

Connecting with God: Personal Prayer

by **Bev Marshall-Goodell**

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1. What is prayer?

Prayer is talking with God and listening for God's response. It involves spending time with God expressing your heart and waiting for an understanding of God's will. Prayer can take many forms, but it does not require any special language. You can talk with God like you would talk with a friend. Prayers can be silent, spoken aloud, or even sung.

2. Postures for prayer.

The Bible encourages Christians to pray without ceasing and that necessitates various positions for prayer. No one can remain in the same position all day. A number of postures have been associated with prayer. Here are just a few examples.

Standing with hands uplifted and open, head up, and eyes open.

This posture is likely the oldest posture for prayer. It is called the *orans* position, from the Latin word for praying. By praying this way, the worshiper acknowledges God as external and transcendent. This posture is for thanksgiving, praises, blessings, benedictions, and general prayers. It is still the normal position for prayers in eastern churches and in Jewish synagogues, and it is still used in the western church, particularly when the clergy bless the bread and wine during Holy Communion.

Standing with hands clasped at the waist, head bowed, and eyes averted or closed.

This posture is the traditional position of a shackled prisoner of war who is brought before the conquering king. The hands are clasped at the waist as if they were shackled in chains. The eyes are averted, because in ancient times, looking directly at one's captor was insolent and a good way to get killed on the spot. Closed eyes help a person focus on the unseen. This posture is appropriate for submissive petitions or for intercessory or penitential prayer, as we see in Luke 18:10-13.

Kneeling, either with the head up, eyes open, hands open, or with head down, eyes closed, and hands clasped.

This posture is the traditional position for requesting favors from a king, and so it became the traditional posture for prayers of repentance or supplication. The Council of Nicea in AD 325 forbade kneeling on Sundays, because penitential prayer is not appropriate during a celebration of the Resurrection. In western Christianity, kneeling came to mean simple humility and submission, and so kneeling became the normal posture for most prayers in the west. However, to eastern Christians, kneeling still means repentance or supplication.

Lying on one's belly, hands up, either with the head up and eyes open or with the head down and the eyes averted or closed.

This posture is the traditional position for begging favors from a king when the favors are great and the petitioner is either desperate or has, literally, no standing before the king. It became the traditional posture for desperate, penitential, or intercessory prayer and is still used in eastern churches, which have plenty of room because they don't have pews.

Sitting, head down, eyes averted or closed, and hands clasped.

The Roman Catholic Church invented pews during the Middle Ages, right before the Protestant Reformation. Since the Protestant Reformation was essentially a Christian education movement with very long sermons, the Protestants kept the pews even though they rejected just about everything else they regarded as a 'Roman invention.' As a result, sitting has become the normal posture for prayer for many western congregations. In 2 Samuel 7:18, David sat to pray. However, sitting for prayer was not prevalent until after the invention of pews.

Walking.

The movement of walking has also been associated with prayer. In Greek mythology a labyrinth was a maze used to hold the Minotaur (half-man, half-bull) captive. Medieval Christians used the pattern of a labyrinth to simulate the movement of a pilgrimage for people who could not afford traveling to the Holy Land. Unlike a maze, which may contain many choice points and dead ends, a meditation labyrinth contains a single continuous path from the outside to the center and back to the outside. Thus, there is no getting lost in a labyrinth. There are many recommended ways for walking a labyrinth. One common approach involves letting go of things (e.g., sins, concerns, losses) while walking to the center, pausing at the center to make a specific request, and listening for God's response as you walk back to the outside.

Prayer walking is an activity that combines walking with intercessory prayer (on behalf of others) on location. You can certainly engage in intercessory prayer at home, but being "on location" may help to focus and intensify your prayers. Prayer walking can be done anywhere, any time and at any pace. You can pray for anyone along your regular walking route, especially for the groups of people or types of needs they represent. Each prayer walk typically includes a series of prayer locations where you may stop for prayer or simply focus on the needs those locations bring to mind as you walk by.

3. When should I pray?

In 1 Thessalonians 5:17 we are advised to "pray without ceasing," and in Ephesians 6:18 we read, "Pray all the time, asking for what you need." Brother Lawrence was a seventeenth century French monk who knew God's presence at all times. His writings, born out of experience of the bustle of a monastery kitchen, have much to teach us today. "God is everywhere, in all places, and there is no spot where we cannot draw near to Him, and hear Him speaking in our heart." His central teaching is that we need to practice being aware of God's presence. "Whoever practices God's presence will soon become spiritual." "How can we be with Him, unless our thoughts are with Him? How can He be in our thoughts unless we form a holy habit of abiding in His presence, there asking for the grace we need each moment of our life?"

You can choose to pray at any time, but morning, evening, and meal times are commonly used times for prayer today. The use of daily prayers to mark the times of the day is traditional in both Judaism and Christianity. The third, sixth, and ninth hours (9 a.m., 12 noon, and 3 p.m.) were times of private prayer in Judaism. The congregational form of The Daily Office developed in Christianity under Constantine (274 or 288-337) to include orders of service for morning and evening prayers. The United Methodist Hymnal includes Orders for Morning and Evening Praise and Prayer (see pages 876-879) that can guide individuals or groups through a time of praise, thanksgiving, scripture (especially Psalms), silence, intercession for others, and petition for the things we need.

You might also consider praying whenever you encounter a specific reminder such as when the hourly chime goes off on your digital watch or whenever you hear an emergency siren. If you are often driven by your calendar, with one appointment after another, you might book yourself an appointment with God for prayer. Consider putting a colored dot on your calendar or on your mobile phone. Every time you see it, pray a brief prayer for someone on your mind at that time. Look back over your weekly pattern to identify some ten to fifteen minute periods that you can use to be with God. Maybe there is a television program that you watch regularly, but don't really enjoy.

4. Where should I pray?

You may pray anywhere. Many people prefer to pray in a quiet location, away from external distractions. Some people find prayer in a location set aside for prayer, such as a chapel or church sanctuary, specifically meaningful. Others find that having a specific location in their home or place of work for their daily prayers makes it easier to cultivate and maintain the habit of regular prayer. However, with practice, most people can effectively pray while engaging in other activities.

Celtic Christians had prayers for all sorts of daily activities such as coming in, going out, lighting a fire, and baking bread. For us today, it might be wise to develop prayers for waiting, such as prayers for waiting for the traffic light to change or for the computer to power up. (If you choose to pray while waiting at a traffic light, please consider keeping your eyes open.)

5. Lord, teach us to pray.

In Matthew 6 and Luke 11, Jesus teaches his disciples to pray using words that we have come to call The Lord's Prayer. Just as there are many English translations of the Bible available today, The United Methodist Hymnal includes three versions of The Lord's Prayer ("Ecumenical Text" No. 894, "From the Ritual of the Former Methodist Church" No. 895, and "From the Ritual of the Former Evangelical United Brethren Church" No. 896).

Many Christians have argued that The Lord's Prayer is a good model for personal prayer, because it includes the essential prayer components of praising God, asking for provision, seeking and offering forgiveness, and looking for guidance from God. The Ecumenical Text of The Lord's Prayer is reprinted here for your consideration.

*Our Father in heaven, hallowed be your name,
your Kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins, as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power and the glory are yours, now and for ever. Amen*

6. Why end your prayers with "Amen"?

The word Amen is a declaration of affirmation found in the Hebrew Bible and New Testament. Its use in Judaism dates back to its earliest texts. It has been generally adopted in Christian worship as a concluding word for prayers and hymns. Common English translations of the word amen include: "Verily," "Truly," "So be it," and "Let it be."

In English, the word "amen" has two primary pronunciations, *ah-men* or *ay-men*. The *ah-men* pronunciation is the one used in performances of classical music, in churches with more formalized rituals and liturgy, and in liberal Evangelical Protestant denominations. The *ay-men* pronunciation, a product of the Great Vowel Shift dating to the 15th century, is associated with Irish Protestantism and conservative Evangelical Protestant denominations generally, and is the pronunciation that is typically sung in gospel music.

7. Prayers of the Church.

Since the time of Jesus the Christian church has recommended many prayers for use by believers. A few examples are provided here to illustrate the range and variety of prayer options.

The Jesus Prayer

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

The very short, very simple prayer, can be a key to unlocking a spiritual doorway that leads us to pray from the heart, rather than from the mind. The first half of the prayer acknowledges Jesus as the incarnate Son of the Creator God. The second half conveys faith in God's great love and mercy. The prayer provides a balanced expression of both praise and thanksgiving in the midst of penitence and confession.

The Prayer of St Frances

*Lord, make me an instrument of your peace, where there is hatred, let me sow love;
where there is injury, pardon; where there is doubt, faith; where there is despair, hope;
where there is darkness, light; where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand; to be loved as to love.
For it is in giving that we receive; it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.*

Born at Assisi in 1182, St. Francis left his wealthy family as a youth and began a life of simplicity and poverty. His prayer conveys the truths that we receive blessings through our giving to others and we receive forgiveness as we forgive others.

The Serenity Prayer

*God grant me the serenity to accept the things I cannot change;
courage to change the things I can; and wisdom to know the difference.
Living one day at a time; enjoying one moment at a time;
Accepting hardships as the pathway to peace;
Taking, as He did, this sinful world as it is, not as I would have it;
Trusting that He will make all things right if I surrender to His will;
That I may be reasonably happy in this life
And supremely happy with Him forever in the next. Amen.*

Reinhold Niebuhr is often credited with this prayer, but others have linked it to an 18th century theologian, Friedrich Oetinger, or to a 6th century Roman philosopher, Boethius. The introductory portion of this prayer has been popularized by Alcoholics Anonymous and later twelve-step recovery programs as a way to strike a balance between relying on God and taking responsibility for our actions.

The Sinner's Prayer

Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be. Amen.

Developed by the Billy Graham Evangelistic Crusades in the late 1950s, and made popular in Bill Bright's publications on the Four Spiritual Laws, variations of the Sinner's Prayer have been used since that time to help seekers formalize their acceptance of Jesus Christ as Lord and Savior. Another version of the Sinner's Prayer, adapted from the Alpha Course, appears in the Grace UMC Passport to Discipleship.

Collects

Collects are unified petitions that follow a standard form. Some Christian churches (Roman Catholic, Anglican, Lutheran) use a collect as the opening prayer for communal worship, and they can also be used for personal prayer. The general form of a collect is as follows:

- 1) invitation ("Let us pray")
- 2) address (the person of the Trinity being addressed, usually God the Father)
- 3) an attribute or quality of God, which relates to the petition (often "who ...")
- 4) the petition (the matter being asked about or requested)
- 5) the reason or result expected (often "that" or "so that")
- 6) Christian conclusion ("through Christ our Lord") or other longer doxologies
- 7) general affirmation ("Amen")

For example, **A Collect for Purity**,

Almighty God, to you all hearts are open, all desires known and from you no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord, Amen.

8. Blessings and Graces to Give Thanks Before (or After) A Meal

Christians are reminded to take time before a meal to remember that life is a gift and not a race. What we eat is often provided by people who have very little compared to us. Many of our meals are rushed. Many of them take place while other things also demand our attention. Making time to give thanks reminds us of all the things for which we have forgotten to be thankful. Your thanks might be silent or may be spoken from the heart or from a book of graces. Here are a few sample table graces for your consideration.

All that we have, is all a gift. It comes, O God, from you; We thank you for it. Amen.

*Thank you for the food we eat, thank you for the friends we meet.
Thank you for the birds that sing, thank you, God, for everything. Amen*

*Heavenly Father, great and good, we thank you for this daily food.
Bless us even as we pray; guide and keep us through this day. Amen.*

*Be present at our table, Lord! Be here and everywhere adored.
Your mercies bless, and grant that we may feast in Paradise with Thee! Amen*

*Bless us, O Lord, and these your gifts which we are about to receive from your bounty,
Through Christ Our Lord. Amen.*

9. Praying the Scriptures

When we speak and pray the Scriptures, we are coming into agreement with God, and God's power is released to answer our prayers. Here are some Scriptures you might like to try praying. They are divided into the categories of: a) prayer promises, b) Scripture for needs, c) Scripture for healing, and d) Scriptures for encouragement.

Prayer promises

Psalm 91:15 *He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.*

Matthew 18:19 *Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.*

Matthew 21:22 *whatever things you ask in prayer, believing, you will receive.*

John 16:24 *Ask, and you will receive, that your joy may be full.*

Scripture for needs

Psalm 34:10 *those who seek the Lord shall not lack any good thing.*

Matthew 6:8 *your Father knows the things you have need of before you ask Him.*

Matthew 7:7 *Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.*

Matthew 11:28 *Come to Me, all you who labor and are heavy laden, and I will give you rest.*

Luke 6:38 *Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom.*

Ephesians 3:20 *(God) is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us...*

Philippians 4:19 *And my God shall supply all your need according to His riches in glory by Christ Jesus.*

Scripture for healing

Exodus 15:26 *I am the Lord who heals you.*

Proverbs 3:8 *It will be health to your flesh, and strength to your bones.*

Isaiah 53:5 *He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.*

James 5:15 *the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.*

1 Peter 2:24 *(Jesus) bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed.*

Scriptures for encouragement

Mark 9:23	<i>If you can believe, all things are possible to him who believes.</i>
Luke 18:27	<i>The things which are impossible with men are possible with God.</i>
Romans 8:28	<i>And we know that all things work together for good to those who love God, to those who are called according to His purpose.</i>
Romans 8:31	<i>If God be for us, who can be against us?</i>
Romans 8:39	<i>(Nothing can) separate us from the love of God which is in Christ Jesus our Lord.</i>
Philippians 4:4	<i>Rejoice in the Lord always. Again I say, rejoice!</i>
Philippians 4:13	<i>I can do all things through Christ who strengthens me.</i>
Colossians 3:2	<i>Set your mind on things above, not on things on the earth.</i>
2 Timothy 2:1	<i>be strong in the grace that is in Christ Jesus.</i>

10. Breath Prayers

About three centuries after Christ, monks known as the “Desert Fathers” went out into the Egyptian desert to pray and meditate on God’s Word and to breathe in Christ’s Spirit of life. One of the beautiful things that emerged from the disciplined life of the Desert Fathers was their soul-full practice of contemplative prayer, including the use of “Breath Prayers.” The Desert Fathers preferred short, one breath prayers offered in a receptive stillness before God, following the example of Jesus’ own Breath Prayers and his teaching on avoiding many worded prayers that attempt to manipulate God or impress people (Matthew 6:7). One phrase is spoken (silently or out loud) as you breathe in, and a second phrase is spoken as you breathe out.

Here are some Scriptures (verses from NIV unless otherwise indicated) that you can use as Breath Prayers to help you “get centered” in God:

- “*Speak Lord... for your servant hears*” (Samuel, 1 Samuel 3:9 & 10, NKJV)
- “*Give thanks to the Lord... for he is good*” (David, 1 Chronicles 16:34)
- “*The Lord is my Shepherd... I shall not want*” (David, Psalm 23:1, KJV)
- “*Taste and see... that the Lord is good*” (David, Psalm 34:8)
- “*Be still... and know that I am God*” (Korah’s family, Psalm 46:10, KJV)
- “*The Lord... will be [my] confidence*” (Solomon, Proverbs 3:26)
- “*The joy of the Lord... is [my] strength*” (Nehemiah 8:10)
- “*Let it be to me... according to your word*” (Mary, Luke 1:38, NKJV)
- “*Our Father... Hallowed be thy name*” (Jesus, Matthew 6:9, KJV)
- “*Father... glorify your name*” (Jesus, John 12:28, NKJV)
- “*Father... into your hands I commit my spirit*” (Jesus, Luke 23:46, NKJV)
- “*Live by the Spirit... Keep in step with the Spirit*” (Paul, Galatians 5:25)
- “*To live is Christ... and to die is gain*” (Paul, Philippians 1:21, KJV)
- “*In Christ’s humility... consider others better than yourselves*” (Paul, Philippians 2:3)
- “*I want to know Christ... and the power of his resurrection*” (Paul, Philippians 3:10)
- “*My God... will meet all your needs*” (Paul, Philippians 4:19)

11. Centering Prayer

Centering prayer is a popular method of contemplative prayer or Christian meditation, placing a strong emphasis on interior silence. Though most authors trace its roots to the contemplative prayer of the Desert Fathers of early Christian monasticism, to the Lectio Divina tradition of Benedictine monasticism, and to works like *The Cloud of Unknowing* and the writings of St.

Teresa of Avila and St. John of the Cross, its origins as part of the "Centering Prayer" movement in modern Catholicism and Christianity can be traced to several books published by three Trappist monks of St. Joseph's Abbey in Spencer, Massachusetts in the 1970s: Fr. William Meninger, Fr. M. Basil Pennington and Abbot Thomas Keating.

The purpose of centering prayer is to clear the mind of rational thought in order to focus on the indwelling presence of God. Basil Pennington, one of the best known proponents of the centering prayer technique, has delineated the guidelines for centering prayer:

- Sit comfortably with your eyes closed, relax, and quiet yourself. Be in love with God and have faith in God.
- Choose a sacred word that best supports your sincere intention to be in the Lord's presence and open to His divine action within you (i.e. "Jesus", "Lord," "God," "Savior," "Abba," "Divine," "Shalom," "Spirit," "Love," etc.).
- Let that word be gently present as your symbol of your sincere intention to be in the Lord's presence and open to His divine action within you.
- Whenever you become aware of anything (thoughts, feelings, perceptions, images, associations, etc.), simply return to your sacred word, your anchor.

Ideally, the prayer will reach the point where the person is not engaged in their thoughts as they arrive on their stream of consciousness. This is the "unknowing" referenced in the 14th century book.

12. How can I have a balanced prayer life?

A number of different strategies are available to help Christians expand the breadth and depth of their prayers. Use of an order for prayer, such as The Daily Office or Orders for Morning and Evening Praise and Prayer (United Methodist Hymnal, pages 876-879) are helpful reminders to include a range of prayer forms.

A second strategy uses the acronym ACTS representing adoration, confession, thanksgiving and supplication (or intercession).

Adoration is a form of worship that fulfills the commandment to love God with all of our heart, mind, soul and strength. We praise God for who God is: our Creator, our Sustainer and our Redeemer.

Confession involves acknowledging our sins and declaring our commitment to actively turn from them.

Thanksgiving is the act of calling to mind the wonderful things God has done (and continues to do) for us. We give thanks to God for what God has done.

Supplication (or **Intercession**) involves asking God to meet our needs and the needs of others. There are many people, situations and issues for which we might pray both locally and globally, including praying for our own needs.

Some Christians have argued for a re-ordering of the ACTS pattern of prayer so as to begin with confession (e.g., CATS).

A third strategy is to use the fingers of your hand to bring to mind what people, situations and issues to pray about.

Thumb. This is the strongest digit on your hand. Give thanks for all the strong things in your life, like home and family, relationships that support and sustain you.

Index finger. This is the pointing finger. Pray for all those people and things in your life who guide and help you. This includes parents, friends, teachers, doctors, and so on.

Middle finger. This is the tallest finger. Pray for all the important people who have power in the world, like government, business and church leaders.

Ring finger. This is the weakest finger on your hand. It can not do much by itself. Remember the poor, the weak, the helpless, the hungry, the sick, the ill and the bereaved.

Little finger. This is the smallest and the last finger on your hand. Pray for yourself.

13. What else do I need to know?

Prayer is a discipline. It can be difficult at times, just like keeping fit, being on a diet, or keeping weeds down in the garden. Many of us struggle to bring God into the busyness of our lives. Our busy schedule can squeeze out our prayer time, and when we do pray, we may find it difficult to bring our activities to God as prayer topics. We might think that God can't possibly be interested in our work life, or in our housework, or our leisure time. Yet the God who is the Lord of all of our lives, is interested in everything we do.

Little and often is better than none at all. Don't give up! No prayer, however inadequate you may feel it to be, is ever wasted or of no value.

Be creative. Use music, a stone, a feather, a flower, or a candle to help you focus. (If you are very young, or elderly, be careful with candles!)

14. Quotations about Prayer

- *"God does nothing except in response to believing prayer."* John Wesley
- *"Prayer is where the action is."* John Wesley
- *"Don't pray when you feel like it. Have an appointment with the Lord and keep it. A man is powerful on his knees."* Corrie ten Boom
- *"He who has learned to pray has learned the greatest secret of a holy and happy life."*
William Law
- *"I would rather teach one man to pray than ten men to preach."* Charles Spurgeon
- *"As is the business of tailors to make clothes and cobblers to make shoes, so it is the business of Christians to pray."* Martin Luther
- *"Prayer does not fit us for the greater work; prayer is the greater work."* Oswald Chambers
- *"There has never been a spiritual awakening in any country or locality that did not begin in united prayer."* A.T. Pierson
- *"Intercession is truly universal work for the Christian. No place is closed to intercessory prayer. No continent - no nation - no organization - no city - no office. There is no power on earth that can keep intercession out."* Richard Halverson

My Plan for Personal Prayer

If you are just getting started with daily prayer try one (or more) of these.

For the next thirty days, I commit to develop my personal prayer life by practicing (check all that apply):

- morning prayer
- evening prayer
- prayer before meals

I will strive to use one (or more) of the following in my daily prayer time:

- The Lord's Prayer
- The Jesus Prayer
- The Prayer of St. Frances
- The Serenity Prayer

If you are experienced with prayer, try to deeper your prayer life with one (of more) of these.

For the next thirty days, I commit to develop my personal prayer life by practicing (check all that apply):

- Praying the Scriptures
- Breath Prayers
- Centering Prayer

I will strive to have a balanced prayer life using:

- The Daily Office or Orders for Morning and Evening Praise and Prayer
- ACTS (or CATS)
- Fingers of the hand
- Some other strategy (specify)_____

I have shared my plan for personal devotions with this person who will help hold me accountable:_____

Personal Prayer Assessment (To be completed after the first full week since you started.)
If you are just getting started with daily prayer, start here.

This week I was able to set aside time for personal prayer on ___ out of 7 days.

My prayer life is best and most reliable:

- in the morning
- in the evening
- at mealtimes
- when I have a specific reminder

The prayer of the church that I find most helpful is:

- The Lord's Prayer
- The Jesus Prayer
- The Prayer of St. Frances
- The Serenity Prayer

If you are experienced with prayer start here.

This week I was able to deepen my personal prayer life on ___ out of 7 days.

My prayer life benefited most from (check all that apply):

- Praying the Scriptures
- Breath Prayers
- Centering Prayer

I regularly include the following components in my daily prayer life:

- adoration and praise
- thanksgiving
- confession
- supplication and intercession
- Scripture
- quiet contemplation
- active listening

For those just getting started and those with experience.

The part of my daily personal prayer that came the easiest (or that I enjoyed the most) was:

The part of my daily personal prayers that came the hardest (or that I disliked the most) was:

One thing I plan to change or revise about my plan for personal prayers is:

Since I began connecting with God I have learned/discovered:

(To be completed after the first thirty days since you started.)

This month I was able to set aside time for (or deepen) my personal prayer life ___ of 30 days.

Now that personal prayer has become a daily habit for me, I commit to:

- ___ expand my prayer time to include: _____
- ___ deepen my prayer life using: _____
- ___ balance my prayer life by spending more time: _____

OR (if you are still struggling with making personal prayer a daily habit)

To improve the likelihood that I find time every day for personal prayer, I will:

- ___ choose a better time of day (or be more flexible about time of day)
- ___ emphasize this mode of prayer: _____
- ___ seek help from a fellow Christian who practices daily personal prayer

My new goals for improving my personal prayer life include:



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