

With Hearts

& Minds

Reflections on

our participation in the Mass

Leader's Book

Introductory Material

With Hearts and Minds is a resource for small groups, intended to assist participants to a deeper appreciation of the nature and role of the Liturgy in the life of the Christian community; to participate more deeply in the Liturgy.

It presents in a more accessible form the teaching about parish celebration of the liturgy that is in the General Instruction of the Roman Missal and in Celebrating the Mass, a document of the Bishops' Conference of England and Wales.

Through reflection on the scriptures, the teaching of the Church and on their own experience group members will be helped to develop both their understanding of the Mass and a liturgical spirituality.

Cardinal Cormac Murphy-O'Connor has written: 'With Hearts and Minds provides an opportunity to consider how we pray the Mass, and how what we experience in the Mass might be carried into our lives, helping us to become a still more authentically Eucharistic people.'

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'Recently I met with...' Vincent Nichols. *Promise of Future Glory: Reflections on the Mass*. © Darton, Longman and Todd, London, 1997. (p.16-17)

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For further resources: www.liturgyoffice.org.uk/Resources

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Foreword

There is we know deep down a hope and a meaning to our lives, which does not disappoint. It is not an object or an idea, but a person. It is Jesus Christ. It is His presence, His promises and His assurance that God is with us which gives a purpose, a meaning and a destiny to each one of us and, indeed, to the whole of humanity. We are His witnesses.

The privileged place for our meeting with Christ is the Mass. It is, as the Bishops of England and Wales have taught in *One Bread One Body*, ‘the source and summit of the whole Christian life. It is the vital centre of all that the Church is and does, because at its heart is the real presence of the crucified, risen and glorified Lord, continuing and making available his saving work among us.’ Christ is truly present for us in those gathered in his name, in the word proclaimed, in the person and ministry of the priest, and in the most Holy Sacrament of his Body and Blood.

With Hearts and Minds will provide those taking part in the sessions with an opportunity to reflect on how the Church invites us to take part in the celebration of the Mass. It draws on the new revised General Instruction to the Roman Missal, as well as our own Bishops’ *Celebrating the Mass*. But more than offering an opportunity to consider the teaching of the Church, it provides an opportunity to consider how we pray the Mass, and how what we experience in the Mass might be carried into our lives, helping us to become a still more authentically Eucharistic people.

Renewal in our life in the Church can take many forms. But whatever form it takes it must involve prayer, it must involve meeting together with others, in the liturgy, in the Mass, in your small groups. Beyond this it must involve sacrifice, a sacrifice of time, a sacrifice of effort but above all it must involve a desire to do what Jesus did and to participate in his suffering and in his offering for the sake of the world.

I first experienced the power of small faith sharing communities in my first two parishes, in and near Portsmouth from 1957 to 1966. Towards the end of my period in the first parish a group of people invited me to join their monthly meetings. They met together in different houses to pray, to read a passage of the Gospel and to reflect on the circumstances of their daily lives. It was my first lesson in the value of a basic Christian community. My subsequent experience confirms that such faith clusters, or communities, allows a whole mix of people – married, unmarried, young and old – to discover a new and deeper experience of faith through prayer, scripture, community and service to others.

What struck me then about the role of the Church in our culture, and what has continued with me throughout my ministry, is that our influence is most tangibly felt through the actual witness of the people of God. The authenticity and effectiveness

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of that witness is in turn dependent, at least in part, on our continuing to develop and mature as people of deep spirituality and holiness.

Within smaller groups, where a degree of trust and confidence becomes inherent, people are encouraged and inspired to go further and deeper on their faith journey than they might otherwise.

I commend *With Hearts and Minds* and pray that it will bear fruit that will last for the Church in England and Wales

Cardinal Cormac Murphy O'Connor

Archbishop of Westminster

President of the Bishops' Conference of England and Wales

Introduction for Group Leaders

Aim of Study Group

- To assist participants to a deeper appreciation of the nature and role of the Liturgy in the life of the Christian Community.
- To assist participants to a deeper participation in the celebration of the Liturgy.
- To assist participants to take greater responsibility for the celebration of the Liturgy in their parish

Working with small groups

We study and learn in many ways. One of the richest ways of studying and learning is to do so with others in a group. That way one is able to benefit from other people's many different perspectives on the matter in hand, the fruit of their different experiences and situations in life. When Christians work in this way they build on their existing unity as members of the Body of Christ: it offers a precious opportunity to explore things not only intellectually but at the level of faith also. Insights that might simply pass any one of us by were we studying alone, often make more of an impact when they are heard in the context of a group.

The group provides an opportunity for people of good will to come together and reflect on the materials given. These materials are mostly key texts from the Church's tradition – Scripture, teaching of the 2nd Vatican Council, contemporary teaching regarding the Liturgy. Some of them are rather densely written: it takes a little effort for some of these to 'speak' to most of us. The group provides a healthy context for considering these writings. For seeing how what they say connects with our own experience — with our hopes and fears, joys and longings concerning the life of our parish and our own role in that.

What is the Study Group going to be looking at?

How we celebrate Mass. There are six sessions in total. After a first introductory session each one will focus on a part of the Mass. This will be explored by looking both at how Mass is celebrated in our parish, and at the Church's official teaching about the celebration of Mass.

The main official text that we will be looking at is the *General Instruction of the Roman Missal* (GIRM). (Details of other documents quoted from are given below in the section **Read and Reflect** on page xiv.)

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What is GIRM?

The *General Instruction* is the universal Church's official guide to the celebration of the Mass. It is much more than a collection of rubrics for the benefit of ministers. It seeks to enable the full, active and conscious participation of the whole assembly in the collective act that is the celebration of the Eucharist.

The first version of GIRM was published in 1969 as part of the Roman Missal revised after the 2nd Vatican Council. The latest revision was published in 2002 in the new 3rd edition of the (Latin) Roman Missal. It is this revision that we will be using. An official translation of GIRM has been published in advance of the rest of the Missal, because of its importance as a teaching document for the Church. An English translation of the complete Missal is presently in preparation (and is unlikely to be published before 2007).

The revised *General Instruction* amends the existing text in some details, but also adds new material often extracted from other Church documents published since 1969, for example the *Introduction to the Lectionary* and the *Ceremonial of Bishops*. The revision of GIRM was carried out by the Holy See following more than 30 years' experience of the Church's celebration of the revised Roman Rite of the Mass.

The role of the Leaders

The task of the leadership within a *With Hearts and Minds* group is not to teach but simply to assist the group to engage with the materials given. Precisely how each group does that will depend on a number of factors, particularly the people in the group, their past experiences, and present situation. There are no goals that can be pre-set for all groups, nor is it wise to try and work out an achievement target for any particular group.

It will probably be best if each group has two leaders – the first to look after matters to do with hospitality, the second to look after the session itself.

The leader of hospitality

The leader of hospitality makes sure that

- the room is prepared for the group.
- the materials for the session are ready (e.g. for the first session, **Participants' booklets** – unless these have been distributed beforehand). A prayer focus in the meeting room – for example a covered table, with a candle and a bible. The leader of hospitality will need to liaise with the session leader in order to know what form the prayer will take each week. There are suggestions in the Leaders' notes, but they are only suggestions...
- Tea and coffee is ready for the group (be that as people arrive, or at the end of the session).
- there is a welcome for those arriving (including any late-comers, so they can be helped quietly to slip into the group).

Although the leader of hospitality has the responsibility for ensuring all these things are in place, they do not, of course, need to do them all themselves. It will often be more appropriate to share tasks out around the group, over the weeks.

The session leader

The session leader makes sure that:

the group starts and finishes at the agreed times.

If members need to leave promptly at the agreed time they should be able to do so, without feeling that they are missing out on what they came for. Others in the group may be free to arrive early or stay to chat over tea or coffee, for example, but it should be made clear that this is 'extra' to the work of the group.

the group keeps to the timetable for each session.

As will be seen below, time has been allocated to each part of the session, according to what is judged necessary. If the timetable is not kept to then what is most likely to be squeezed out is the reflection on the practical application of the things

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discussed, and the final prayer. That would be a great pity. So don't worry if all the questions aren't answered or if the discussion takes a different form to that planned. But do try to keep the over-all shape of the session intact. (It is likely that the particular challenge is that the group moves on from the Scripture reflection in good time to spend the full 30 minutes on the Read & Reflect section.)

the group keeps to the task in hand.

Leaders' notes for each session indicate the main themes of each section. The leader should not hold the group back until each detail of each theme has been exhaustively considered. This would be harmful to the working of the group. However by preparing well and noting the main themes in advance, the leader will often be able to help a group, if it finds difficulty in coming to grips with the material, by asking a supplementary question or saying something like "looking at this the other day, I wondered about..." Again, do note that the supplementary questions provided in the leader's material are only there for when it is needed. In most cases the questions in the participants' material should be quite enough.

Above all, the session leader should have a care for the healthy working of the group.

Each group is going to be different, but a few pointers to the sort of 'difficulties' that can arise might be helpful

- Often a group will contain one or two people that will sit quietly, perhaps nervous of making any direct contribution to the discussion. The leader should be aware if any one seems to be being 'left out'. Of course, such a person may not wish to say anything, but on the other hand they may simply feel nervous about speaking in a group, in which case a little gentle encouragement might be enough to help them to feel welcome and 'safe' and able to make their contribution. A leader should never force anyone else to speak, but can gently encourage them to do so.

The materials for the sessions give the opportunity for people to make notes in response to the questions – so that the leader might ask: 'Has anyone got anything else written down?' Reading out a thought is easier for some than speaking directly, without notes.

- Often a group will contain a person who, left to their own devices will seek to dominate the group – always willing to talk, but less willing to listen. On page 'ix' there are some 'ground rules' for groups. At the first meeting ask everyone in the group whether they are happy for the group to operate according to them. If so, it should be easier, should a particular person come to dominate the group, to thank them for their contribution, and ask whether anyone else would like to say something.
- There will sometimes be someone in the group who is always ready

to tell others “what the Church teaches” or, whenever a question is asked, become immediately pre-occupied with “what is the official teaching about this?” Such attitudes can get in the way of how a group is intended to work. It is not that Church teaching is unimportant, far from it. There is plenty of such teaching offered here for reading and reflection. But the group’s learning is about much more than simply coming to know what the Church teaches, it is also about learning what this teaching means to us, and how it connects with our lives. No teaching can of itself help us to learn these things – we will only learn them as we listen to each other, as we reflect on what is taught and on our experience of the life of faith.

- Sometimes a group or someone in the group will come up with a question that can seem very important, but no one present knows the answer to. There is no need to panic! No group knows the answer to everything, and sometimes we can’t immediately find the right answer to even the most basic sounding sorts of questions. If this happens – just acknowledge the question and ask if anyone would like to try and find out something more about it for the next meeting. If no-one else feels up to it, it is probably best if the session leader says they will take it on. (And then after the meeting contact the parish team, or someone else, who might be able to offer some help!)

Expenses

Offering refreshments incurs costs — particularly if something more than tea and coffee is involved. Decisions need to be made in advance of the first meeting about whether it is in fact possible to offer refreshments, and if so whether the proposal is that the cost will be borne by the host, the group or the parish. Please note that it is suggested that groups are invited to consider sharing a meal together after Session 5.

There are various other costs involved in running the course – particularly the materials for leaders and participants. If the parish is not able to cover all these costs from parish funds then one reasonable way of proceeding is to agree a standard contribution across all the groups to cover the cost of the materials and refreshments, and then invite people to pay this *if they can afford it*. To avoid any embarrassment to those who cannot afford to pay the charge set, envelopes might be given out at the first meeting, asking everyone to return them, either to the next meeting, or to the Parish House, enclosing whatever it is that they are able to give.

Before you begin

Little things can make a great deal of difference to how your group will work. Be sure that the group's leaders (hospitality and session) have met before the first session to agree on who is looking after what.

Material has been provided for an introductory session in the parish for all the group leaders to come together and learn about *With Hearts and Minds*. This material is available for freely downloading on the Liturgy Office website [www.liturgyoffice.org.uk/Resources].

There are six sessions in total, which are listed below, together with the part of the Mass that is the particular focus.

Table of Sessions

Session 1	Introduction	
Session 2	Gathering	Introductory Rites
Session 3	Word	Liturgy of the Word
Session 4	Thanksgiving	Liturgy of the Eucharist — Eucharistic Prayer
Session 5	Communion	Communion Rite
Session 6	Mission	Concluding Rite

The structure and timing of each session

Each session follows the same structure.

Welcome	10 minutes	
Listen to Scripture	20 – 30 minutes	
Our Experience		
Read & Reflect	30 – 40 minute	
For Discussion		
Act	5 minutes	
Prayer	15 minutes	

It is suggested that each session lasts about an hour and a half.

The timings given above are rough estimates as to how long each part will last. It does not matter if it feels time to move on from one part a little early, or if you take a little longer over another part. However, try and keep to the general timings suggested, and always try to make sure that you finish at the agreed time.

Timings

Make sure everyone knows what time the group begins and ends and where it will take place.

Reading the materials

The *With Hearts and Minds* materials are designed to be read, and they encourage people to write as a principal way of engaging with what they read. For a variety of reasons not everyone will be able to use them in this standard format. To offer further assistance to those who cannot, the scripture readings and extracts from the various Church documents have been recorded and are available from the Liturgy Office on CD and tape. (020 7901 4850, lifeworsh@cbcew.org.uk)

The recording might be given to a person unable to sight-read for their use at home, and to listen to on headphones during the group session. In some circumstances it might be thought best to play the recording for all to hear during the session.

The discussion questions have not been put on the tape. Where there is need, these should be read out to the whole group, or by the ‘translator’ if the person unable to sight-read is being assisted in this way.

Practicalities to be discussed at the first session

The following guidelines will help people feel confident in the group. At the first meeting read them out, and ask people whether they are willing to accept them as governing the group. They can be found on page v in the Participant's book.

Guidelines for the group

1. Because the group provides an opportunity for those taking part to learn from one another it is very important that we try to listen to each other. If anyone finds that they are not listening for at least twice as long as they are speaking they are going to be talking too much!
2. After the various times of reflection people will be invited to share their reflections in the group. However no-one should feel pressured to share anything that they would rather not share.
3. Proper confidentiality should be maintained. What is said in the group, is for the group, and not to be spoken of elsewhere.

Refreshments and Costs

If refreshments are available for your group's meetings, and if there is a choice as to whether they are available before the meeting or after, you should ask the group to decide which they would prefer. If there is a cost for these, and for the other materials, tell the group of this, and advise them as to how money will be collected.

It is thought that many groups might like to share a simple meal together after Session 5. The possibility of this might be mentioned at the first meeting, but it may be best to avoid asking the group to make a decision, one way or the other, until Session 3, when they will have had a chance to get to know one another a little better, and also to start to gel as a group.

Beginning your first session

Leaders' Book

The material for the Sessions follows the same layout in both the Participant's and Leader's Book even down to the page numbering. In the Leader's Book however there are notes to help you lead each session. These are found in the margins alongside the participant's text.

Before you begin

- At the beginning of each Session you will find a summary page that gives an outline of the complete session. This will help you prepare.
- Read through the Session.
- Does anything particular need to be got ready beforehand?
- Look over the questions — how would you answer them?
- Does anything in particular strike you; something you have not thought of before; something you disagree with; something you want more time to think about?
- It is unlikely that your group will have the same response as you, nor is it desirable that they should, but it is important that you are familiar with the material, understand the connection between the different parts and have an overall feel for the session.
- Some of the words and phrases may be unfamiliar — at the end of the book there is a glossary.
- Prepare the presentation of the practicalities of refreshment costs and group rules.

The elements of each session

Aim

Welcome

Listen to Scripture

Our Experience

Read & Reflect

For Discussion

Act

Prayer

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Aim

A simple aim is given at the beginning of each session.

Welcome



After some first words of welcome, you may wish to begin with a moment of silence, or by lighting a candle. If you wish to begin with a prayer, one of the following would be suitable.

God our Father,
your Son promised to be with all who gather in his name.
Make us aware of his presence among us
and fill us with his grace, mercy and peace,
so that we may live in truth and love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God for ever and ever.

Prayer for Pastoral or Spiritual Meetings

Be close to this gathering,
Lord God of steadfast truth.
Grant us patience in listening,
wisdom in speaking,
and courage to do the works of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God for ever and ever.

Prayer for Pastoral or Spiritual Gatherings

Session One: Don't presume that everyone in the group knows everyone else. One way of making introductions, of course, is simply to ask everyone to introduce themselves. Maybe a better way (particularly in a group where you know a good number of those present do not know others in the group) is to ask everyone to speak to the person next to them, learn their name, and something about them, and then for each in these pairs to introduce the other to the larger group. (One particular benefit of doing this, is that it means when you start everyone will already have spoken in the group, and to the group – in a relatively unthreatening fashion – before the session properly gets under way. This can help overcome any initial reticence about speaking in a group.)

From **Session Two** onwards be sure to give some time in which people can share their experience of the previous week's 'Act' (see below).



Listen to Scripture

Each session includes the reading of scripture. The scripture reading for each week is printed in the participants' material, mostly using the NRSV translation. Some participants might prefer to use another translation, such as the Jerusalem Bible translation used in the Sunday or weekday lectionary, or another translation they may use in their regular prayer or Bible reading. There is no reason for everyone to use the same translation, and there are many advantages in encouraging people to bring their own bible to use at the meetings.

The following is a tried and tested method of proclaiming the scripture, listening to it and reflecting on what has been heard. It follows the principles of 'lectionary based catechesis'. It is a method very often used to assist adults in their learning of the faith.

1. Have the reading read aloud. (It may be helpful to choose readers the week before so that they can prepare.) Invite the other members of the group to listen without reading the text for themselves.
2. Allow a significant silence after the reading for people to take it to heart and ponder on it (about 3 minutes).
3. Have the reading read again (either by the same reader or, perhaps better, by a second reader).
4. After the second time invite each person to share what has struck them from the reading: a word, a phrase, a sentence; perhaps an image, perhaps a question. Maybe not everyone will say something, but allow time for people to mull over what they hear before moving on.

Our experience

This section helps those taking part to start to explore the session's main theme.

Sometimes the questions asked in this section will link quite directly to the scripture reading. At other times they will not. However they will always be opening up things that will be explored in the Read & Reflect section.

'Ordinary' people's experience is too often neglected as a resource for the community's learning about the ways of faith. However it is a rich resource, giving a context to the questions being explored, putting flesh on the bones of the 'theory' and sometimes challenging the truth of the 'theory', helping us to find new ways of expressing the unchanging core truths of our faith.

Questions for all are included. When you are preparing the session you may wish to consider what your own answers to the questions would be. In the session it may be helpful to invite people to write down their responses first.

In the side column of this book are listed some likely responses. Don't think of this as a checklist of correct answers or even an exhaustive list of possible answers.

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Some may appear ‘incorrect’ but it is important that people engage honestly with the questions and it is good to be prepared for these too. Listen out to see which ones are voiced by people in your group; if some are not, you might want to invite people to consider some of them. In Session 1: **Our Experience** asking, for example: ‘Do you think the main reason that some people come to Mass is to set a good example for their children?’

There are also supplementary questions given which might be useful to ‘keep the conversation going’ or develop the discussion. But often it may be more appropriate to move the discussion on to the next participant’s question or next section.

Read & Reflect



The documentation is drawn from three primary sources.

CSL *Constitution on the Sacred Liturgy* (Sacrosanctum Concilium) – which is the document from the 2nd Vatican Council which called on the Church to deepen her understanding of the liturgy, and in particular to work for the full, active and conscious participation of all the faithful in the Church’s worship.

GIRM *General Instruction of the Roman Missal* – which is the official guide to the celebration of Mass prepared for the Roman Catholic Church throughout the world. A revised version of GIRM was published in 2002 in the new 3rd edition of the (Latin) Roman Missal. The official translation of GIRM has been published in advance of the rest of the Missal, because of its importance as a teaching document for the Church. An English translation of the complete Missal is presently in preparation, perhaps to be published in 2007.

CTM *Celebrating the Mass* — which is a pastoral guide to the celebration of Mass prepared by the Bishops of England and Wales and addressing the particular situation and needs of the Church in their dioceses. It is intended to assist people in their understanding of the Liturgy of the Mass, and to be a companion to GIRM.

The *General Instruction* and *Celebrating the Mass* are published by Catholic Truth Society.

Enabling reflection

With each of the elements of the sessions it is important to allow time for reflection, not just a first hearing, but for pondering on what has been heard.

Sometimes, as with the scripture reflection, there is a rather formal process suggested. At other times simply allow a little time and space.

You may wish to have the texts read aloud with a pause between each one. It may also be helpful to encourage people to look over the material before the meeting,

so that they come already somewhat familiar with it. The participants' booklets give space for them to write down first reflections in response to questions — again, helping people to think for themselves before opening things up to the group as a whole. Do be aware that not all participants may be confident reading. (See *Reading the materials* page ix.)

For Discussion

The notes on **Our Experience** on page xiii apply.

Further reading

At the end of each session supplementary texts are provided. They are principally there for people to take home and read at another time. They often give the complete text of a passage which has been quoted only in part in Read & Reflect, as well as offering some additional perspectives.

Act



Thinking about the things of faith is good. Putting them into practice is better. In each of the sessions some practical steps are suggested by which those taking part can make the things discussed more securely part of their lives, for example when they next go to Mass.

Keeping a Journal

It is also suggested that those taking part are likely to benefit from keeping a journal. Although this might sound something unusual and unlikely, it can be very helpful.

Over a series of meetings all sorts of things can come up – new insights, feelings. Unless we take a moment to note them down, they are often quickly forgotten, and an opportunity for deeper learning is lost. All that is necessary is to write down just a few thoughts and observations, after each meeting, or practical exercise, and perhaps also after Mass each Sunday. Simply noting what has struck us and, perhaps, how we feel about it.

Because these are private notes there is no need to worry about whether we are putting things in the 'right words'... these are just notes to help us call to mind what we thought at the time and might otherwise forget. A personal review of a journal before each meeting is a good way of preparing for the meeting. Reviewing the journal at the end of the series of meetings is almost certain to reveal what a rich process of reflection we have been part of.

It is important for the leader to emphasise that what is written in each journal remains private to the person concerned, and that it is a matter entirely for that person whether they choose to share it with others, or not. At no point in the process are those taking part going to be asked to share with others what is in their journal. This should be made clear to all at the first meeting.

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A note about Journals is also provided in the Participant's book page v.

Prayer

Each session ends with a time of prayer.

It should be based on the simple structure of:

- Gather
- Listen
- Respond
- Send forth

For each session a number of ideas are given under each of these headings.

The 'Gather' and 'Send forth' elements could be the same each week.

Elements which are particularly appropriate are shown in **bold type**.

What is important is that the group spends time praying together. So if the suggestions given for particular music, readings or actions do not really seem to suit your group, then feel free to adapt them as necessary. However it is suggested that in adapting what is offered, you try to link the prayer, actions, texts and songs with the topics being considered, in the same way we have tried to do.

Sometimes, though hopefully not often, the prayer may need to be curtailed because the time has over run. It may be best then: to pause for silent prayer, pray the Lord's Prayer together and say the Blessing.

The person preparing the prayer will need to liaise with the leader of hospitality, so that the prayer focus for each session also suits the nature and content of the time of prayer. Where a bible forms part of the prayer focus it would be good to use it for the scripture passage in the time of prayer.

