



Our Mission Statement

We **place our children at the heart of all we do**,
inspired by the love, life and teachings of Jesus.

"I am the way, the truth and the life."
(John 14:6)

We aim to:

Nurture, Prepare, Support, Enable

- We **encourage** you to be happy, healthy and secure. Everything that you do is valued and celebrated.
- We **prepare** you to have all the abilities to see your life as a gift.
- We **support** your family to help you grow in your faith and your life.
- We **enable** you to reach your full potential, by providing you with a caring learning environment and an exciting curriculum.

Rationale of Religious Education

Teaching Religious Education is the main reason Catholic schools exist. The primary goal of Religious Education is to increase the knowledge and understanding of the Christian message for all pupils in Catholic schools. As such it will be planned, taught, assessed and monitored with the same rigour as other core curriculum subjects.

Education is integral to the Mission of the Church to proclaim the Good News.

'Every Catholic School is a place of encounter with the living God, who in Jesus Christ, reveals his transforming love and truth'. 1

Religious Education in a Catholic school is an academic discipline 'with the same systematic demands and the same rigour as other disciplines'. As such it should be taught, developed and resourced with the same commitment as any other subject.

'Classroom Religious Education complements and is enhanced by the catechetical and worshipping life of the whole school community but is distinct from each of them'. 2

'Religious Education in Catholic schools is considered the core of the core curriculum. It is a discrete subject discipline as canonically and statutorily defined. The nature, purpose and scope of classroom Religious Education are defined in the Religious Education Curriculum Directory'. 3

The centrality of classroom Religious Education in the curriculum is reflected in several ways in Catholic schools, including parity with other core curriculum subjects. Bishops have mandated that pupils are entitled to receive RE that constitutes 10% of the taught week.

- The outcome of classroom Religious Education is:
'religiously literate and engaged young people who have the knowledge, understanding and skills-appropriate to their age and capacity-to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life'. 4

1 Pope Benedict

2 Circular letters on Religious Education in schools 2009

3 Religious Education Curriculum Directory, Department of Catholic Education and Formation, Bishops Conference of England and Wales 2012

4 Religious Education Curriculum Directory, Department of Catholic Education and Formation, Bishops Conference of England and Wales, 2012

The aims of Religious Education as stated in the Religious Education Curriculum Directory are:

- To present engagingly a comprehensive content which is the basis of knowledge and understanding of the Catholic faith;
- To enable pupils continually to deepen their religious and theological understanding and be able to communicate this effectively;
- To present an authentic vision of the Church's moral and social teaching so that pupils can make a critique of the underlying trends in contemporary society;
- To raise pupils' awareness of the faith and traditions of other religious communities in order to respect and understand them;
- To develop the critical faculties of pupils so that they can relate their Catholic faith to daily life;
- To stimulate pupils' imagination and provoke a desire for personal meaning as revealed in the truth of the Catholic faith;
- To enable pupils to relate to the knowledge gained through Religious Education to their understanding of other subjects in the curriculum;
- To bring clarity to the relationship between faith and life, and between faith and culture.

Religious Education Curriculum Directory, Department of Catholic Education and Formation, Bishops Conference of England and Wales 2012 page 6 5

Religious Education – Curriculum Time Allocation

10% of curriculum time is allocated to Religious Education. This does not include Collective Worship or the teaching of RSE.

Please see Plymouth Diocese RSE Policy attached

Programme of Study

To fulfil the aims of the Religious Education Curriculum Directory and the four areas of study outlined in this document: Revelation, Church, Celebration and Life in Christ religious education is primarily taught through, *'Come and See'*

Process

Religious Education, in the Diocese of Plymouth, is taught through the process of Explore, Reveal and Respond. As outlined in both the RECD and Catechism of the Catholic Church Explore, Reveal and Respond follows the pattern of the human **search** for meaning, God's initiative in **Revelation** and the **response** in faith.

"The special character of the Catholic school, the underlying reason for it, the reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the education of the pupils." RECD 2012

Methodology

A variety of teaching and learning strategies and resources will be used by teachers, from across the curriculum, and adapted appropriately to the needs and learning styles of the pupils.

'Religious Education' makes use of a range of appropriate teaching methods, according to the age and ability of the pupils and that opens up for pupils the mystery of God's saving action in Jesus Christ' RECD.

Inclusion and Equality

All pupils in our school, regardless of ability, faith and background, will have appropriate differentiated access to the Religious Education programme. We strive to do the best for all our pupils, irrespective of disability, educational needs, race, nationality, ethnic or national origin, sex, gender religion or sexual orientation or those who are disadvantaged.

'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'. RECD

Right of Withdrawal from Religious Education

Parents have the right of withdrawal from RE for their children.

Other Religions

We dedicate at least one week throughout the year to the teaching of Judaism. In addition, we dedicate a further week during the year to the teaching of Islam, Hinduism or Sikhism.

Assessment, Monitoring, Recording and Reporting

- Assessment of standards is carried out using the interim 'Age-Related Standards in Religious Education (3-19) document agreed by the Bishops' Conference. Each child will be individually assessed against these standards
Please see attachment
- Each teacher keeps a class record of assessed work and records of pupils' progress across time and evidence of informal/formal assessment in line with their school's assessment policy.
- Feedback, in line with the school's assessment policy, will be personalized and tailored to challenge individual children to make at least expected progress.
- An in-school moderation of pupils' books and work, against the interim standards, is held at least once a term and appropriate CPD provided at all levels.
- Moderation of the termly formal diocesan assessment task will take place termly with RE Leads and the Diocesan RE Adviser at cluster level.
- Annually, usually in the summer term, a range of annotated pupils' books/work are presented for Diocesan Moderation at RE Leaders moderation meetings, as directed by the Diocesan RE Adviser. The moderation will be against the interim standards.
- Monitoring of teaching and learning work: Throughout the year, RE is carefully monitored. Every two weeks, learning walks take place so that the RE lead can monitor the RE provision and give feedback on lessons and any CPD that may be needed. In addition to this, book scrutinies take place once a term and pupils are asked about their views on their RE provision.
- During the time we are using the interim Age-Related Standards document progress and achievement will be tracked against these standards and recorded and tracked in the following way Faith development is in

itself immeasurable, however, assessment of pupils 'work is a necessary part of the learning process. Assessment of standards is carried out using the criteria in the RE Standard. Each teacher keeps a class record of Diocesan assessed work. In addition to this, data is collected by the means of assessing each child against each statement in the RE Standards according to their age phase. This is done by the means of an Excel Grid. The RE lead then monitors this and reports the percentage of children who ARE and those that are working towards or below. Monitoring of teaching and learning is set out under the "Role of the RE Lead'.

Progress and achievement in Religious Education is reported to parents/carers in a written report at the end of the academic year.

- The RE Lead will collect and collate termly data, use this for analysis and school development planning and send data annually to the Diocesan Education Service through the DDR (Diocesan Data return).
- Progress and achievement in Religious Education is reported to parents/carers in a written report at the end of the academic year.
- Progress and achievement in Religious Education is reported to Governors/Local Governing Body Governors at each Full Governing Body throughout the year.

Management of the Subject

Sarah Shailes the RE Lead has the responsibility for leading, managing and supporting the delivery and training in Religious Education in line with other core subject areas.

Policy Monitoring and Review

This policy will be monitored, evaluated and reviewed by Alison McDonald, Father Brian Kernick – Catholic Life Governor

The Role of Primary RE Leader in the Diocese of Plymouth

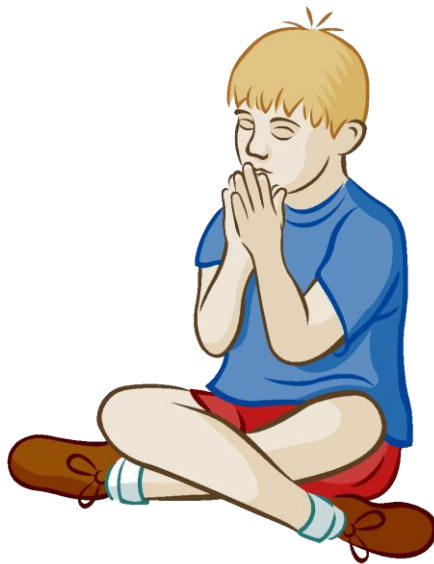
RE Leaders in our diocesan schools are expected to have the skills, knowledge and experience to lead all areas of Catholic Life, Religious Education and Collective Worship effectively. They should have proven leadership experience to lead this core area of responsibility and be able to promote the Catholic identity of the school, leading and supporting the schools Catholic and liturgical life whilst being able to contribute to the school's improvement in learning and teaching. A RE Leader must have a deep understanding and commitment to the mission and purpose of a Catholic school within the broader evangelizing mission of the Catholic Church. They should have proven exemplary teaching and an ability to articulate a clear understanding of what it means to have Christ at the centre of all areas of school life. As a key leader they are expected to have proven interpersonal skills and experience of collaborative leadership. The appointment for RE leaders will be made in consultation with the Diocesan Education Service.

Key requirements of the position are:

- To have an active knowledge and understanding of the distinctiveness of Catholic Education.
- To be responsible for the Catholic Life, Religious Education and Collective Worship of the school and ensure all areas fulfil the requirements of the Bishops Council of England and Wales.
- To be responsible to the Head teacher, colleagues and governors for the monitoring of teaching, assessment and planning of Religious Education based on the development of the children at each stage. *(Monitoring occurs in order to support staff and should include classroom observation, book scrutiny, planning and discussion with pupils).*
- To be responsible to the Head teacher, colleagues and governors for the monitoring of the Catholic Life of the school and commitment to the Common Good.
- To be responsible to the Head teacher, colleagues and governors for the monitoring of Collective Worship across the school with a commitment to pupil engagement at all levels.
- To liaise with the Diocesan Education Service particularly through attendance at the Co-ordinators' meetings and inform the Headteacher and colleagues of current standards and developments within Religious Education.
- To attend appropriate In-service training for Religious Education, keep up to-date with current developments and feed these developments back to all staff.
- To advise and support individual colleagues and induct new members of staff as required on the Religious Education process and teaching methods.
- To ensure the interim Age-Related Standards in Religious Education (3-19) are used as the core assessment tool and support all staff in developing their knowledge and understanding of the interim standards.
- To facilitate in-house moderation of pupils' books every term – see monitoring programme per term.
- To keep evidence of pupil's work in a portfolio, in line with school policy, to facilitate moderation across year groups.
- To attend annual diocesan moderation meetings with the required completed diocesan assessment tasks and pupils work to support, to include pupil books.
- To track data and use this, in consultation with the headteacher, to set realistic targets in RE.
- To ensure that cross-curricular concerns such as literacy skills, multi-cultural issues, equal opportunity, the use of Information Technology and PHSE are reflected in Religious Education.
- In consultation with the Headteacher to communicate with parents, governors and the parish community regarding issues associated with Religious Education.
- To liaise with other primary and secondary colleagues within clusters and across the diocese.
- To maintain a Subject Leader's file which contains as a minimum:

1. The Religious Education Policy and Guidelines
 2. Medium term plans which represent schemes of work in school.
 3. Assessment and monitoring procedures for teaching and learning and evidence of that monitoring.
 4. Monitoring procedures and outcomes for Catholic Life of the school.
 5. Monitoring procedures and outcomes for Collective Worship across the school.
 6. Audits and reports to the Head teacher and governors about progress made in RE.
 7. A record of Staff Professional Development in RE
 8. Year group and whole school data with current targets and analysis for RE.
 9. A record of work with the LGB/GB RE lead governor
 10. DSEF as an on-going working document
 11. DDR as an on-going working document
- To work with the Headteacher and colleagues, to undertake a regular audit/review of Religious Education in line with the school development plan.
 - To be familiar with the current inspection framework and to consult with the headteacher to complete the school's DSEF document.
 - To keep up to date with any changes to the Areas of Study (Religious Education Curriculum Directory revision).
 - To complete an annual Diocesan Data Return and return by end of summer term
 - To return annually up-dated DSEF at end of summer term
 - To manage resources and facilities for Religious Education.

*Catholic Prayers
to Accompany
the RE Units of Work*



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GENERAL PRAYERS

Sign Of The Cross

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

Our Father

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. Amen

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

Glory Be

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.

Gloria

Glory to God in the Highest

And peace to His people on earth.

Lord God, heavenly King, Almighty God and Father;

We worship you, we give you thanks,

We praise you for your glory.

Lord Jesus Christ, Only Son of the Father.

Lord God, Lamb of God

You take away the sins of the world, have mercy on us;

You are seated at the right hand of the Father, receive our prayer.

For You alone are the Holy One,

You alone are the Lord,

You alone are the Most High Jesus Christ,

With the Holy Spirit in the Glory of God the Father. Amen

The Apostles' Creed

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to the dead. On the third day He rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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.

The Nicene Creed

We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, light from light, true God from true God,
begotten, not made, of one Being with the Father.

Through Him all things were made.

For us men and for our salvation he came down from heaven;

By the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man.

For our sake he was crucified under Pontius Pilate;

He suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;

He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son He is worshipped and glorified.

He has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

The Salve Regina (Hail, Holy Queen)

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 clement, O loving, O sweet Virgin Mary!

V- Pray for us, O Holy Mother of God.

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

Come, Holy Spirit

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

Let us pray:

O God, who has taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise and ever rejoice in his consolation, through Christ our Lord. Amen.

Prayer Before Meals

Bless us as we sit together, bless the food we eat today, bless the hands that make our food, bless us oh Lord. Amen.

Prayer to Our Guardian Angel

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.

Prayer for Peace: Prayer of St Francis of Assisi

Lord, make me an instrument of Thy 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.

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 to eternal life.

[Christ Has No Body: Prayer by St Teresa of Avila](#)

Christ has no body now on earth but yours,

No hands but yours,
No feet but yours,
Yours are the eyes through which is to look out Christ's compassion to the world;
Yours are the feet with which he is to go about doing good;
Yours are the hands with which he is to bless people now.

Benedictus: Song of Zechariah

Blessed be the Lord, the God of Israel!
He has visited his people and redeemed them.

He has raised up for us a mighty saviour
in the house of David his servant,
as he promised by the lips of holy men,
those who were his prophets from old.

A saviour who would free us from our foes,
from the hands of all who hate us.
So his love for our fathers is fulfilled
and his holy covenant remembered.

He swore to Abraham our father to grant us,
that free from fear,
and saved from the hands of our foes,
we might serve him in holiness and justice
all the days of our life in his presence.

As for you, little child,
you shall be called a prophet of God,
the Most High.

You shall go ahead of the Lord
to prepare his way before him,

To make known to his people their salvation
through forgiveness of all their sins,
the loving-kindness of the heart of our God
who visits us like the dawn from on high.

He will give light to those in darkness,
those who dwell in the shadow of death,
and guide us into the way of peace.

The Song of Simeon (Nunc Dimittis)

At last, all-powerful Master,
You give leave to your servant
to go in peace, according to your promise.
For my eyes have seen your salvation,
which you have prepared for all nations,
the light to enlighten the Gentiles,
And give glory to Israel, your people.

Magnificat

My soul glorifies the Lord,
and my spirit rejoices in God, my saviour.
He looks on his servant in her lowliness;
henceforth all ages will call me blessed.

The Almighty works marvels for me.

Holy his name!

His mercy is from age to age,
on those who fear him.

He puts forth his arm in strength
and scatters the proud-hearted.
He casts the mighty from their thrones
and raises the lowly.

He fills the starving with good things,
sends the rich away empty.

He protects Israel, his servant,
remembering his mercy,
the mercy promised to our fathers,
to Abraham and his sons for ever.

[Shema: Prayer of Israel](#)

Shema is one of the Old Testament sentences that are [quoted](#) in the [New Testament](#). The [Gospel of Mark 12:29](#) mentions that [Jesus](#) considered the Shema the beginning exhortation of the first of his two [greatest commandments](#): And Jesus answered him, 'The first of all the commandments is, "Hear, O Israel; The Lord our God is one Lord"'. [Jesus](#) also refers to the Shema in The [Gospel of John 10:30](#). A group of Jews in the [Temple in Jerusalem](#) at the Feast of Dedication, or [Hanukkah](#), asks him if he is [Messiah](#), the anointed one of God. [Jesus](#)

concludes his response with the words 'I and my Father are one'. This is an allusion to the Shema, which the Jews immediately recognize and pick up stones to stone him.

Hear, Israel, the Lord is our God, the Lord is One.

Blessed be the Name of His glorious kingdom for ever and ever

And you shall love the Lord your God with all your heart and with all your soul and with all your might.

And these words that I command you today shall be in your heart.

And you shall teach them diligently to your children, and you shall speak of them when you sit at home, and when you walk along the way, and when you lie down and when you rise up.

And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes.

And you shall write them on the doorposts of your house and on your gates.

HISTORY OF THE ROSARY

There were forms of the Rosary before St Dominic 'received a message from Our Lady'. At the same time, it is correct to say that St Dominic helped propagate the use of the Rosary more than any other person before him. He also was responsible for encouraging people to meditate on different aspects of Christ's life, meditations that later evolved into the mysteries of the Rosary as we now know them.

MYSTERIES OF THE ROSARY

The Joyful Mysteries

1. The Annunciation. *Luke 1:26-38*
The Angel Gabriel appears to Mary, announcing she is to be the Mother of God.
2. The Visitation. *Luke 1:39-56*
Elizabeth greets Mary: "Blessed art thou among women and blessed is the fruit of thy womb!"
3. The Nativity. *Luke 2:1-20*
The Virgin Mary gives birth to the Redeemer of the World.
4. The Presentation. *Luke 2:22-39*
The Blessed Mother presents the Child Jesus in the Temple.
5. The Finding in the Temple. *Luke 2:42-52*
The Blessed Mother finds Jesus in the Temple.

The Luminous Mysteries *John 8:12*

1. The Baptism of Christ in the Jordan. *John 1:29-34*
The heavens open wide and the voice of the Father declares Jesus the beloved Son.

2. The Wedding Feast at Cana. *John 2:1-11*
The first of the signs, when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers.
3. The Announcement of the Kingdom. *Matthew 4:17*
Jesus proclaims the coming of the Kingdom of God, calls us to conversion and forgives the sins of all who draw near to Him in humble trust.
4. The Transfiguration. *Matthew 17:1-8*
The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to "listen to him."
5. The Institution of the Eucharist (food for our salvation). *Matthew 26:26-30*
Christ offers his body and blood as food under the signs of bread and wine, and testifies "to the end" His love for humanity, for whose salvation He will offer Himself in sacrifice.

The Sorrowful Mysteries

1. The Agony in the Garden. *Luke 22:39-44*
At Gethsemane, Jesus prays as He contemplates the sins of the world.
2. The Scourging at the Pillar. *Matthew 27:26*
Jesus is cruelly scourged until His mortified body could bear no more.
3. The Crowning with Thorns. *Matthew 27:28-31*
A crown of thorns is placed on the head of Jesus.
4. The Carrying of the Cross. *Luke 23:26-32*
Jesus carries the heavy cross upon His shoulders to Calvary.
5. The Crucifixion. *Matthew 27:33-50*
Jesus is nailed to the cross and dies after hours of agony.

The Glorious Mysteries

1. The Resurrection. *Matthew 28:1-20*
Jesus rises glorious and immortal, three days after His death.
2. The Ascension. *Luke 24:50-51*
Jesus ascends into Heaven forty days after His Resurrection.
3. The Descent of the Holy Spirit. *Acts 2:24*
The Holy Spirit descends upon Mary and the Apostles.
4. The Assumption.
The Blessed Mother is united with her Divine Son in Heaven.
5. The Coronation.
Mary is gloriously crowned Queen of Heaven and earth.

[Litany of Our Lady of Lourdes](#)

Lord have mercy; Lord have mercy.
 Christ have mercy; Christ have mercy.
 Lord have mercy; Lord have mercy.
 Christ hear us; Christ graciously hear us.
 God the Father of Heaven; Have mercy on us.
 God the Son, Redeemer of the world; Have mercy on us.
 God the Holy Spirit; Have mercy on us.

Holy Trinity, one God; Have mercy on us.
Holy Mary; Pray for us.
Holy Mother of God; Pray for us.

Mother of Christ; Pray for us.
Mother of our Saviour; Pray for us.

Our Lady of Lourdes, help of Christians; Pray for us.
Our Lady of Lourdes, source of love; Pray for us.
Our Lady of Lourdes, mother of the poor; Pray for us.
Our Lady of Lourdes, mother of the handicapped; Pray for us.
Our Lady of Lourdes, mother of orphans; Pray for us.
Our Lady of Lourdes, mother of all children; Pray for us.
Our Lady of Lourdes, mother of all nations; Pray for us.
Our Lady of Lourdes, mother of the Church; Pray for us.
Our Lady of Lourdes, friend of the lonely; Pray for us.
Our Lady of Lourdes, comforter of those who mourn; Pray for us.
Our Lady of Lourdes, shelter of the homeless; Pray for us.
Our Lady of Lourdes, guide of travellers; Pray for us.

Our Lady of Lourdes, strength of the weak; Pray for us.
Our Lady of Lourdes, refuge of sinners; Pray for us.
Our Lady of Lourdes, comforter of the suffering; Pray for us.
Our Lady of Lourdes, help of the dying; Pray for us.

Queen of heaven; Pray for us.
Queen of peace; Pray for us.

Lamb of God, you take away the sins of the world; Spare us O Lord.
Lamb of God, you take away the sins of the world; Graciously hear us, O Lord.
Lamb of God, you take away the sins of the world; Have mercy on us.

Christ hear us; Christ graciously hear us.

Let us pray:
Grant us, your servants, we pray you, Lord God, to enjoy perpetual health of mind and body.
By the glorious intercession of Blessed Mary ever Virgin, may we be delivered from present sorrows, and enjoy everlasting happiness. Through Christ our Lord. Amen.

THE STATIONS OF THE CROSS

The object of the Stations is to help the faithful to make a spiritual pilgrimage of prayer to the chief scenes of Christ's sufferings and death, according to the tradition of the Church and this has become one of the most popular Catholic devotions.

The **Stations** themselves are usually a series of 14 pictures or sculptures depicting the following scenes:

1. Jesus is condemned to death.
2. Jesus receives the cross.
3. The first fall.
4. Jesus meets his mother.
5. [Simon of Cyrene](#) carries the cross.
6. [Veronica](#) wipes Jesus' face with her veil.
7. The second fall.
8. Jesus meets the women of [Jerusalem](#).
9. The third fall.
10. Jesus is stripped of his garments.
11. [Crucifixion](#): Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus' body removed from the cross (Pieta).
14. Jesus is laid in the tomb