Glorious Mysteries) / Revision (WTL Y3-Y6 SUMMER 1) / SB
18 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	New Life (WTL YR) CF / / Revision (WTL Y3-Y6 SUMMER 1) / SB
19 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Life in the Risen Jesus (WTL Y5) / Teaching the Mass (The Liturgy of the Eucharist / The Offertory / The Eucharistic Prayer, including the Sanctus)

WEEK 33 WEEK BEGINNING MONDAY 22 ND MAY 2017				
				CENTRAL THEME
22 ND	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Feast of St. Rita (May 22 nd) LP WITH ST. RITA HOUSE
23 RD	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Hygiene -keeping clean and safe IC Our Lady liturgy led by Y5 RWE
24 TH	WEDNESDAY MASS	0930		
24 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers that we say (Y5 - The Rosary - Glorious Mysteries) SB
25 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	All pupils and staff Led by the headteacher	Ascension Day / Hygiene -keeping clean and safe IC
26 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	House point winners / The work of the Apostles (WTL Y6) / Teaching the Mass (The Liturgy of the Eucharist / The Offertory / The Eucharistic Prayer, including the Sanctus, and the Mystery of Faith)

ASSEMBLY SCHEDULE 2016-17 / SUMMER 2

Pupils are invited to pray the Rosary - The Luminous Mysteries – on Thursdays

WEEK 34 WEEK BEGINNING MONDAY 5TH JUNE 2017				
				CENTRAL THEME
6 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	The Birth of the Church (WTL Y2) ST
				The Mission of the Church (WTL Y4) SL
7 TH	WEDNESDAY MASS	0930		
7 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The Mission of the Church (WTL Y4) SL
7 TH	WEDNESDAY AFTERNOON	1335	House meetings led by teachers, captains & vice captains	
8 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	The Birth of the Church (WTL Y2) CF
9 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	The school's 7 values / Pentecost (June 4 th) / Taking Care and Making Choices (SRE) Ways of keeping physically and emotionally safe / Teaching the Mass (The Communion Rite / The Lord's Prayer)

WEEK 35 WEEK BEGINNING MONDAY 12TH JUNE 2017				
				CENTRAL THEME
12 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	OPEN THE BOOK / Teaching the Mass (The Communion Rite / The Lord's Prayer / The Lamb of God)
13 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Miracles (WTL Y1) ES
				Being a Christian (WTL Y3) SR
14 TH	WEDNESDAY MASS	0930		
14 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Being a Christian (WTL Y3) SR
15 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Miracles (WTL Y1) CF
16 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Taking Care and Making Choices (SRE) The interrelatedness of independence, freedom and responsibility / Subject Celebration: ART

WEEK 36 WEEK BEGINNING MONDAY 19TH JUNE 2017				
CORPUS CHRISTI (JUNE 18TH)				
				CENTRAL THEME
18 TH	FIRST HOLY COMMUNION	At St. Mary Magdalen		
19 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Teaching the Mass (The Communion Rite / The Lord's Prayer / The Lamb of God / Invitation to Communion)
20 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Being a Christian liturgy led by Y2 LP
				Being a Christian (WTL Y3) SR
21 ST	WEDNESDAY MASS	0930		
21 ST	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y6 - The Apostles Creed / Let Nothing Disturb You) SB
22 ND	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Being a Christian liturgy led by Y2 CF
23 RD	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Taking Care and Making Choices (SRE) How to make informed choices about health and wellbeing, including recognition of risky, negative or unhealthy relationships

WEEK 37 WEEK BEGINNING MONDAY 26 TH JUNE 2017				
				CENTRAL THEME
26 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Teaching the Mass (The Communion Rite / The Lord's Prayer / The Lamb of God / Invitation to Communion / Communion)
27 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Miracles (WTL Y1) ES Belonging to the Church (WTL Y4) SL
28 TH	WEDNESDAY MASS	0930		
28 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y6 - The Apostles Creed / Let Nothing Disturb You) SB
29 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Miracles (WTL Y1) CF
29 TH	THURSDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Feast of St. Paul (SS Peter & Paul June 29 th) RWE WITH ST. PAUL HOUSE
30 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Taking Care and Making Choices (SRE) Understanding different influences on health and wellbeing / Subject Celebration: DESIGN TECHNOLOGY

WEEK 38 WEEK BEGINNING MONDAY 3 RD JULY 2017				
				CENTRAL THEME
3 RD	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Teaching the Mass (The Concluding Rites / Blessing)
4 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Church (WTL YR) ES / Revision (WTL YR-Y2 SUMMER 2) / SB Belonging to the Church (WTL Y4) SL / Revision (WTL Y3-Y6 SUMMER 2) / SB
5 TH	WEDNESDAY MASS	0930		
5 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	The prayers we say (Y6 - The Apostles Creed / Let Nothing Disturb You) SB
6 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Church (WTL YR) CF
7 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	House point winners / Prayers we say (Y6) The Creed / Let Nothing Disturb You / Taking Care and Making Choices (SRE) Secrets and confidences

Arrangements will be made for Year 6 to study the Pre-Transfer Taking Care and Making Choices Relationships (SRE) module during week beginning 10th July.

WEEK 39 WEEK BEGINNING MONDAY 10 TH JULY 2017				
				CENTRAL THEME
10 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Teaching the Mass (The Concluding Rites / Blessing / Dismissal)
11 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Church (WTL YR) ES Other faiths (WTL Y5) MH
12 TH	WEDNESDAY MASS	0930		
12 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	Other faiths (WTL Y5) MH
13 TH	THURSDAY MORNING ASSEMBLY & HYMN PRACTICE	0910	EYFS & Key Stage 1 Led by teachers	Church (WTL YR) CF
14 TH	FRIDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes for the whole school community	Taking Care and Making Choices (SRE) Habits and addictions / Subject Celebration: PHYSICAL EDUCATION

WEEK 40 WEEK BEGINNING MONDAY 17 TH JULY 2017				
			CENTRAL THEME	
17 TH	MONDAY MORNING ASSEMBLY	0910	All pupils and staff Led by the headteacher	Called to Serve (WTL Y6) MH / SB
18 TH	TUESDAY AFTERNOON ASSEMBLY	1335	All pupils and staff Led by teachers	Called to Serve liturgy led by Y6 MH / SB
19 TH	WEDNESDAY MASS	0930		
19 TH	WEDNESDAY MORNING ASSEMBLY, HYMN PRACTICE & SINGUP	1055	Key Stage 2 Led by teachers	
20 TH	THURSDAY MORNING ASSEMBLY	0910	Led by the headteacher / classes	Arthur Balchin Award for Pupils of the Year / Feast of St. Mary Magdalen (tomorrow - 22 nd)
20 TH	THURSDAY AFTERNOON ASSEMBLY	1415	Led by the headteacher for Y6, parents and grandparents	Called to Serve liturgy led by Y6 / Presentations

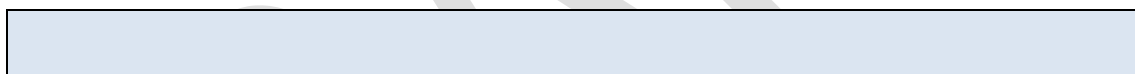
NOTES:

○ *Thursdays*

Apart from during Advent and Lent – and on one or two additional occasions - there are no assemblies on Thursdays. However, there is a requirement for all classes to share an act of collective worship on all ‘free’ Thursdays.

○ *Praying the Rosary*

There are opportunities for pupils to say the Rosary during October and May on all the days shaded pale blue:



Record of observations (challenges, concerns and suggestions for amendment)

Date	Source	Nature of observation