



# Archdiocese of Glasgow NQT Handbook

NQT Induction Course

2022-2023



2022-2023

# Introduction

*“No Catholic school can be effective without dedicated Catholic teachers, convinced of the great ideal of Catholic education. The Church needs men and women who are intent on teaching by word and example – intent on helping to permeate the whole educational milieu with the spirit of Christ. This is a great vocation, and the Lord himself will reward all who serve in it as educators in the cause of the word of God.”*

*Pope St. John Paul II - Message of John Paul II to the National Catholic Educational Association of the United States*

Welcome to the Archdiocese of Glasgow and your first teaching post within a Catholic school. As Catholic school teachers, a distinctive form of professional development and support will enable you to contribute to your community of faith and learning. The Archdiocesan RE Department in partnership with SCES have designed a programme of professional learning and support to accompany you as you embark upon your vocation as a Catholic teacher.

The programme consists of four parts:

- ✚ The Catholic Leadership Pathway Handbook
- ✚ The Professional Reading and Reflection Journal
- ✚ The Speaker and Participant Notes
- ✚ The Calendar of CLPL and Networking Events

In this handbook we have provided information, advice and useful links that we hope will support you as you embark on your vocation as a teacher in a Catholic school.

Your Professional Reading and Reflection Journal provides resources to complement and enhance your local authority induction programme. These materials are intended to be used in conjunction with the induction pathway that you are following within your school, with your mentor and in partnership with your local authority.

The Speaker and Participant Notes are designed to accompany the various inputs you will receive as part of your local authority induction course. These can be accessed before or after these inputs and may be referred to by the course leader.

Finally, in the calendar of CLPL and networking events we have identified some of the national and archdiocesan opportunities which may be of interest to you as you undertake your NQT year.

As part of this pathway, we will invite you to attend an induction day at the Archdiocese of Glasgow as well as training on RSHP and Equalities and Inclusion. We wish you every success in your new role and look forward to meeting you at our training events!



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# The Religious Education Department

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*Supporting schools and parishes across the Archdiocese of Glasgow*

The Religious Education Department of the Archdiocese of Glasgow participates in the Church's mission of evangelisation through supporting parishes and schools in the delivery of Religious Education and Catechesis.

This is achieved by the provision of resources faithful to the teachings and traditions of the Church and offering opportunities for professional and faith formation for teachers and catechists.

The Archdiocese of Glasgow RE Department works with 82 primary schools, 21 secondary schools and supports the work of Catholic Religious Education in units for children with additional support needs.

We aim to provide quality CLPL provision for all those involved in Catholic Religious Education. Information about the courses which we offer are detailed in our CLPL menu which can be downloaded from our website: [www.rercglasgow.org](http://www.rercglasgow.org) As well as the CLPL Menu, members of the Department are happy to tailor courses to the needs of individual schools, learning communities and parishes.



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# The Distinctive Nature of the Catholic School

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Catholic schools are guided in all they do by a coherent vision of life and a corresponding philosophy of education. This faith-based vision sees the world as God's creation and human life as made in God's image and destined for everlasting life with God. Christians believe that Jesus Christ is "the Way, the Truth and the Life" and that we should try to follow his footsteps throughout our life's journey.

Catholic schools aim to help all students to develop their fullest potential, preparing them for life, informing their minds and forming their characters so that they can transform the world. This does not only entail the fullest possible human flourishing but a hope for the world to come. It means looking to a fullness of life with God which will never end and which makes sense of our whole human existence. It also means that eternal life is not "an imaginary hereafter" but "is present wherever God is loved and wherever his life reaches us."<sup>1</sup>

Catholic schools, working in partnership with parishes, play an important part in the Church's mission to proclaim the Good News of Jesus Christ to every generation. They are communities of faith and learning which are open, welcoming and inclusive. The Church expects that Catholic schools, working with parents and families, will seek to prepare pupils to find happiness and to lead lives of goodness, built upon Christian values, personal integrity and moral courage:

*Every educator in the school ought to be striving to form strong and responsible individuals who are capable of making free and correct choices, thus preparing young people to open themselves more and more to reality, and to form in themselves a clear idea of the meaning of life.<sup>2</sup>*

This aim is explicit not only in religious education programmes but in all aspects of a school's life. A vision of education inspired by Jesus Christ who came into our world so that we might "have life and have it in all its fullness" (John 10:10) is concerned with the development of the whole person and is the foundation of the Catholic school's learning and the hallmark of its ethos:

*The Catholic school . . . with its educational service that is enlivened by the truth of the Gospel . . . faithful to its vocation . . . appears as a place of integral education of the human person through a clear educational project of which Christ is the centre.<sup>3</sup>*

Pope Benedict XVI has made explicit the Church's understanding of the centrality of Christ in the Catholic school:

*First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth.<sup>4</sup>*

The challenge for the school is to provide structured opportunities of encounter with Jesus,

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<sup>1</sup> Spe Salvi, Pope Benedict XVI, N.31

<sup>2</sup> Lay Witnesses in Schools: Witnesses to Faith, Sacred Congregation for Catholic Education, 1982, No. 17

<sup>3</sup> The Catholic School on the Threshold of the Third Millennium, Congregation for Catholic Education, 1997, N4

<sup>4</sup> Address to Catholic Educators, Pope Benedict XVI, Washington DC, 17th April 2008

opportunities to learn about His life, to understand His teaching, to develop the virtues and values which He promotes and to follow His witness in service to others. Such opportunities, provided across the life of the Catholic school, will promote genuine human growth for Catholic pupils and for those of other Christian denominations or other faiths or stances of living.

#### Useful references:

1. Catholic schools are guided in all it does by a vision of life and a philosophy of education which is “attentive to the needs of today’s youth and illuminated by the Gospel message”

(The Religious Dimension of Education in a Catholic School, Congregation for Catholic Education, 1988, n22)

2. Catholic schools are communities of faith and learning, where “the life of faith need to be the driving force behind every activity in the school, so that the Church’s mission may be served effectively and the young people may discover the joy of entering into Christ is being for others.”

(Pope Benedict XVI, addressing Catholic schools, Twickenham, 17th September 2010)

3. Catholic schools are a community of faith and learning which help young people to come to know Jesus Christ as the Son of God, to become familiar with His teaching and to use their own gifts and talents in order to give personal witness to Him in their daily lives. The context of Catholic schools in Scotland is expressed through the expectations in the Charter for Catholic Schools in Scotland.

(Developing In Faith: Scottish Catholic Education Service pg 3)

4. Catholic schools offer a distinctive form of education through: • proclaiming Gospel values • nurturing relationships based on respect and dignity • promoting service to others • helping young people to know, to celebrate, to pray and to live the Catholic faith.

(Shining the Light of Christ: Scottish Catholic Education Service)

5. Catholic schools are communities of faith and learning whose educational vision is based upon the teachings and values of the Catholic Church... Catholic schools aim to help students to develop their fullest potential, preparing them for life, informing their minds and forming their characters so that they can contribute with others, and above all with God, to the transformation of the world... Catholic schools are communities which are open, welcoming and inclusive. The Church expects that Catholic schools, working with parents and families, will seek to prepare pupils to find happiness and to lead lives of goodness, built upon Christian values, personal integrity and moral courage.

(This is Our Faith: Scottish Catholic Education Service The Nature of the Catholic School (pg 8)

# Approval to Teach in a Catholic School

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## Church Approval

The relevant legislation on the management of denominational schools in Scotland states: "A teacher appointed to any post on the staff of any such school by the education authority. . . shall be required to be approved as regards religious belief and character by representatives of the church or denominational body in whose interest the school has been conducted. "

### [Guidance for teachers seeking Approval](#)

Approval to teach in a denominational School must be obtained from the denominational body for "any post". The Roman Catholic diocese where a Catholic school is located is the denominational body in whose interest the Local Authority hold, maintain and manage Catholic schools in Scotland. Therefore, applicants for any post within a Catholic school must be approved by the Bishop of the Diocese in order to be appointed. To enable Councils to fulfil their statutory responsibilities, the Catholic Church requires to be assured that the personal "religious belief and character" of a teacher is appropriate to the duties associated with the teaching post for which he/she has applied.

When seeking approval, a teacher must demonstrate how his/her personal "religious belief and character" enables him/her to undertake the duties of the particular teaching post within the context of a Catholic school, with its particular mission, values and ethos, as outlined in [A Charter for Catholic Schools in Scotland](#).

All teachers who seek approval must provide a reference from a suitable person who can testify to the teacher's personal "religious belief and character". The reference for a Catholic teacher must be provided by the teacher's parish priest who should be able to testify to the teacher's personal "religious belief and character".

For Catholic teachers, whose teaching posts impact on the teaching of Religious Education, teachers will be expected to provide evidence of having obtained an appropriate teaching qualification in Catholic Religious Education – The Catholic Teacher Certificate, and that they meet the requirements of the [instrument for approval](#).

# Catholic Teacher's Certificate

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The Catholic Teacher's Certificate in Religious Education (CTC) is the qualification required for those eligible\* and wishing to teach Religious Education in Catholic primary schools or in Catholic secondary schools as a 'generalist' RE teacher. Working in partnership with the Bishops' Conference of Scotland, the University of Glasgow is responsible for this award which is offered to students on the university's ITE programmes. The course is also offered to PGDE students at the University of Aberdeen, University of Dundee, University of Edinburgh, the Royal Conservatoire of Scotland, the University of Strathclyde and the University of the West of Scotland

(\*Please note, the course is also open to those who are not eligible to teach Religious Education in the Catholic sector but the assessment will be different and those successful will gain an 'Award in Religious Understanding'.)

This course leads to an academic qualification, not 'teacher approval'. See SCES for details of the approval process.

## Qualification to Teach Religious Education

There are two ways in which you can gain the Catholic Teacher's Certificate in Religious Education (CTC):

- a) the Certificate in Religious Education by Distance-learning (CREDL) course
- b) the Setting Out on the Road course.

## Certificate in Religious Education by Distance Learning (CREDL)

The Certificate in Religious Education by Distance Learning (CREDL) is the University of Glasgow route for qualified teachers, or students studying an ITE programme at other universities.. It is an on-line distance learning course and covers aspects of Theological Education over two semesters.

More information at:

<https://www.gla.ac.uk/postgraduate/taught/religiouseducationbydistancelearning/#tab=1>

## Setting Out on the Road

Is a course which leads to the award of the Catholic Teacher's Certificate (CTC) enabling the recipient to teach Religious Education in the Catholic school, if eligible to do so. It is delivered by the St Andrew's Foundation for Catholic Teacher Education at the University of Glasgow. Setting Out on the Road is for qualified teachers who have not yet obtained their CTC. It offers



a blended learning model of 4 study days and distance-learning across one school year. Cost £310.

More information at:

<https://www.gla.ac.uk/schools/education/cpd/cpdforteachers/religiouseducation/settingoutontheroad/#/fees.teachingdates>

# The Charter for Catholic Schools in Scotland

The Charter for Catholic Schools in Scotland summarises the key characteristics which all Catholic schools in Scotland strive to feature through the experiences and the service which they offer. Not only does it provide a useful set of reference points for school staff and parents to use in their school evaluation and planning, but it is in fact a living document, that articulates what we mean by a Catholic school.



## Charter for Catholic Schools in Scotland



The mission of the Catholic school is to develop as a community of faith and learning, providing the highest quality of education, and offering formation through the promotion of Gospel values, through celebration and worship, and through service to the common good.



**All Catholic schools in Scotland**, in honouring Jesus Christ as the Way, the Truth and the Life, will feature the following characteristics:

- a commitment to the integrated education and formation of the whole person, in close partnership with parents as the first educators of their children;
- an inclusive ethos which aims to honour the life, dignity and voice of each person, made in the image of God;
- a commitment to the search for wisdom in life and to the pursuit of excellence, through the development of each person's unique God-given talents;
- a commitment to the spiritual formation of the school community, through the shared experience of prayer and liturgy, and in partnership with local parishes;
- the provision of religious education programmes which will enable young people to develop their understanding of Gospel values and of how to apply them to life;
- a commitment to uphold the moral teaching, faith tradition and sacramental life of the Catholic Church;
- a commitment to communicate Catholic social teaching and thereby to promote social justice and opportunity for all;
- a commitment to ecumenical action and the unity of Christians;
- the promotion of respect for different beliefs and cultures and for inter-faith dialogue;
- a commitment to support the continuing professional and spiritual development of staff.



**All staff appointed to a Catholic school** are expected to support and promote the aims, mission, values and ethos of the school, as illustrated in this Charter.

For more information, contact SCES. Tel: 0141 556 4727, email: [mail@sces.uk.com](mailto:mail@sces.uk.com) or visit [www.sces.uk.com](http://www.sces.uk.com)

# Catholic School Resources

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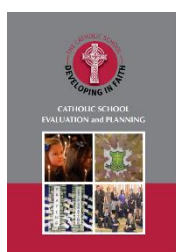
*This Is Our Faith*, the syllabus for Catholic religious education in Scotland, governs the teaching of religious education in Scotland's Catholic schools.



*God's Loving Plan* is the resource used in the diocese for teaching about Relationships, Sexual Health and Parenthood in Primary schools.



*Called to Love* was developed to provide appropriate teaching materials for Catholic secondary schools. Called to Love materials provide a Christian vision of love and relationships, based on Church teaching, recognising each person's vocation for love.



*Developing In Faith* is the resource used in the archdiocese to help school leaders incorporate into their school evaluation and planning processes an appropriate focus on the particular mission of the Catholic school.



*Companions on the Journey* is the resource used in the diocese to help teachers to plan their CLPL with a focus on their vocation as a Catholic teacher.

# CLPL and Companions on the Journey

## A Vision for Catholic School CLPL

The need for a distinctive form of professional learning provision for teachers working in Catholic schools emerges directly from the particular responsibilities of teaching as a member of a community of faith and learning. In this context, all teachers are expected to support the aims, mission, ethos and values of the Catholic school.

Teaching in Catholic schools offers opportunities for catechesis and requires teachers to be confident communicators of the beliefs and values of Catholic Christianity. Very often, teachers are regarded by children, young people and parents as witnesses to faith, expected to offer guidance on moral and social issues, and also to offer support and counsel to their students. Teachers are also regarded as people of integrity who try to reflect in their personal lives the virtues, values and beliefs which they espouse.

Companions on the Journey can be used to help schools identify the types of CLPL activities which will meet the needs of their staff at the various stages of their career.

More information can be found at: <https://sces.org.uk/companions-on-the-journey-2/>



## CLPL in the Archdiocese of Glasgow

The Archdiocese of Glasgow RE Department aim to provide quality CLPL provision for teachers, catechists and senior managers. Our full CLPL menus are typically sent to all schools

in May of each year and can also be accessed via our website: <https://www.rercglasgow.org/clpl-events--resources.html>. In addition to our CLPL menu, members of the department are happy to tailor courses to the needs of individual schools, learning communities and parishes. Bookings can be made by contacting Christine Burke. All courses are also available on your local authority CPD Manager and via the [SCES CLPL online calendar](#).

[Resources, Articles and Blogs to Guide Teachers' Career Long Professional Learning in a Catholic School.pdf](#)

**Archdiocese Of Glasgow - Religious Education Department  
Primary CLPL - Session 2018/2019**

The R. E. Department are responsive to particular needs identified by head teachers and teaching staff. If you would like to discuss training opportunities further please complete the "Request for Services" form attached to this calendar and email to [Christine.Burke@rcg.org.uk](mailto:Christine.Burke@rcg.org.uk)

Date/Time/Venue/Cost	Title of Course	Content	Target Audience	Companions on the Journey Themes	Developing in Faith Themes
28/06/18 9.15- 3.30pm Archdiocesan Offices Full Day: £50 PM only (12.45pm - 3.30pm): £30	God's Loving Plan Vision and Primary 1-5 Training	This staff who of it atte The reop oppo visit relat Low The 5 ten reop and will i oppo appo prac *Total headi ng be Chis			
30/06/18 6.15pm St. Andrew's Cathedral	Teachers' Mass	<b>AUGUST 2018</b> This Mass is offered in thanks for all of those involved in Catholic schools in the Archdiocese. As well as those in active service within the Primary and Secondary sectors within the Archdiocese, this invitation to attend is extended to office staff, support staff and retired teaching colleagues.	Primary & Secondary All Staff	Spiritual Development	Developing in a Community of Faith & Learning Celebrating and Worshipping
4/09/18 1.00-4.00pm Archdiocesan Offices £30	Developing in Faith: Serving the Common Good	<b>SEPTEMBER 2018</b> This course provides an opportunity for school leaders to reflect on the Developing in Faith theme: Serving the Common Good. As well as offering an insight into the Church teaching underpinning this theme, this course will provide practical advice on how a school can fully integrate Developing in Faith into their existing school evaluation processes. This course is particularly relevant for all schools currently focussing on the theme Serving the Common Good.	Middle Leadership Headship	Catholic School Mission/Identity	Serving the Common Good

# What do Catholics Believe About...?

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Joining the staff of a Catholic school can seem daunting at first, especially if you are not of the Catholic faith. Here you will find some information about the beliefs and practices of the Catholic community which we hope you will find helpful.

## The Sacraments

Each sacrament is a sacred and visible sign that was instituted by Jesus to give us grace, an undeserved gift from God. Christ was present at the inception seven sacraments, which He instituted 2,000 years ago. Christ is also present every time each sacrament is celebrated. The Catholic Church has all of the seven sacraments instituted by Christ, which include Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Holy Orders and Matrimony. The Catechism of the Catholic Church explains that the seven sacraments touch all the stages and all important moments of the Christian life.

## Advent

Advent comes from the Latin word meaning "coming." Jesus is coming, and Advent is intended to be a season of preparation for His arrival. While we typically regard Advent as a joyous season, it is also a period of preparation, much like Lent. Prayer, penance and fasting are appropriate during this season.

## Christmas

More than 2,000 years ago, Jesus was born to fulfil a mission: to save us from sin and death by his death and resurrection. Christmas, which takes place on December 25 every year, is a time when we remember the birth of Jesus and reflect on God's amazing generosity. It's a time of joyful celebration and love. Catholics eagerly anticipate Christmas by spending the four weeks prior (a season called Advent) preparing for the coming of Jesus.

## Lent

Lent is a time when the Catholic Church collectively enters into preparation for the celebration of Easter. It is a season characterised by prayer, penance and almsgiving. Lent is a season of conversion. Conversion is the process of turning away from sin and turning to God. Lent starts with Ash Wednesday (and excludes Sundays, which are not part of the 40 days) and ends on Holy Thursday, the first day of the Triduum, the three holy days before Easter.

## Easter

Easter is the celebration of Christ's resurrection from the dead. It marks the end of Holy Week, the end of Lent, the last day of the Easter Triduum (Holy Thursday, Good Friday and Easter Sunday), and is the beginning of the Easter season of the liturgical year.

## **Pentecost**

Pentecost is the birthday of the Church. The word Pentecost is Greek and it means "50th day." Fifty days after Easter Sunday, we celebrate the coming of the Holy Spirit upon the Apostles and their followers, and the beginning of their Earthly ministry to make disciples of all nations.

## **Feast Days**

The Catholic Church assigns one date out of the year for each and every canonised saint — known as the saint's *feast day*. The saints are remembered on their individual feast days with special mention, prayers, and possibly a scripture reading.

## **The Eucharist (Holy Communion)**

The Holy Eucharist refers to Christ's body and blood present in the consecrated host on the altar, and Catholics believe that the consecrated bread and wine are actually the body and blood, soul and divinity of Christ. For Catholics, the presence of Christ in the Holy Eucharist isn't just symbolic, it's real.

## **Receiving Communion**

When you receive Holy Communion, you're intimately united with Jesus Christ — he literally becomes part of you. Also, by taking Holy Communion, you express your union with all Catholics who believe the same doctrines, obey the same laws, and follow the same leaders. This sense of participation in a larger community is why Catholics have a strict law that only people who are *in communion* with the Church can receive Holy Communion. In other words, only those who are united in the same beliefs are allowed to receive Holy Communion.

## **Confession**

While Church law requires Catholics "to confess faithfully his or her grave sins at least once a year," more frequent reception of the sacrament is recommended.

Typically it is suggested to celebrate the sacrament monthly, although go any time you know you are in the state of mortal sin.

## **What are Holy days of Obligation?**

Holy days of obligation are days when Catholics are required to go to Mass to celebrate events essential to our Faith. All Sundays are days of obligation.

## **Why do Catholics go to Mass on the First Friday of the month?**

The First Friday Devotions are a set of devotions to especially recognise the Sacred Heart of Jesus, and through it offer reparations for sins. Our Lord appeared to St. Margaret Mary Alcoque (1647-1690), a French nun in the Visitation Order, and gave her the special task to spread devotion to His Most Sacred Heart at a time when religion was growing cold in the

hearts of mankind. In particular, Jesus asked the faithful to “receive Communion on the First Fridays, for nine consecutive months.” The request was connected to a specific promise made to all who venerated and promoted devotion to the Sacred Heart. After Margaret Mary’s death, the First Friday practice steadily spread in the Church — endorsed by popes and promoted by saints — but it greatly increased in popularity when Margaret Mary was canonized a saint in 1920 by Pope Benedict XV.

### **Our Lady**

What Catholics believe about this woman is very simple: Mary points us to Jesus. The Catholic Church has always celebrated Mary. Everything we believe leads us closer to Jesus. What Catholics believe about Mary can be summarized in 5 key teachings:

1. Theotokos: Mary is the Mother of God.
2. Perpetual Virginity: Mary was a virgin before, during, and after the birth of Jesus.
3. Immaculate Conception: Mary was conceived without original sin.
4. Assumption: Mary was taken body and soul into heaven.
5. Co-redemptrix, Mediatrix, and Advocate: Mary plays a unique role in redemption.

### **The Saints**

Catholics firmly believe that adoration and worship is due to God alone. Only God is divine and so only God can be the object of worship.

Since the very beginning of the Church, Catholics have prayed to saints, honouring them and asking for their heavenly intercession. This arose from the belief that the Church is much larger than the physical buildings and people we see with our eyes on earth.

One of the reasons why Catholics ask saints for prayers is because the saints are united with God and are able to present our petitions in a way that is most fitting and acceptable to our heavenly Father. Just as we ask holy people on earth to pray for us, we seek the prayers of the saints, who clearly displayed their holiness on earth and are now residing with God in heaven.

In the end, Catholics believe that the world is much more than the eye can see and the spiritual realm is real. We are connected to people who have gone before us in a spiritual way and are able to converse with them.

### **Prayers**

Prayer can be formal or informal, verbal or nonverbal, active or contemplative. Prayer is communicating with God. Just as we talk and share with our best friends what is happening in our lives, so we talk and share with God. Just as we listen to our friends, so we listen to God.



As in human communication, our communication with God can be expressed in a variety of ways. We communicate with God using words and songs, in imagination and silence, and ritually or spontaneously. We can pray in church, our gardens, our cars, or while in the shower. We can also pray lying in bed, as the first thing we do when we awake, and as the last thing we do as we drift off to sleep. One of the characteristics of prayer we as Catholics believe is that with the right intention every moment of the day—all our hopes, works, joys, and sufferings—can become our prayer.

Catholics pray in different ways. The *Catechism* names three major expressions of prayer:

- **Vocal prayer** - Vocal prayer is giving voice to what is stirring in our hearts and in our souls.
- **Meditation** - To meditate is to reflect on or think about God. When we meditate, we keep our attention and focus on God so that we can recognize his presence in our daily lives and respond to what God is asking of us.
- **Contemplative prayer** - When we rest quietly in God's presence, we engage in contemplation. In contemplation we spend time with God in wordless silence, aware that he is with us.

### **Devotions**

While the Mass is the central and fundamental form of Catholic worship, *Devotions* refer to the wide variety of prayers, both long and short, such as the Rosary and novenas, as well as various religious practices that Catholics engage in, such as making pilgrimage or a retreat. Many different devotions are available such that individuals can find the one(s) that suit them and their personal spirituality.

### **Pilgrimage**

Like all devotions, pilgrimages are optional. A pilgrimage is a journey that pilgrims make to a place that is considered holy (The Holy Land, Rome, Santiago de Compostela, to name but a few). For Catholics, a pilgrimage is more than just traveling to historic sites and viewing religious relics. It is a journey with a deeper and more spiritual meaning.

### **The Church: Archdiocese, Diocese, Parish**

We believe that the Catholic Church was established by Jesus Christ to continue proclaiming his message on the meaning of life and on how to live our lives to the fullest, as well as to provide opportunities for growth and love.

Many people see "Church" as referring to a building, but it actually means much more. It is a community of the followers of Jesus, who accept Jesus as God, we accept Jesus became man

who has come to live amongst us. These people share the same sacraments and worship together as members of God's family.

Under the leadership of the Pope who is the successor of Saint Peter, the person appointed by Jesus to lead His Church, the teaching of Jesus continues to be proclaimed. This role of successor of Saint Peter can be traced right back from this moment in history to the time of Jesus.

There are over 1.2 billion Catholics in the world, requiring much organisation. As such, we are divided into dioceses and parishes, with bishops, priests and deacons to help serve us in our local areas.

## **Attending Mass**

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As a teacher in a Catholic school you may be asked to accompany your class to Mass. Below you will find some information about what to expect and how to assist your class in their participation.

### **Respectful silence**

Upon entering the Church all are asked to observe a respectful silence so that we do not disturb those who may already be gathered to pray and prepare for the celebration of Mass. In a Catholic school, not all pupils will be Baptised Catholics. Unless another agreement has been made with the school, pupils who are not Catholic will accompany their classmates to Mass and observe respectful silence throughout.

### **Entering the Church**

Upon entering the Church, Catholics will dip their hand into the Holy Water Font and bless themselves making the Sign of the Cross. This is a reminder of their Baptism.

### **Genuflection**

Catholics are asked to show reverence and adoration whenever passing in front of the tabernacle, where the Eucharist is reserved. This is typically done by genuflecting. Catholics will genuflect toward the tabernacle when they first enter the pew and when they leave. Near

the tabernacle is the sanctuary lamp — a candle often in a tall, red glass covering. This lamp is always lit when the Eucharist is in the church, reminding us that Christ is present.

## **During Mass**

### **CTC Order of Mass**

The Mass is the most important sacramental celebration of the Church, and it always follows a set order. The Order of Mass outlines the liturgy in full indicating the various responses, gestures etc.

## **Gestures**

### **Sitting**

Sitting is a posture of listening. Catholics sit for the first reading (often from the Old Testament), the Psalm (often actually sung), and the second reading (New Testament, not from the Gospel). We also sit for the offering, and the homily (sermon).

We sit, ready to hear and receive. We sit to listen.

Before the Gospel Catholics make a small cross with the right thumb on their forehead, lips and heart. This is to express an interior prayerfulness that indicates that we're ready to receive God's word in our minds, spread it with our lips and hold it forever in our hearts.

### **Standing**

For Prayer: Standing has been a posture of prayer for Jewish people since before the time of Jesus. Standing during prayer is also seen throughout different parts of the Bible. So, as Catholics, we continue to utilise this posture for prayer today.

Some examples of when we stand during Mass for prayer: When we pray the opening prayer (led by the Priest) say The Lord's Prayer (as a congregation), and the Prayers of the Faithful (the prayer requests for the congregation).

For the Creed: We stand as we say in unison what Christians have believed from the earliest times, in the form of the Nicene or Apostles Creed. We stand to affirm our unity and our beliefs together as Christians.

For the Gospel: Standing is also a sign of respect. We have many readings from the Bible during Mass, but we stand for the Gospel out of particular respect, since these are the words and deeds of Jesus himself.

For the Procession: We stand at the beginning and end of Mass, also as a sign of respect as the celebrant (Priest or Bishop who is celebrating the Mass) processes in to begin the Mass, and processes out once the Mass has ended.

### **Kneeling**

Kneeling is a posture of respect, prayer and adoration. Another time when we kneel is during the preparation for and before/after reception of the Eucharist (the Body and Blood of Christ in Holy Communion). We kneel, again, because we believe Jesus is fully and truly present in Communion.

### **The Communion Procession**

Only Catholics, who are in full communion with the Church, can receive the Eucharist. In the primary school, only pupils who have made their First Communion (Primaries 5, 6 and 7 and Primary 4 pupils after May) will join the communion procession. The younger pupils will remain in their seats in quiet prayer or singing the communion hymns.

Those who are not Catholic, or are not in full communion with the Church, are welcome to go to the priest for a blessing. Prior to reaching the front of the communion procession those who wish to receive a blessing should indicate this to the priest by crossing their arms over their chest.

# Prayer and the Liturgical Life of the Catholic School

## The Catholic Liturgical Calendar

The Liturgical year or Church calendar helps us celebrate the life, death and resurrection of Jesus. This is called the paschal mystery. The Paschal mystery is celebrated through specific seasons. There are five specific seasons in the Church's calendar: Advent, Christmas, Ordinary Time, Lent and Easter.

The Liturgical year is a cycle of seasons repeating itself at the end of each cycle. The Church year or cycle begins with Advent and ends with ordinary time.

Each season in the Liturgical calendar has a particular theme.

Each season has a particular liturgical colour.

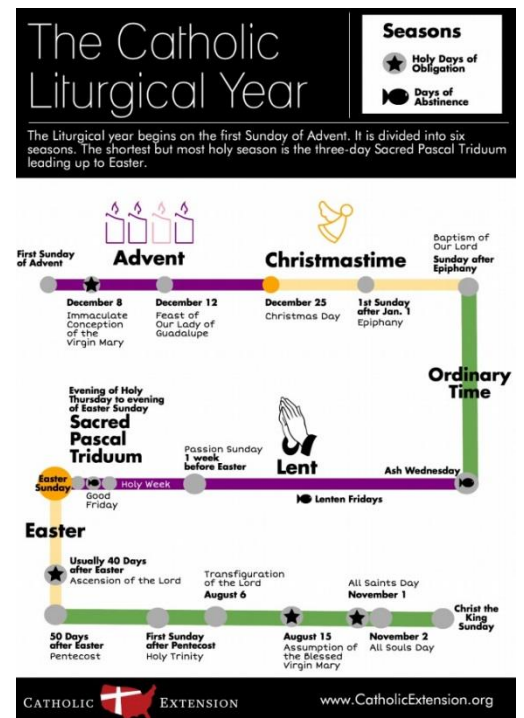
Each season concentrates on different parts of the Bible.

Each season has different religious practices, and symbols associated with it.

In a Catholic school each liturgical season should be reflected in the life of the school through the prayers that are said, the liturgical displays throughout the school, the learning that takes place in RERC and the religious practices that are observed.

## Prayer

The school day in a Catholic school is punctuated by prayer: morning prayer, grace before and after meals and evening prayer. In many cases teachers in a Catholic school will be asked to facilitate periods of prayer with their classes. To assist teachers in facilitating class prayer we have a number of resources and advice on our website: <https://www.rercglasgow.org/introduction-to-working-in-a-catholic-school.html>



# Useful Links

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- SCES: <https://sces.org.uk/>
- SCES Religious Education: <https://sces.org.uk/religious-education/>
- Charter for Catholic Schools: <http://sces.org.uk/charter-for-catholic-schools/>
- The RE Department Archdiocese of Glasgow: [www.ercglasgow.org](http://www.ercglasgow.org)
- Introduction to working in a Catholic School:  
<https://www.ercglasgow.org/introduction-to-working-in-a-catholic-school.html>

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