Prayer and Liturgy Policy

St. Augustine's Catholic Primary School

19 West End Road, Old Costessey, Norwich. NR8 5AG

Part of the St. John the Baptist Catholic Multi-Academy Trust

We try to follow Jesus by loving each other and caring for God's world.

Wisdom, Love, Might, Let there be Light!

Last reviewed on:	March 2025
Next review due:	March 2027

School Mission Statement:

We try to follow Jesus by loving each other and caring for God's world.

School Motto:

"Wisdom, Love, Might, Let there be Light!"

We aim to make the children who attend St Augustine's feel cared for and secure in surroundings where Catholic values are practised, and where their gifts and abilities are recognised and developed in an atmosphere of respect and friendship.

In planning prayer and liturgy across our school, we attend to the development of the whole child: the physical, intellectual, emotional, moral and spiritual."

St. Augustine's Catholic Primary School is committed to safeguarding and promoting the welfare of children and expects all staff to share this commitment.

Keeping Children Safe in Education: Statutory guidance from the Department for Education which sets out what is expected of organisations and individuals to safeguard and promote the welfare of children.

Mission Statement

We try to follow Jesus by loving each other and caring for God's world.

Our school mission statement and teaching of the Catholic Church underpins teaching and learning within our school.

St. Augustine's, like all Catholic Schools, is distinctive because our entire educational policy and approach is inspired by and flows from the vision of life which is enshrined in our faith tradition. Our Catholic faith perspective is not simply an added extra but it is integrated into the whole life of the school and permeates the whole curriculum. At St. Augustine's we believe that a Christian vision of life allows human beings to be more complete as persons. It is our aim to present it, live it and celebrate it, without imposing it on pupils or parents.

This aim will be achieved by giving due attention to Standards, Quality, Efficiency and Ethos.

- To achieve the highest possible standards in relation to the pupils' age and ability.
- To provide the children with teaching of high quality and a curriculum which meets their needs and the requirements of the national curriculum.
- To plan realistically and use the school's resources efficiently to ensure good value for money from the available funds.
- To help the children develop their spiritual, moral, social and cultural understanding and to achieve good standards in personal relationships.
- To encourage a deeper knowledge and understanding of the Catholic faith and the ways in which it and other religious traditions seek to express the significance of human life.

St. Augustine's Catholic Primary School
Policy for Prayer and Liturgy

Context

'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.)

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;70 9.4 Model prayer and liturgy policy 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.

Implementation and Review of Policy

Implementation of the policy will take place after consultation with the Governors. This policy will be reviewed every 2 years by the Head teacher, RE Co-ordinator, Governing Body and Staff. The review date is noted on the front page of the policy document.

The Nature of Collective Worship

We believe that Christian worship in a Catholic school names and celebrates God's presence in our lives. It is concerned with giving glory, honour, praise and thanks to God. It is our loving response, in word and action, to God's invitation to enter into a relationship, made possible through the work of Jesus Christ and the witness of the Holy Spirit.

The Place of Collective Worship in Our School

Worship in this school is more than just a legal requirement. It is an integral part of school life and central to the Catholic tradition. Collective worship takes into account the religious and educational needs of all who share in it:

- Those who form part of the worshipping community in church;
- Those for whom school may be their first and only experience of church;
- Those from other Christian traditions – or none;
- Those from other faith backgrounds.

It will be an educational activity or experience to which all can contribute and from which all can gain.

The Aims of Collective Worship

We believe that Collective Worship in our school aims to provide opportunity for all pupils and staff:

- To contemplate something of the mystery of God
- To reflect on spiritual and moral issues
- To explore their own beliefs
- To respond to and celebrate life
- To experience a sense of belonging and develop community spirit
- To develop a common ethos and shared values
- To enrich religious experience
- To grow in liturgical understanding and development
- To reinforce prayers which are part of the Catholic tradition
- To reinforce positive attitudes
- To participate fully
- To take time out 'to wonder at', 'to come to terms with' and 'to give worth to.'

The Liturgical Calendar

We ensure that pupils are aware of the Liturgical calendar and key events in the Church. The symbolism of colours is evident as part of our RE prayer tables in classrooms and assemblies:

- Purple for penance (seen during Advent and Lent),
- Red for the Holy Spirit and martyrdom (seen at Pentecost),
- White for important feasts,
- Green for the ordinary times of the year,
- Blue is associated with Mary and our patron Saint Augustine of Canterbury.

Each month of the year has a special focus and we aim to reflect upon this in school:

- January is the month of the Holy Name of Jesus.
- February is dedicated to the Holy Family.
- March is a month devoted to St. Joseph.
- April is dedicated both to devotion to the Eucharist and devotion to the Holy Spirit.
- May is the month when Mary is especially remembered.
- June is the month of the Sacred Heart when we remember especially the great love Jesus has for us.
- July is the month dedicated to the Precious Blood of Our Lord; the Feast of the Precious Blood is the first Sunday of the month.
- August is dedicated to the Blessed Sacrament, and increased adoration of the Eucharist is encouraged.
- September is traditionally dedicated to the Holy Angels.
- October is the month of the Rosary.
- November is the month when the Holy Souls (the deceased) are prayed for.
- December is dedicated to Advent and the coming of Christ.

Collective Worship in Our School

All Acts of Worship in this school will:

- Give glory and honour to God;
- Be a quality activity, fundamental to the life of the school and its Catholic character;
- Develop in pupils skills that enable them to prepare, organise and lead worship rather than always participating or contributing in a token way;
- Give pupils positive liturgical experiences, appropriate to their age, aptitude and family backgrounds in order to prepare them for the liturgical life of the Church.

Children will be encouraged to participate fully in the Liturgical life of the school in various ways:

- Individually, as a group or whole school
- Acts of Worship led by the Head Teacher, or members of staff
- Whole School Liturgy celebrating Liturgical feasts led by individual classes
- Class prayers led by the teacher or children
- Class Act of worship led by teacher or children
- Engaging in the arts to participate in exploring stories and prayer
- Gospel Assembly
- Singing Assembly
- Celebration (Praise) Assembly - To celebrate children's achievements
- Attend Our Lady and St. Walstan's Catholic Church for masses throughout the academic year
- Inviting guest speakers to join in acts of worship e.g. CAFOD, Food bank.
- Ignite mission invited to our school for workshops and retreats.

Collective worship in our school will be:

- Properly planned
- Effectively resourced
- Monitored
- Evaluated

See School Website: **Collective Worship ~ Prayer & Liturgy**

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) Head Teacher

The head teacher, 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) RE Leader (Coordinating Prayer and Liturgy)

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, as outlined in the Prayer and Liturgy Directory.
- Pupils are supported in their liturgical formation to take an active role in the planning, preparation, and delivery 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 head teacher 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 Advisory Service and others is maintained to ensure they keep updated with best practice.

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 are 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.

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 throughout the year, so that all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead as required.

Monitoring and Evaluation

Monitoring and evaluation of the quality and impact of prayer and liturgy will take place regularly. The monitoring process will 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.

Review

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

Compendium of Prayers

See School Website: **Collective Worship ~ Prayer & Liturgy**

There is an expectation that pupils in certain Year groups will learn the following prayers:

Age Phase			
EYFS	**KS1 Years 1&2**	**Lower KS2: Years 3&4**	**Upper KS2: Years 5&6**
▪ The Sign of the Cross ▪ Morning Prayer ▪ Grace before meals ▪ Afternoon prayer ▪ CAFOD prayers/songs	▪ The Lord's Prayer ▪ Hail Mary ▪ Glory Be ▪ CAFOD CST prayers (RED link & Cycle A) ▪ School Curriculum Driver Prayers (Cycle B)	▪ The Apostles' Creed ▪ An Act of Contrition ▪ Angel of God ▪ Come, Holy Spirit ▪ The Prayer of St Richard of Chichester ▪ Hail Holy Queen ▪ CAFOD CST prayers (RED link & Cycle A) ▪ School Curriculum Driver Prayers (Cycle B)	▪ The Nicene Creed ▪ The Rosary ▪ The Magnificat ▪ Act of Faith ▪ Act of Hope ▪ Act of Love ▪ CAFOD CST prayers (RED link & Cycle A) ▪ School Curriculum Driver Prayers (Cycle B)

School Prayers

Prayers should be said at the beginning of the day, before lunchtime and at the end of the day. There is a whole school prayer that can be said together in class.

Our School Prayer

Lord, Let your Holy Spirit rest upon our school
That it may be a place of love and truth.
Where the weak are made strong
And the strong learn humility
And all of us learn the wisdom
That alone comes from you. Amen

Curriculum Driver prayers for each half term

Autumn 1 ~ Aspiration *Dear Lord,* *Help us to always be aspirational.* *A ~ Adapt, make change, be creative* *S ~ Strive, strength, work hard* *P ~Passion, love, enjoyment* *I ~ Imagine, dream, wish* *R ~Reach, aim high, courage* *E ~ Enrich, make better, improve* *Amen*	**Autumn 2 ~ Curiosity** *Dear Lord Jesus,* *I pray for curiosity, to be an explorer* *finding wonder and delight* *in all of this awesome world.* *Give me an open mind and heart.* *Release me from the cynicism* *and judgement of others.* *Move me away from stubborn and obstinate behaviour.* *I ask You to let me see what You see,* *and may this become true for all others. Amen*
Spring 1 ~ Responsibility *Dear Lord,* *We praise you for your goodness.* *Thank you for the example of responsibility.* *You took responsibility for the poor and helpless.* *Help us to be more responsible,* *As your servants here on Earth,* *Help us to make things right when we do things wrong.* *Help us to act with Peace and Love in all our actions.* *Amen*	**Spring 2 ~ Creativity** *Lord fill me with your spirit.* *I pray for creativity.* *Help me to use my talents,* *The skills and knowledge given to me,* *To face life's challenges,* *To help others,* *And grow into the best person I can be,* *With your Wisdom, Love and Might. Amen*
Summer 1 ~ Resilience *Dear Lord,* *Give me wisdom to solve problems,* *When I am uncertain and worried.* *Give me comfort and love,* *When I feel low and overwhelmed.* *Give me strength and might,* *When times are difficult or tough.* *And help me be a person* *Who helps and cares for others too. Amen*	**Summer 2 ~ Tolerance** *Dear Lord,* *Help us to remember:* *Being different is a gift,* *not a reason to quarrel or fight.* *Sharing love and forgiveness,* *prevents hate and vengeance.* *A smile goes further than any weapon,* *And we believe that tolerance,* *can bring peace to all our lives. Amen*

Common Prayers

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,
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.

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

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 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.

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.

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.