Planning Prayer

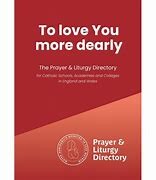
A guide to accompany

‘**To love you more dearly’**,

the Prayer and Liturgy Directory

for Catholic Schools, Academies and Colleges in England and Wales

March 2025



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# Foreword

Prayer and Worship are at the heart of the Christian life. It is through our personal prayer and public worship that we grow in understanding, knowledge and love of our God, who is Father, Son and Holy Spirit.

Parents are the first nourishers of a life of prayer for their children, but as teachers in a Catholic School, you are charged in a particular way with this holy task.

I hope that these guidelines will help support you in this.

Also, I would like to take the opportunity to thank other Dioceses and individuals whose generosity in sharing resources have made this document possible. A particularly warm expression of thanks to Alan Dewhurst in pulling the material together making it accessible to all.

**Rt Rev Ralph Heskett CSsR, Bishop of Hallam**

# Aim of this Document

The purpose of this guide is to support schools in their planning and preparation of the opportunities for prayer in their communities, following the publication of the Prayer and Liturgy Directory for Schools – **To love you more dearly** – with full implementation from September 2025.

It is designed to be of practical help for all who work in schools and have responsibility for preparing and leading prayer, in whatever setting. Through the use of these guidelines, it is hoped that all members of a school’s community will have regular opportunities, in age-appropriate manner, to encounter God in prayer, to experience His love, to deepen their understanding of faith.

# Acknowledgements

The Diocese of Hallam acknowledges the generosity of other dioceses in England in allowing the adaptation of the resources they have produced in support of The Prayer and Liturgy Directory. In particular, grateful thanks are given to:

* Tom Baptist, Director of Chaplaincy, Our Lady of Lourdes CMAT, for his inspirational insight and creativity in designing resources for use in schools.
* The Dioceses of Nottingham, Westminster and Leeds
* Advice received from clergy, teachers and lay chaplains within Hallam Diocese.

Introduction

In every school, there will be a range of prayer and liturgy, each with its own character, and influenced by the size and age of those gathering, the seasonal and daily circumstances, and where the celebration is taking place. There will be a range of structure, from the most simple (silent meditation) to the most complex, as represented in this chart.

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We will look at each area in turn, starting with the simple structure of **Prayer**.

Prayer

**Introduction**

**Prayer** has been traditionally described as ‘lifting up of the hearts and minds to God’, which means it involves our whole person – our head as well as our heart.

It is a way to come into the presence of God. When we ‘raise our mind’ we focus our thoughts on God, meditating on his goodness and love. By raising our ‘heart’ we bring our emotions, desires, and feelings before God, trusting that he understands us completely. This makes prayer a personal and relational act, not just a ritual or duty, as it builds our relationship with God. As Christians, we pray to our heavenly Father, through Jesus Christ our Lord, and in the the unity of the Holy Spirit.

**Praying means talking to God. Praying means giving your heart to God.**

**Praying means becoming quiet. Praying means listening to God.**

**Praying means thanking HIM.**

**Praying means asking HIM, telling HIM everything: everything that burdens your conscience, everything you are pleased about.**

**Praying also means accepting sadness and asking God to come also into our difficulties.** (YOUCAT 139)

Prayer is essential for Catholics because it is the primary way of growing in relationship with God. Through prayer, Catholics not only speak to God but also listen to him.

Listening in prayer involves being still and attentive to the movements of the Holy Spirit and our conscience, allowing God to speak through scripture, personal reflection, and moments of silence. This creates a deeper connection with God, fostering trust and understanding of his will.

In Evangelii Gaudium, Pope Francis emphasises the transformative power of prayer, calling it ‘the key to our spiritual growth’ (EG 262). Prayer deepens faith, strengthens one’s sense of mission, and fosters a sense of peace in the midst of life’s challenges. By praying, Catholics grow closer to God, become more like Christ, and are empowered to live out their faith more fully.

**Personal prayer** nurtures an intimate relationship with God, enabling believers to seek strength and guidance, deepening the personal encounter and relationship with God.

**Communal prayer** forms an essential dimension of life in a Catholic school. Staff and pupils are invited to recognise God’s action in their lives and the life of the school, and in response to express together their needs and those of the whole human family, and to offer thanks for all that is good: for example, classroom or form prayer at start or end of day; prayer at the start of a staff meeting. Communal prayer unites believers in their shared beliefs, creating a sense of belonging and mutual support. It also gives opportunity for all those gathered together to be united in moments of reflection.

‘**Prayer** in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us.’

St. Teresa of Avila

**The Varied Range of Prayer**

For a school, prayer should be a central part of its daily life, with embedded daily patterns that draw on the breadth and richness of Catholic tradition at its heart.

‘There is a naturally embedded daily pattern of prayer, that faithfully reflects the rhythm of the prayer life of the Church. There is a creative balance between routine and innovative times of prayer…. Prayer and liturgy offer… a wide range of engaging and creative experiences of the breadth and richness of the Catholic tradition.’ (Outstanding grade descriptors, CW2, Catholic Schools Inspection Framework)

This diversity of prayer should reflect the breadth and depth of the Catholic worship, providing many forms of prayer that can inspire the heart, mind, body, and spirit to grow closer to God.

**Liturgical Prayer**

Liturgical prayer is the public, communal worship of the Church, centred on the Sacraments. The most common participation in liturgy in a school is the celebration of **the Eucharist**, or **the Mass** as it is commonly known, which is considered the ‘Source and Summit’ of all prayer; where we respond to Jesus’ command at the Last Supper – ‘Do this in memory of me’.

The **Sacrament of Reconciliation** is often part of the provision of liturgy and prayer that a school can offer.

For secondary schools and for staff members, the **Liturgy of the Hours**, also known as the Divine Office, is another form of liturgical prayer, marking different times of the day with psalms, readings, and prayers. [Use this link for more information.](https://www.liturgyoffice.org.uk/Resources/Hours/index.shtml%20)

**Traditional Prayer**

Traditional prayers, such as the Lord’s Prayer, Hail Mary, and Glory Be, are cherished prayers that have been passed down through generations. These prayers are rooted in scripture and Church tradition, offering a structured way to connect with God.

They are useful because they provide a common language of faith, uniting Catholics worldwide in prayer. Traditional prayers also serve as a foundation for personal prayer, helping focus thoughts and hearts on God, especially during times when it may be difficult to find the right words. These prayers offer familiarity, comfort, and a way to express core beliefs in a simple yet profound way.

There is a suggested list of traditional prayers on page 47 of the Prayer and Liturgy Directory. This is not an exhaustive list but can be used to support schools as they discern how best to invite, accompany and form pupils in traditional prayer.

\*Each school’s prayer and liturgy policy should address how traditional prayers are to be introduced or included in pupils’ formation\*

**Spontaneous Prayer**

Spontaneous prayer is when individuals communicate with God, sharing their unique thoughts, feelings, and intentions. These prayers can include conversations with God, heartfelt requests for help, gratitude for blessings, or moments of reflection and contemplation.

**Meditative Prayer**

Meditation involves reflecting deeply on scripture or the mysteries of faith to engage the mind and heart.

**Lectio Divina**, a slow, contemplative reading of scripture, is a traditional Catholic practice of meditation, guiding believers to listen to God through his word. (See attached resource..)

**The Rosary** is another meditative practice, where Catholics reflect on the life of Christ while repeating prayers.

Meditation allows Catholics to dwell more fully on God’s presence and truth, fostering spiritual growth.

**Contemplative Prayer**

Contemplative prayer is a form of deep, silent communion with God, beyond words or specific thoughts. It is about simply being in God’s presence, often described as a ‘gaze of faith,’ where the heart opens up to God’s love in a quiet, receptive way.

**Adoration** before the Blessed Sacrament is an example of contemplative practice.

**Visio Divina** is another contemplative exercise which invites participants to reflect on religious artwork, discern its meaning, and respond to God in prayer, allowing individuals to draw closer to God through images. This form of prayer emphasises stillness, silence and awareness of God's eternal presence.

**Prayers of Petition and Intercession**

Petition involves asking God for help with personal needs or intentions, while intercession involves praying on behalf of others. Both forms of prayer express a dependence on God's will and mercy. Catholics often use the intercession of saints, especially Mary, asking for their prayers to God on their behalf. The Rosary and Novenas (nine-day prayers for a specific intention) are common forms of intercessory prayer.

**Prayers of Praise and Thanksgiving**

Catholics express gratitude to God for his blessings and acknowledge his goodness in prayers of thanksgiving. Praise is similar, but focuses entirely on glorifying God for who he is. Songs of praise and personal expressions of gratitude are also ways Catholics pray in this form.

**Devotional Prayer**

Catholics use various devotions to deepen their faith. Devotions can be focused on the Sacred Heart of Jesus, the Immaculate Heart of Mary, or other spiritual focuses. The Rosary and Stations of the Cross, are examples of devotional prayers that guide Catholics in their prayer life.

**Creative Prayer**

Creative forms of prayer include the use of art, music, and nature to express connection with God. Painting, writing, or creating music can become acts of prayer, as can moments of awe and reflection in nature. Journaling prayers or prayerful reflections, such as during a pilgrimage, are other ways Catholics can creatively engage in prayer.

**School Prayer**

A school prayer serves as a foundation for nurturing the faith of pupils and the mission of the school. It creates a communal sense of reverence, unity, and purpose and integrates the teachings of the Church into everyday school life, helping pupils grow in their understanding of faith and its application to their personal and academic journey. Many schools will also use prayers linked to specific saints or the charism of their school.

**Types of Prayer**

There are a number of types of prayer, each with a different purpose. In school, we introduce each of these to pupils:

**Adoration and Contemplation**

Being made in God’s likeness: we are called to come to know and love God.  
Prayer is our loving response to God: in God’s presence (contemplation) we can be still, we can keep a silent watch, we can meditate, we can engage in **Adoration**.

“I always begin my prayer in silence, for it is in the silence of the heart that God speaks. God is the friend of silence – we need to listen to God because it’s not what we say but what he says to us, and through us, that matters.”

St Teresa of Kolkata

**Blessing**

Wanting the love and goodness of God for oneself and others: Blessing.  
A prayer of blessing is a prayer that calls down God’s blessing upon us. From God alone all blessings flow. His goodness, his closeness, his mercy – that is blessing …  
  
“ The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.”

Numbers 6: 24-26

**Petition and Intercession**

God is Creator - all that exists - is because of God. We are creatures, children of God.  
 We are dependent on God for everything, and so we need to seek his help and guidance for ourselves and others:   
We pray because we need to **Ask**   
-for forgiveness  
- for our needs at that time  
- for others’ needs  
- the needs of the Church and the world.

“O Lord, hear my prayer, O Lord, hear my prayer, When I call answer me

O Lord hear my prayer, O Lord, hear my prayer, Come and listen to me”

Taize chant

**Praise and Thanksgiving**

Worshipping God for who he is, for all of his goodness, prayers of deep love and reverence. In the same vein, we thank God for all that he has done, for all of his gifts.

“Let everything that has breath praise the LORD!” Psalm 150

“For what we are about to eat, may the LORD make us truly grateful.”

Grace before meals

**The 4 Lenses of Planning Prayer: Season, Scripture, Senses, Structure**

**Season**

*When considering our approach to planning and celebrating prayer and liturgy we need to think first of* ***when*** *in the life of the community it’s taking place. Just as the changing seasons outside help us get a feel for the time of year, so we must give special consideration to making the different seasons in the Church feel different too.*

*Advent, Christmastide, Ordinary Time, Lent, and Eastertide should all have a distinct character; and the choices made here can help all the members of the community connect with a sense of seasonality throughout the year. Reflecting on seasonality is also an opportunity to recognise, with care and sensitivity, other faiths and perspectives, and to ensure that there is an inclusive provision that meets the beautiful diversity of our communities.*

*The opportunity to use different start and end of day prayers for example, or to offer extra opportunities during different seasons, such as Reconciliation or Adoration during Advent and Lent, can all help shape an awareness for all people of the Church’s liturgical year.*

*The important aspect to remember is to be* ***deliberate and purposeful*** *in shaping a rhythm of prayer that is in harmony with the liturgical year, and that is engaging and accessible for all.*

**Annual Plan of Provision (APOP)**

*The Prayer & Liturgy Directory now gives a more structured way to capture and communicate a sense of seasonality throughout the year in the* ***Annual Plan of Provision (APOP)****. This document should contain a calendar for the year, with key feasts, events and celebrations outlined, along with a sense of the broader ideas and principles that have underpinned the choices made. It should list the various opportunities and provision throughout the year and show how they connect with religious education and the Catholic life and mission of the school.*

*As always, looking for a rich variety of opportunities that meets the needs of all the community is the key to a good APOP, and it will provide clarity for those leading provision as to what to do when, and why. This document, when reviewed and evaluated each year, must then form the foundation for growth, development and progression in the provision for the following year and will allow leaders to minister to all those in the community in an effective, deliberate, and formative way.*

**Liturgical Colours**

These play a significant role in forming Catholic identity and understanding the Church’s beliefs and traditions, reflecting the different seasons. Using these colours when praying visually connects pupils to the religious significance of each liturgical season. Consistent use of liturgical colours also fosters a sense of unity within the school and strengthens its connection with the wider Church. For example: using cloth in the colour of the liturgical season on the prayer focus point or incorporating the colours into PowerPoint prayer slides.

**Advent**

During Advent, prayer can focus on anticipation and preparation for the coming of Christ. Special prayers, such as the Advent wreath lighting ceremony, can be incorporated in which a candle is lit each week, accompanied by prayers reflecting on hope, peace, joy, and love. Daily Advent devotionals and reflections can guide personal and communal prayers, inviting all to prepare their hearts for Christmas. Inclusion of families at home, such as through the ‘Travelling Crib’, can enhance the connection between home and school.

**Christmas**

In the Christmas season, prayers can celebrate the birth of Jesus. Incorporating traditional prayers, such as the "O Antiphons" and Christmas carols, enhances the joy of the season.

**Lent**

Lent is a time of penance, reflection, and preparation for Easter. Prayer practices during this season can include the Stations of the Cross, Lenten devotions, and fasting, accompanied by prayers for repentance and renewal. Each week, specific prayers can focus on the themes of sacrifice and transformation, helping all to reflect on their relationship with God and their commitment to spiritual growth.

**Easter**

The Easter season celebrates the resurrection of Christ and the new life it brings. Prayers can focus on themes of joy and renewal, Schools can hold prayer gatherings that celebrate the triumph of life over death, encouraging gratitude and a sense of hope.

**Ordinary Time**

During Ordinary Time, prayer can reflect on the teachings and miracles of Jesus. Prayers can focus on growth in virtue and living out the Gospel in everyday life. This season allows for a more personal exploration of faith through scripture-based prayers and reflection.

**Marian Prayer**

Catholic schools can honour and pray to Mary during the months of October and May, which are traditionally dedicated to the Rosary and the Blessed Virgin Mary, respectively. In October, schools can engage in communal Rosary prayers, encouraging pupils to participate in this tradition devotion that fosters a deeper connection with Mary and reflects on her role in the life of Christ. Schools may also organise prayer services, incorporating Marian hymns, and create a prominent prayer corner dedicated to Mary, inviting pupils to bring flowers or other tokens of devotion. In May, schools can celebrate Mary with May crowning ceremonies, where pupils can crown a statue of Mary with flowers, symbolising their love and reverence. Additionally, special prayers and reflections can be integrated into daily activities, allowing pupils to explore Mary's virtues, seek her intercession, and deepen their understanding of her significance in the Catholic faith.

**Other Seasons**

Whilst it is essential for prayer to mirror the Church’s liturgical year it is also important that Catholic schools do not become disconnected from their pupils, staffs and societal realities, and can connect their prayer to events such as such as Remembrance Day, Black History Month, or Harvest Festival. If a disaster has occurred or a serious local incident prayer provides a clear and familiar place in which to acknowledge and address these difficult issues. Also, do not forget prayers of thanksgiving when celebrating successes or joyous moments in the school community.

***Ordo***

*Features such as a* ***“Word of the Week”*** *for schools which can provide an accessible and clear connection to the liturgical season, and help connect the experience of prayer and liturgy in school with that of the parish and beyond. (See ‘Extra-Ordo-Nary’ Resource)*

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**Scripture**

Scripture is regarded by Christians as the inspired word of God. Through scripture, God reveals himself, his will, his promises, and his plan for humanity. Therefore, scripture should guide and accompany prayer. Many of our traditional prayers are deeply rooted in scripture, including the Hail Mary and the Lord’s Prayer.

Scripture not only informs the content of prayers but also provides inspiration for prayer. Passages from the Bible can spark personal reflection and meditative prayer, encouraging individuals to contemplate their faith, their relationship with God, and their actions in the world. This can lead to deep spiritual insights and a more profound prayer experience.

**Scripture Reflection**

Encouraging pupils to engage in scripture reflection during prayer times can foster a deeper relationship with God. Schools can implement practices such as Lectio Divina, where pupils read a passage, meditate on its meaning, and respond through prayer. This reflective approach helps pupils to internalise the messages of the Bible and apply them in their lives.

***Cycle of readings***

*The Church gives us a rich calendar of readings throughout the whole year. These tell the story of Jesus and the story of the people of God as a journey which accompanies us through the seasons. We get to experience different Gospel perspectives across different liturgical years and this universal approach is a great starting point when looking to find scripture for prayer. This rich tradition of scripture permits not only an encounter with Christ, but also a connection with the wider liturgical life of the Church. We should always seek to use the cycle of readings to inform and influence the scripture we choose.*

**Use a Catholic edition of the Bible**

To ensure consistency use a Catholic edition of the Bible; try to avoid paraphrased versions of scripture, often titled as ‘Bible Stories’. In primary schools the Good News Translation should be chosen as it has been produced to be accessible to primary school pupils. The new translation of the lectionary has introduced the English Standard Version – Catholic Edition - and this would be more appropriate for older primary and all of secondary pupils.

Wherever possible, have readings from the book of the Bible, although screen versions can supplement these readings. Reverence for the book of scripture can be built into the rituals of prayer from an early age.

**Senses**

*Moments of prayer should be a reflection of our lives, and the way in which we experience God’s creation. On the human level we experience God’s creation through our senses, and this medium of experience provides a powerful and profound language with which to communicate to everyone. With this in mind we must always give great thought to how we use the ‘language of the senses’ to enhance and enliven our prayer.*

*Reflecting on what we* ***see, hear, think*** *and* ***do*** *during prayer and liturgy can be a useful approach to ensure what we plan is both engaging, and most importantly, accessible, as the language of the senses speaks to everyone.*

The senses help to connect the physical with the spiritual, allowing pupils to experience God's presence more fully. For example, the sights of candles and sacred art, the sound of hymns and bells, the scent of flowers, and the touch of holy water all serve to elevate the prayer experience by drawing the faithful into a deeper awareness of the divine.

*By engaging the senses, Catholics make prayer a more immersive, tangible experience, helping them focus, reflect, and open their hearts more fully to God's grace.*

**See**

Sight can be used when planning prayer through the use of a prayer focus area, sacred art, icons, crucifixes and statues of saints to help focus attention on the mysteries of the faith. The use of candles and lighting, during prayer, especially contemplative prayer, such as adoration, creates a sense of reverence and reflection, helping pupils to enter a prayerful state.

**Hear**

Hearing is another important sense that can be used when planning prayer. Music and hymns, whether traditional or contemporary, can lift pupils' hearts and minds to God, while using scripture readings with prayer allows pupils to hear the word of God, leading to deeper contemplation and reflection. The sound of bells and chimes before or during prayer can also focus pupils' attention and invite reverence.

**Think**

During prayer, pupils are invited to engage not only through outward expressions like words and gestures, but also by focusing on their internal connection with God. Pupils should reflect on the meaning of the prayers being spoken and listen carefully to any scripture readings, allowing God's word to shape their own prayers. Although it may feel challenging, silence offers pupils the opportunity to reflect and pray. If extended silence is difficult or not yet suitable, a guided meditation with reflective prompts can help, or gradually increase the quiet time. Always ensure there is sufficient silence during moments of personal prayer.

**Do**

The sense of touch can also be used in planning prayer. Consider the rituals, gestures and actions that can be used to enhance experiences of prayer such as bowing heads or the sign of the cross. Also moving to a different place in the school, rearranging furniture or facing a different direction can help prayer feels different to learning. Holy water can also be used as pupils enter a sacred space to pray. Pupils could also use a holding cross, pebbles, shells or rosary beads during prayer to help focus attention on the mysteries of Christ and deepening their engagement. Actions during hymns also accentuate involvement.

The use of prayer journals or mandalas during a period of quiet contemplation can also be a beneficial activity.

**Smell**

The scent of a candle or burning incense, symbolising prayers rising to heaven, helps create a sacred atmosphere in which pupils can feel connected to the divine.

**Structure**

A simple structure that has been carefully considered can help to bring all of those gathered into a conscious state of mind, ready to participate in prayer.

Ritual gestures and well-understood routines can help pupils even from an early age to have clear expectations of a time for prayer. These can include particular roles from some of those gathered together. A repeating pattern of prayer helps all to feel secure and comfortable, as does the preparation of the space available. The sign of the cross is an easy example of a part of Catholic tradition, that marks the beginning and end of a time to pray.

Consideration should be made towards:

**Leading Prayer**

Those leading prayer, adult, pupil or a shared responsibility, can be skilled in creating a still and silent space, with particular attention to how those taking part will be seated, and how they will be asked to focus.

**Use of Space**

Create prayer corners or sacred spaces in classrooms, chapel or common areas with religious symbols, Bibles, and prayer cards. Pupils can use these spaces for personal prayer and reflection.

Create varying ways pupils can share their prayers and intentions, for example: a prayer wall or a prayer book; cards hung on a prayer tree; shaped post-it notes.

Where there is a chapel, this may be used for individual prayer; or schools may find small spaces in communal areas that lend themselves to be a focus for prayer. Many schools also develop an outside space that encourages quiet reflection during the day, or can be used for a class gathering.

**Times of Day**

Morning Prayer: Begin the school day with a short prayer, which could include any intentions.

Midday Prayer: At lunchtime, a prayer of thanksgiving or grace can be said to acknowledge God's blessings and to reflect on the day so far.

End-of-Day Prayer: Close the school day with a reflection or examination of conscience, thanking God for the day’s experiences and seeking guidance for tomorrow.

Classroom Prayer: Encourage teachers to open and close lessons with prayer, linking it to aspects of the learning.

***Pupils of other world faiths and no religious affiliation***

*All pupils, regardless of their religion or none, are regularly expected to be present with their school community during times of prayer. These pupils can then choose whether to accept the invitation to participate in accordance with their own beliefs. For pupils of all religions, it is important to acknowledge their spiritual needs while also maintaining the distinct religious identity of the Catholic school.*

*“Times of prayer offer considerable scope for the engagement of all pupils of all religious faiths by sharing their hopes and needs…. At the most human level, we invite all who are present to engage in four related actions:*

1. To be present: pupils bring themselves to the celebration, with all that is going on in their lives and in the world. Being alert to this is the first step in engaging with any form of worship.
2. To experience: to engage in what is happening through the senses – at the most basic, to see and to hear.
3. To reflect: to ask what has been experienced, and what it means to their lives.
4. To respond: to ask how to take forward what has been experienced into living a good life. “ To love you more dearly, Page 24

*The same invitation should be extended to those who do not profess a religious faith.*

***Further Resources***

* *YOUCAT – Youth Catechism of the Catholic Church; and YOUCAT for Kids* [*https://youcat.org*](https://youcat.org)
* *Catholic Schools Inspection Handbook, v3.2, January 2025* [*https://catholicschoolsinspectorate.org.uk/inspection-documents*](https://catholicschoolsinspectorate.org.uk/inspection-documents)
* *Extra-Ordo-Nary -* [*https://chaplaincy.space/extra-ordo-nary-three-year-calendar/*](https://chaplaincy.space/extra-ordo-nary-three-year-calendar/)
* *Evangelii Gaudium –**The Joy of the Gospel,* [*https://www.vatican.va/content/dam/francesco/pdf/apost\_exhortations/documents/papa-francesco\_esortazione-ap\_20131124\_evangelii-gaudium\_en.pdf*](https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf)
* *Cafod Children’s Prayers (Primary Schools) -* [*https://cafod.org.uk/education/primary-teaching-resources/children-s-prayers*](https://cafod.org.uk/education/primary-teaching-resources/children-s-prayers)
* *Cafod Prayers for Young People (Secondary Schools)* [***https://cafod.org.uk/education/secondary-and-youth-resources/prayers-for-young-people***](https://cafod.org.uk/education/secondary-and-youth-resources/prayers-for-young-people)
* *Mission Together Prayer Resources* [*https://missiontogether.org.uk/prayer-resources/*](https://missiontogether.org.uk/prayer-resources/)
* *Traditional Catholic Prayers – Diocese of Rochester* [*https://www.dor.org/wp-content/uploads/Traditional-Catholic-Prayers.pdf*](https://www.dor.org/wp-content/uploads/Traditional-Catholic-Prayers.pdf)
* *St Thomas Aquinas Trust: Prayer Support for Staff* [*https://truespirit.org.uk/2020/10/23/prayer-support-for-staff/*](https://truespirit.org.uk/2020/10/23/prayer-support-for-staff/)
* *Praying the Rosary – Nottingham Diocese Catholic Youth Service* [*https://www.ndcys.com/wp-content/uploads/2024/05/Rosary.pdf*](https://www.ndcys.com/wp-content/uploads/2024/05/Rosary.pdf)