



DIOCESE OF **Hexham & Newcastle**  
DEPARTMENT FOR EDUCATION

## Prayer and Liturgy Policy





## Prayer and Liturgy Policy



## Our Vision

Where the: 'Word of God, and service and strength of St. Stephen, guides our steps and leads us in learning. Amen'.

## OUR MISSION

We are a community where:

beauty and trust are treasured,  
justice and tolerance are promoted,  
compassion and charity are encouraged,  
goodwill and loyalty are cherished,  
resilience and determination are needed,  
forgiveness and love are required,  
friendliness and respect are reinforced,  
faith and the Spirit are shared.



## **1. The context of this prayer and liturgy policy**

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

## **2. Statement of requirement**

The law requires all maintained Catholic schools to provide an act of daily collective worship (prayer and liturgy) for all pupils, including those in the sixth form (Section 70, 1988 Education Act) that is in accordance with the rites, practices, disciplines, and liturgical norms of the Catholic Church (School Standards and Framework Act 1998, schedule 20; Instrument of Government, clause 2). Academies in England are required by their funding agreement and Articles of Association to comply with similar requirements (The Mainstream Academy and Free School: Supplemental Funding Agreement, December 2020; Model Articles for Catholic Academies, February 2019).

The law requires all maintained schools to recognise and respect that parents have the legal right to withdraw their children up to the age of 16 from prayer and liturgy (School Standards and Framework Act 1998, s.71(1A)). Sixth-form pupils can choose to withdraw themselves from prayer and liturgy (School Standards and Framework Act 1998, s.71(1B)).

The school’s provision for prayer and liturgy will fulfil pupils’ entitlement to experience the range of liturgical treasures of the Church, including a shared repertoire of prayers and liturgical music with which pupils in the school will be familiar.

Prayer and liturgy are not designated curriculum time. In the context of the Catholic school, this means that times of prayer and liturgy are not considered to be part of the allocation of curriculum time for Religious Education.

## **3. Diocesan Bishop directive**

The Prayer and Liturgy Directory refers to the norm at all Masses that only those who normally receive Holy Communion at Mass be invited to proclaim the Word of God. It continues that on exceptional occasions and for a just cause the Diocesan Bishop will give permission for a Christian from another denomination to proclaim scriptures at Mass.

“As an exception to the norms and when there is a pastoral just cause exercised on his behalf by the Headteacher, the Bishop gives permission for children from other Christian



denominations to read the scriptures at school Masses. Permission is also given for baptised Catholics who have not received First Holy Communion, and are of sufficient maturity, to read the scriptures at school Masses. Children of other faiths are welcome to actively participate in school Masses and liturgies in keeping with The Prayer and Liturgy Directory. A just cause may also be applied due to the diversity of faith backgrounds in a school, cohort or the age profile of those attending a Mass.”

#### **4. Responsibility**

##### **(a) Governance**

The governors, as guardians of the Catholic school’s life and mission, have a responsibility to ensure that:

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

##### **(b) Headteacher**

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

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

##### **(c) Prayer and Liturgy Coordinator**

Those responsible for prayer and liturgy ensure that:

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



- there is daily planned prayer for all pupils, appropriate to age and ability (see appendix 1), as outlined in the Prayer and Liturgy Directory
- pupils are supported in their liturgical formation to take an active role in the planning, preparation, delivery and evaluation of prayer and liturgy according to their age and capacity, and in a manner which facilitates their progressive participation
- resources to support the planning of prayer and liturgy are appropriate and readily available to staff and pupils
- induction on prayer and liturgy takes place for new members of staff as required
- staff have access to effective training and formation opportunities
- monitoring and evaluation of prayer and liturgy take place regularly and feed back into planning for future liturgies
- monitoring of prayer and liturgy is reported to the headteacher and governing body to support whole-school development and the Catholic life of the school
- there is collaboration with local clergy and parishes
- liaison with the Diocesan Department for Education and others is maintained to ensure they keep updated with best practice

## **5. Overview of prayer and liturgy provision**

Prayer and liturgy is an integral part of the routine and rhythm of the school day, with a time of prayer planned morning, noon and night.

### **Daily Class Prayers:**

Each class teacher has a set of four prayers which are said throughout the course of the day. It is important to realise that these prayers do not ‘punctuate’ the day but are there to provide opportunities of reflection and a ‘pause for thought’.

The morning collective worship time together (after the register) is often a time where pupils may ask the class to pray for their intention and a time where they can share the class prayer book together.

Collective Worship in classes is permeated with ‘meditation for children’ and poignant silences and the daily class prayer book has been a big success.

All pupils are encouraged to make the Sign of the Cross accurately and correctly.

### **Monday:**

The whole school community meets together for Celebration of the Word to celebrate and typically explore the Sunday Gospel. This is led by the Headteacher or Head of School and is deliberately planned to follow a formal prayer and opening rites structure of a liturgy, following a Penitential Rite, Gospel acclamation (where appropriate), reflection and Prayers of Intercession. Communal singing is also an integral part of the





celebration, following the norms of the liturgical calendar. Prayer time is spent in classes, using prayer resources prepared by the class teacher or the class prayer book.

### **Tuesday:**

Each Tuesday afternoon, designated prayer leaders facilitate a session of creative prayer. These sessions are collaboratively planned with the Head of School and the Religious Education Coordinator to ensure alignment with the school's spiritual and educational values. The sessions aim to create a reflective and imaginative environment, encouraging children to explore and express their faith through diverse forms of prayer. This practice reflects our commitment to fostering spiritual growth in a meaningful and engaging way.

### **Wednesday:**

Fortnightly, on Wednesday, the children will meet to share their pupil led Celebration of the Word, which will have been planned by the pupils the previous day, with appropriate support and facilitation by their lead teacher. They also work cross-year group and develop leadership skills to coordinate a small team that guides the celebration. A focus is placed upon the pastoral and spiritual needs of our community. The pupil led worship mixed-age services enable us to develop pupils' understanding of prayer and liturgy. These groups are mixed-age and form part of our pastoral care system; buddies from older classes support those in younger classes.

### **Thursday:**

Each week, on Thursdays the Head of School and Religious Education Coordinator will lead Hymn Practice. Included in this will be an opportunity for formal prayer is integrated into the whole school community meets to celebrate successes from that week. Each week, one class from KS1 or 2, will attend weekday formal Mass which is celebrated by the parish priest of St. Aidan's, Father Sean Hall.

There is a focus on meditative prayer and silent reflection as well as exposure to the prayers of the Prayer and Liturgy directory and those advocated in Come and See Religious Education programme.

### **Shared Parental/Carer/Community Celebration of the Word Services:**

A rota has been designed to allow parents an opportunity to share in their children's 'Little Celebration of the Word', at least once per half-term. Our Little Celebration of the Word sessions encourage our children and parents alike, to enjoy a period of calm, silence and stillness at the start of a busy day.



Evidence of the celebrations is kept in each classes Celebration of the Word floor book, with parent's and carers invited to complete a comment card and children encouraged to evaluate their Celebration of the Word.

### **Child-led worship:**

Due to the regularity and varied form of prayer and liturgy in our school, prayer sessions allow all pupils to engage in collective worship/creative prayer activities. Children enjoy the sense of responsibility that comes with planning liturgy, which helps them to develop an increasingly developed attitude while demonstrating their understanding of the practical matters of prayer and spirituality.

The community often gather and sit in a horseshoe or circle, depending on the nature of the focal point being created and/or displayed during the session. This is also an opportunity for prayer and praise through silence, reflection, singing, meditation and prayer. Our Celebration of the Word Services also act as a vehicle to remind pupils about the Catholic Social Teaching of the church and their local and global responsibilities.

### **Class Prayer Book**

Each class from Reception to Year 6 has been given a class prayer book. Each pupil will be given the opportunity to take it in turns to write a prayer in the book, at home, and return it to school the following day. The book will follow the class throughout their time in school. This offers pupils an opportunity for prayer in the home with their family, and the intentions can also be offered in school.

**Inside this little book of prayer,  
Our thoughts to God we give,  
And turn to him in times of need  
To show us how to live.  
Two minutes of your time to spare,  
Is all St. Stephen's asks,  
To come up with a heartfelt prayer,  
As one of your little tasks.**

### **Meditation**

When we participate in Catholic meditation, God allows us to experience natural, physical and human benefits as well. Meditation often reduces anxiety, which is the body's natural response to a real or perceived threat. It can be used to help a person



prepare for acting or to self-soothe after an action. It can also be used to relax, calm, support, and ground people when their anxieties are irrational. Meditation and relaxation can lead to a decrease in blood pressure, respiration, heart rate, muscle tension, and obsessive thinking. Meditation can be guided, with a script, or be conducted in silence. In the case of guided meditation, the leader may be an adult in the class or a child.

### **A simple approach to unguided mediation is:**

**Leader:**

**‘Be still and know that I am God.**

**Be still and know that I am.**

**Be still and know.**

**Be still.**

**Be.’**

Silent meditation can allow an opportunity for the presence of God to enter the life of the meditator and silence in the lives of children cannot be underestimated, given the current climate of screentime and other external factors. Meditation should take place at least weekly, in class.

### **Class Focal Points**

All classes have a focal point for prayer, near the front of their classrooms, appropriately dressed in the season’s liturgical colours. Each table should have a Bible, or lectionary, a crucifix and a candle. Other religious artefacts, appropriate to the season, may also be on the table. It is important that focal points are changed regularly and link to the liturgical season of the church. Additional resources have been purchased to supplement class Collective Worship. These are available in the ‘Pastoral Care’ box.

### **‘Come and See’ End of Unit Celebration of the Word**

At the end of each 4-week unit of study in Religious Education, every class also can celebrate the unit of work with a Celebration of the Word service, which is typically child-created and child-led. However, teachers are encouraging children to produce their own Celebration of the Word services based on the four key areas of liturgy as mentioned





above. School has purchased supplementary resources from the Diocese of Nottingham, to support this. All class teachers have been given the 'Let us Pray' resource, from the Diocesan Education Service of Wales and received CPD in their use. Pupils can focus on suggestions offered a series of that they feel is appropriate to the Gospel reading and atmosphere that they want to create. Pupils take it in turns to lead the celebration liturgy.

The end of unit liturgies need to be recorded in pupils' books at the end of the unit of study. A liturgy planning sheet is utilised to plan and prepare Celebration of the Word and this is then recorded within the R.E. exercise books to document the school's progression and regularity of collective worship. Sometimes photographs may be used to show evidence or to prompt pupils' abilities to discuss, remember and articulate Celebration of the Word.

### **Preparation for Collective Worship/Liturgy**

Hymn practices are delivered in partnership with the Religious Education Coordinator, weekly. Consequently, we ensure pupils know a wide repertoire of music and are confident in communal singing as well as cantoring parts of the Mass.

### **Mass**

Pupils are offered a range of worship including Service of the Word and Mass either in school, or at church, with Fr. Sean Hall. A combination of a simple meditative approach, appreciating the beauty of the Eucharist and whole-school occasions help pupils demonstrate liturgical literacy, knowledge and leadership of Mass. A series of Masses are planned, with pupils leading worship for the parish on a half termly basis.

As part of our commitment to fostering spiritual development and community engagement, each class will attend weekday Mass at St. Aidan's Parish Church. This weekly event is a valued part of our school calendar and provides pupils with the opportunity to participate in the liturgical life of the Church. Through regular attendance, students deepen their understanding of Catholic traditions and strengthen their connection to the parish community.

Pupils from both Key Stage 1 and 2 are given the opportunity to read, choose the hymns and bring up the gifts for the offertory.

### **Feedback and Pupil Voice**

Opportunities for feedback can be taken from governors, parishioners, parents, teachers and pupils will be available at the end of each gathering, with external support. 'Comment Cards' are used to centralise the feedback process and are kept as evidence by the Religious Education Coordinator as a means of stakeholder consultation. The evidence file will be available for any member of the school community to view, upon request. Pupil



voice activities are also conducted regularly throughout the year, as another opportunity to gather pupil feedback.

### **Children of Other Faiths**

Children of other faiths are asked to respect the traditions of the Catholic church and are expected to participate, as far as they are able to, in our worship. We recognise that there are children of other faiths attending our school, and we are respectful of their rights and traditions. It is hoped that all children in our setting will participate in daily prayer, Celebration of the Word and meditation.

### **Special Education Needs and/or Disability**

A variety of prayer types will be offered to suit pupils of all abilities and learning styles. By ensuring variety, the pupils with SEND will be accommodated for during Collective Worship, as they would with any other lesson.

## **6. Resourcing**

Prayer and liturgy are central to the school's understanding of itself as a Catholic school, and this is reflected in the annual budget allocation and available resources, including staff time, chaplaincy provision, and dedicated spaces for prayer and liturgy. The Catholic character of the school is reflected in religious artefacts and images on display throughout the building. Dedicated spaces for prayer and liturgy will be furnished and maintained as such and updated to reflect the Church's liturgical season. Staff training and formation costs will be funded separately to ensure that all staff are able to fulfil their responsibility to contribute to the prayer and liturgical life of the school.

## **7. Training and formation**

All new staff will be supported during induction and beyond, so that they fully understand the responsibility they carry within their individual role for leading prayer and liturgy in the school. Any individual training needs will be identified and addressed through training and formation. There will also be the opportunity for whole-staff professional development at least once a year, so that all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead as required.

## **8. Monitoring and evaluation**

Monitoring and evaluation of the quality and impact of prayer and liturgy will take place regularly, and at least annually, and involve all key stakeholders: pupils, parents, staff, clergy, and governors. Areas for development will be identified and issues raised will be actioned and evidenced as appropriate

## **9. Review**



The policy will be reviewed as part of the regular cycle of policy review conducted by the governors.

This prayer and liturgy policy has been approved and adopted by the governing body in September 2025 and will be reviewed in September 2026.

Signed by the Chair of Governors:

Signed by the Headteacher:



## Appendix 1

### Common prayers

This list is introduced in section 7.10 of the directory.

Age phase	5-7 (KS1)	7-9 (Lower KS2)	9-11 (Upper KS2)	11-14 (KS3)
Prayers	The Sign of the Cross The Lord's Prayer Hail Mary Glory be Grace before meals Grace after meals	The Apostles' Creed An Act of Contrition Angel of God Come, Holy Spirit The Prayer of St Richard of Chichester	Morning Offering The Rosary The Magnificat Act of Faith Act of Hope Act of Love	The Benedictus The Angelus Hail Holy Queen The Memorare Jesus, Mary and Joseph, I give you Eternal Rest

### The Sign of the Cross

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

*The sign of the cross is both an action and a statement of faith.  
A physical reminder of our redemption in the cross and an expression of faith in the Trinity.*

### The Lord's Prayer

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.

*The Lord's Prayer 'is truly the summary of the whole of the Gospel'. (CCC 2761.)*



### **The Hail Mary**

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.  
Amen.

*The first part of the Hail Mary is biblical, drawn from Gabriel's greeting to Mary at the Annunciation and Elizabeth's greeting at the Visitation. The second part of the prayer has its origins in 15th-century Italy.*

### **Glory be to the Father**

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. Amen.

*The doxology is a short expression of praise of the Trinity dating back to the early Church. It is used extensively in the Liturgy of the Hours and in devotions such as the Rosary.*

### **Grace before meals**

Bless us, O Lord, and these your gifts  
which we are about to receive from your bounty.  
Through Christ our Lord. Amen.

### **Grace after meals**

We give you thanks, Almighty God,  
for all your benefits,  
who live and reign, world without end.  
Amen.

### **The Apostles' Creed**

I believe in God,  
the Father almighty  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,

*At the words that follow, up to and including the Virgin Mary, all bow.*

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;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will 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.

*Based on baptismal documents of the 8th century  
but related to texts of an earlier origin.*

### **Act of Contrition**

O my God,  
because you are so good,  
I am very sorry that I have sinned against you,  
and with the help of your grace  
I will not sin again.

*One of the forms of the Penitent's Prayer of Sorrow found in the Rite of Penance.*

### **Angel of God**

Angel of God,  
my guardian dear,  
to whom God's love commits me here,  
ever this day be at my side,  
to light and guard, to rule and guide. Amen.

*The prayer is based on one by Reginald of Canterbury in the early 12th century.*

### **Come, Holy Spirit**

V. Come, Holy Spirit, fill the hearts of your faithful.  
R. And kindle in them the fire of your love.  
V. Send forth your Spirit and they shall be created.  
R. And you will renew the face of the earth.

Let us pray  
O God, who by the light of the Holy Spirit,  
did instruct the hearts of your faithful,  
grant that by that same Holy Spirit,  
we may be truly wise, and ever rejoice in your consolation,  
Through Christ our Lord. Amen.

*This prayer is a compilation of a number of liturgical texts drawn from the  
Mass and Office of Pentecost and the Votive Mass of the Holy Spirit*





### **Prayer of St Richard of Chichester**

Thanks be to you, my Lord Jesus Christ,  
for all the benefits which you have given me,  
for all the pains and insults which you have borne for me.  
O most merciful Redeemer, friend and brother,  
may I know you more clearly,  
love you more dearly,  
and follow you more nearly,  
day by day. Amen.

### **Morning Offering**

O Jesus,  
through the most pure heart of Mary,  
I offer you all my prayers,  
thoughts, works and sufferings of this day  
for all the intentions of your most Sacred heart.

### **The Rosary**

For each mystery or decade, one Our Father, ten Hail Marys and the Glory be is recited.

### **The Joyful Mysteries**

(Recited Monday and Saturday)

The Annunciation (Luke 1:26–38)

The Visitation (Luke 1:39–45)

The Nativity (Luke 2:1–7)

The Presentation in the Temple (Luke 2:22–35)

The Finding in the Temple (Luke 2:41–52)

### **The Mysteries of Light**

(Recited Thursday)

The Baptism of Jesus (Matthew 3:13–17)

The Wedding Feast of Cana (John 2:1–12)

The Proclamation of the Kingdom, with the call to Conversion (Mark 1:14–15; 2:3–12)

The Transfiguration (Luke 9:28–36)

The Institution of the Eucharist (Matthew 26:26–29)

### **The Sorrowful Mysteries**

(Recited Tuesday and Friday)

The Agony in the Garden (Mark 14:32–42)



The Scourging at the Pillar (Matthew 27:15–26)  
The Crowning with Thorns (Matthew 27:27–31)  
The Carrying of the Cross (John 19:15–17; Luke 23:27–32)  
The Crucifixion (Luke 23:33–38, 44–46)

### **The Glorious Mysteries**

(Recited Wednesday and Sunday)

The Resurrection (Matthew 28:1–8)  
The Ascension (Acts 1:6–11)  
The Descent of the Holy Spirit (Acts 2:1–12)  
The Assumption (1 Thessalonians 4:13–19)  
The Coronation of Mary Queen of Heaven and Earth (Revelation 12:1; 14:1–5; Isaiah 6:1–3)

### **Prayer concluding the Rosary**

[Hail, Holy Queen, etc. as above]

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son,  
by his life, death and resurrection,  
has purchased for us the rewards of eternal life,  
grant, we beseech thee,  
that meditating on these mysteries  
of the most holy Rosary of the Blessed Virgin Mary,  
we may imitate what they contain  
and obtain what they promise,  
through the same Christ our Lord.  
Amen

### **The Magnificat**

My soul proclaims the greatness of the Lord,  
and my spirit rejoices in God my Saviour,  
for he has looked upon his handmaid in her lowliness;  
for behold, from this day forward,  
all generations will call me blessed.

For the Almighty has done great things for me,  
and holy is his name.

His mercy is from age to age  
for those who fear him.

He has made known the strength of his arm,



and has scattered the proud in their conceit of heart.  
He has cast down the mighty from their thrones  
and has exalted those who are lowly.  
He has filled the hungry with good things,  
and has sent the rich away empty.

He has helped his servant Israel,  
mindful of his mercy,  
even as he promised to our fathers,  
to Abraham and his descendants for ever.

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.  
Amen.

*Mary's song of praise was first sung to her cousin Elizabeth (Luke 1:46–55).  
It is sung daily at Evening Prayer*

### **Act of Faith**

My God, I believe in you  
and all that your Church teaches,  
because you have said it,  
and your word is true.

### **Act of Hope**

My God, I hope in you,  
for grace and for glory,  
because of your promises,  
your mercy and your power.

### **Act of Love**

My God, because you are so good,  
I love you with all my heart,  
and for your sake,  
I love your neighbour as myself.

### **The Benedictus**

Blessed be the Lord God of Israel:  
for he has visited his people and redeemed them;  
he has raised up for us a horn of salvation  
in the House of David his servant,  
as he spoke through the mouth of his holy ones,  
his prophets from ages past:

To grant salvation from our foes,  
and from the hand of all who hate us,



showing mercy to our fathers,  
remembering his holy covenant;  
the oath he swore to Abraham our father,

To grant that freed from the hand of our foes,  
we may serve him without fear  
in holiness and righteousness  
all the days of our life.

And you, little child, will be called  
the Prophet of the Most High,  
for you will go before the Lord  
to make ready his ways:  
to grant knowledge of salvation to his people  
by the forgiveness of their sins;

Through the tender mercy of our God,  
the Dawn from on high will visit us,  
to shine on those who sit in darkness,  
and those in the shadow of death;  
to guide our feet into the way of peace.

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.  
Amen.

*The Canticle of Zechariah, father of John the Baptist, is taken from Luke's Gospel (Luke 1:68–79).  
It is sung daily at Morning Prayer.*

### **The Angelus**

V. The Angel of the Lord declared unto Mary.  
R. And she conceived of the Holy Spirit.

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.  
Amen.

V. Behold the handmaid of the Lord.  
R. Be it done unto me according to thy word.

Hail Mary.

V. And the Word was made flesh.  
R. And dwelt among us.

Hail Mary.

V. Pray for us, O holy Mother of God.



R. That we may be made worthy of the promises of Christ.

Let us pray;  
Pour forth, we beseech thee, O Lord,  
thy grace into our hearts;  
that we, to whom the Incarnation of Christ, thy Son,  
was made known by the message of an angel,

may by his Passion and Cross be brought to the glory of his Resurrection.  
Through the same Christ, our Lord.  
Amen.

*The Angelus is traditionally said three times a day: at 6am, 12 noon, and 6pm.*

### **Hail, Holy Queen (Salve Regina)**

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 valley 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 clement, O loving,  
O sweet Virgin Mary.

*The Salve Regina is one of the Marian Anthems sung at Night Prayer*

### **The Memorare**

Remember, O most gracious Virgin Mary,  
that never was it known that anyone who fled to thy protection,  
implored thy help, or sought thy intercession, was left unaided.  
Inspired by this confidence I fly unto thee,  
O Virgin of virgins, my Mother.  
To thee do I come, before thee I stand, sinful and sorrowful.  
O Mother of the Word Incarnate, despise not my petitions,  
but in thy mercy hear and answer me.  
Amen.

*A 16th-century version of a longer 15th-century prayer.*

### **Jesus, Mary and Joseph**

Jesus, Mary and Joseph, I give you my heart and my soul.  
Jesus, Mary and Joseph, assist me in my last agony.  
Jesus, Mary and Joseph, may I breathe forth my soul in peace with you.



### **Eternal Rest**

Eternal rest grant unto them, O Lord,  
and let perpetual light shine upon them.  
May they rest in peace.  
Amen.

*Based on the Entrance Antiphon of the Mass for the Dead.*