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Chan, Yvonne Yee-Mui. "Designing, Implementing and Assessing a Prayer Journey for a Small Group Within Richmond Hill Christian Community Church to Pray Like Jesus." D. Min., Tyndale University College & Seminary, 2018.

Tyndale University College & Seminary

Designing, Implementing and Assessing a Prayer Journey  
for a Small Group Within Richmond Hill Christian Community Church  
to Pray Like Jesus

A Thesis

submitted in partial fulfillment

of the requirements for the degree of

Doctor of Ministry

Tyndale Seminary

by

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March 2018

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## ABSTRACT

In 2015, the English congregation team leadership in Richmond Hill Christian Community Church acknowledged prayer as a key growth area for the congregation. Evaluative research methodology was used for the design and implementation of this project, taking a small group on a Prayer Journey. Scriptures on Jesus' prayer practices were studied. Participants were to read about prayer, practice, update their journals, and share. Data analysis included a pre- and post-project survey to assess the participants' learning. Results indicated a deepened understanding about prayer and a desire to follow Jesus's examples. Lessons learned were used in implementing an ongoing prayer ministry.

To my family: Sam, Timothy, Alyssa, Andrew, and Madeline

All Praises and Glory be unto Him, our Father in Heaven.

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## **CHAPTER 1:**

### **INTRODUCTION**

Richmond Hill Christian Community Church (RHCCC), located just north of Toronto, Canada, has a weekly attendance of over four thousands, including an English congregation of about seven hundred. In spite of the relatively large number of people in the English congregation, monthly prayer meetings were only attended by about twenty. Pre-service prayer meetings have had an even lower attendance, with many instead choosing to engage in other activities. A context assessment done in early 2015 identified that prayer was a prime area for improvement.

This project involved taking a small group of people from the English congregation at RHCCC on a personal journey through different aspects and practices of prayer as demonstrated by Jesus. The goal was to help these participants grow to be more like Jesus and to learn to follow the Father's will. The expectation was that through practicing the disciplines of prayer, participants would develop a refreshed, closer relationship with God, aligning their hearts and praying to seek God's will. The outcome was an understanding of how the participants' relationship with God and their readiness to follow His call was changed as a result of their participation in this project. Some helpful lessons

learned were used in implementing an expanded prayer experience for the entire congregation.

### **The Context**

Richmond Hill Christian Community Church started in 1985 ministering to the Chinese community in the Yonge-North area. Seeing that more Chinese immigrants were settling in the northern part of the city, the church then moved to the present location in Richmond Hill, Ontario. In the last thirty-three years, the congregation has grown from about sixty people to over four thousand. The church describes itself as a 3M church: multi-cultural, multi-generational, and multi-lingual. The Cantonese congregation has an average weekly attendance of twenty-five hundred, the Mandarin congregation's average attendance is approximately five hundred and attendance at the English congregation is around seven hundred. A fourth congregation, called Young Life Development, also has about seven hundred children and youth. Within the English Congregation, 95% are English speaking Chinese, with only 5% non-Asian. In terms of age demographics, 10% are seniors, 40% are young college and career adults, and the remaining percentages are equally split between middle-aged adults and young families. The church is a suburban church where the majority of members are living in traditional family home settings.

The English Congregation pastoral staff includes one Pastor-in-Charge, two pastors focusing on small groups and discipleship training, one pastor to work on Christian education and evangelism and one pastor for local and global

mission. I joined this staff team in October 2015, and a year later, started leading the caring ministry.

The church's web site, [www.rhccc.ca/en](http://www.rhccc.ca/en), shows the focus of the church is "a Disciple-Making Church where everyone Celebrates, Connects, and Contributes in God's Kingdom to bless the nations." The key activities to accomplish the three goals are:

<p style="text-align: center;"><b>CELEBRATE</b> with us every Sunday in our English worship services: Adult Worship   9:00am &amp; 11:00am Youth Worship   11:00am &amp; 2:00pm Children's Worship   8:45am, 11:00am &amp; 2:00pm</p> <p style="text-align: center;"><b>CONNECT</b> Whether you are young adults, singles or couples in different career stages, families with children or retirees, we can help you connect to a community group that suits you best.</p> <p style="text-align: center;"><b>CONTRIBUTE</b> with us locally by serving at RHCCC and globally through our P.E.A.C.E initiative.</p>
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The three key words are directing people to join worship services, Community Life Groups (CLG) and serve in local and global initiatives. The congregation is encouraged to attend these activities and go out into the community. Looking at these three key words, prayer does not appear to be promoted as a focus of the theme and activities. A general observation is that times of protracted and focused prayer are few among the people of the church, though it is crucial that people have a personal relationship with God before they can truly celebrate and worship the Lord, and before having genuine fellowship with others. To be ready to "Contribute" appropriately, preferably the

congregation can first learn to recognize God's voice and then understand His will before being able to respond to any sending.

### **Opportunity or Problem**

To identify opportunities for improvement and to enhance clarity, input from eight people from the English congregation was sought. This included two pastors, three deacons, and finally three congregants who had been long time serving members. With the collection of their feedback, different areas for improvement were noted; the key one was on Prayer Ministry. Some of the comments are listed below:

Prayer ministry is essential and the backbone of all ministries, yet we lack support from the pastors of the church and the congregation. Pastors and ministry leaders should put prayer as the first priority to lead an example.

Pastors and leaders have to set an example that prayer is important in their lives. Cultivate a prayer life and listen to God together as part of spiritual discipline.

We need to make prayer an important part of all that we do.

Prayer is not a ministry. Prayer is where we learn to listen to God and do His will. It needs intentional teaching, preaching and practice.

Satan will not mind great preaching churches without prayers.

One aspect of the prayer ministry in the English congregation was the congregational prayer meeting held on the third Wednesday of the month. The evening program included worship, testimonies, and praying for church affairs and those in need. The attendance has been around twenty people. Most members were not committed to come together to pray at a prayer meeting as evidenced by

the low attendance for a congregation of this size. Understandably, there could be many contributing factors, because this was not a unique issue.

It is estimated that the average church member in America prays less than twenty minutes a week. Statistics show that the average pastor spends only ten minutes a day in prayer. Most Christians view prayer as the thing to do when all else fails. (Kincaid 1996, 59)

Accordingly in general, when things were moving smoothly, there was no need or motivation to pray and seek God's will and His help.

Grenz confirmed that. "The greatest challenge facing the church today is motivating the people of God to pray, and to do so sincerely, honestly, and fervently" (Grenz 1988, 1). Some common observations at the English congregation echoed this challenge. First, some of the older generations have settled down and enjoyed a comfortable life. Unless health, family or other problems plagued them, there was no need to pray. Similarly, most of the younger generations were brought up in the church. They were taught how to read the Bible and how to pray. There was no need to pray unless they wanted to ask something from God, but they already had plenty. A third group would be those who had prayed but felt that God never listened to their prayer. So they stopped praying.

Personally, I had a successful career that carried me to retirement, and prayer was always a part of my daily life, whether at home or at work. Jesus said, "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing" (John 15:5). This abiding in Christ has been essential. I had also gone through several major health problems.

However, that did not create any doubt about God's love, but only brought me closer to Him, acknowledging His sovereignty and His power through prayer.

This project was to motivate people to pray fervently. They would have opportunities to take a journey together, to share the learning and joy of praying, in a loving relationship with the Lord. They learned from selected theological and biblical teachings on prayer. They studied what and how Jesus prayed. As the journey was designed with adult learning principles, the participants would benefit from the associated learning models, plus the reflective and interactive experiences.

Some of the comments collected from the context assessment included issues of a perceived lack of support and modeling from the pastors and leaders. Instead of focusing on the leaders, the plan was to follow Jesus as a model. He and the Father were one, and He prayed to follow His will. The heavenly Father loves all His children and they should pray to follow His will too.

The project was promoted as a Prayer Journey, open to the English congregation. A small group of church members signed up to study the prayers that Jesus prayed. They followed Jesus' examples of giving thanks and submitting to the Father's will. The desired outcome was that through practicing the discipline of prayer, participants would develop a habit of prayer and begin to pray more like Jesus. By doing so, they would become more like Jesus and learn to live their daily lives according to their Father's will. The hope was that the

passion to pray and connect to God would eventually trickle down to other members of the congregation.

### **Responses to the Opportunity**

This project involved designing, implementing and evaluating a personal “Prayer Journey,” incorporating different aspects and practices of prayer that were seen in Jesus’ life. This Prayer Journey consisted of classes held on four consecutive Sundays. During the three weeks in between, participants were asked to journal five days per week. So there were fifteen days of prayer reflection and journaling in total. The journey started with examining key biblical passages, all based on Jesus’ teaching and practices on prayer. The emphasis was to follow Jesus’ examples to pray consistently and eventually communicating with God through prayer would be more natural and become a lifestyle. Throughout the journey, participants were taught that prayer was not simply calling out to God and asking for something. Examining the circumstances when Jesus prayed, the desire, the content, and the results would teach them the real meaning of prayer. Indeed, there were questions, doubts, and misunderstandings about prayer, thus this study would be helpful to address at least some, if not all of them.

In the Prayer Journey, participants were given a Prayer Guidebook to be used as a catalyst to journal their own prayer adventure. The Guidebook was compiled specifically for the small group after referencing other existing workbooks. A second workbook, *Journey in Prayer*, by John Smed, was used as a journaling tool as well. It was expected that by writing out their thoughts and

prayers about what they learned in class, each participant would develop a valued relationship with God. When each encountered God in his/her unique way, a new experience of transformation would begin. Many commentators have explained the vital role prayer plays in helping to build a relationship with God. Sue Curran explains, “Prayer is the believer’s lifeline to the Father. It is the channel of our communion, the source of our direction, and the basis of our relationship with God” (Curran 1987, 97). The Prayer Journey was designed to facilitate the participants to have a two-way communication with God. By praying to God consistently, people would know Him better and follow His leading.

### **Scope and Desired Outcomes**

This project’s objective was to design, implement, and evaluate a course of study on personal prayer. Participants would learn from Scriptures about how Jesus prayed, especially in seeking and understanding God’s sovereign will. The four-week Prayer Journey was intended to help the participants to pray like Jesus. According to Nelson, “The most relevant criterion is whether or not one is moving closer to Jesus” (Nelson 2008, 136). The Apostle James writes, “Come near to God and He will come near to you” (James 4:8). It was hoped that by practicing prayer through the journey, God would become very near and dear to each of the participant.

Don Goertz commented in his lecture “Missional Leadership” on Jan 8, 2017 that sometimes it could be too difficult to live like Jesus, so some turned to other Christians as examples ... or some tried to remake Jesus to fit their culture.

He quoted Alan Hirsch: “We are called to be like Jesus, and not to remake Jesus to be like us. “Jesus is Lord" should stand as the all-encompassing, ethos-shaping, belief-creating core that shapes and reshapes the church that claims to bear His name” (Goertz 2017). This Prayer Journey focused on the life and prayers of Christ. He was the one to be followed. To avoid remaking Him, one aspect was to patiently wait for God to speak, in His time. “The call to wait is based on God’s promises: something is happening. Waiting is active, not passive. Something is already in place. We are attentive to the present, knowing that God is doing something” (Nouwen 2001, 45). The assurance that God has always been faithful and something would happen did encourage the participants to share some of their past struggles, yet learned to wait in anticipation throughout the journey.

### **Practicing Other Forms of Prayers**

The journey followed some of the prayers prayed by Jesus. It also included practicing different forms of prayer, to enrich the praying experience. One example was Lectio Divina, a way of reading, praying, and meditating on Scripture. Benedict of Nursia (480-547) was one of the earliest to use the phrase Lectio Divina as he developed guidelines for the monastic community. “Concerned that idleness is the enemy of the soul, he stipulated that the brothers should have specified periods for manual labour as well as for prayerful reading” (Wilhoit 2012, 17). Holt also describes another dimension of Lectio Divina. “It focuses on personal knowledge, knowing yourself in relation to God” (Holt 2005, 45). This helped the participants’ prayers to be more focused when they prayed

according to the Scriptures and reflected on specific passages. Others described Lectio Divina with four steps: reading, meditation, prayer and contemplation, and that this form of prayer became a ladder of escalation or intensification of prayer (Michael and Norrissey 1991, 31). The practicing of these steps in prayer and meditating on Jesus' examples on prayer were mostly new experiences for the participants. Many found them helpful in developing a closer relationship with and a better understanding of God.

Presenting the different forms of prayer was designed to motivate the participants to try a new practice, through which they could discover a useful tool to connect them into a meaningful conversation with God. In the Prayer Journey, other forms of prayer were introduced. In week one, a "Starter Plan for Daily Prayer" was included. Week two included prayer of examen and contemplative prayer. The learning was that prayer involved listening to God as much as it involved talking to Him. It was not a one-way channel and it could lead to an exciting and fresh experience.

### **Summary**

In a context assessment conducted in 2015, prayer was identified as a desirable growth area in the life of the English congregation. This project was designed and implemented to take a small group of people from the English congregation on a Prayer Journey. The participants met for four consecutive Sundays for learning experiences and had opportunities to reflect and update their journals in between. The objective was that: by completing the Prayer Journey,

the English church members would gain new perspectives on prayer. They would pray like Jesus to seek and follow the Father's will.

As the Prayer Journey took place, it was noted that the passion to pray was ignited within the small group of participants. They arrived earlier to get ready to participate in the class, and they stayed afterwards to find opportunities to pray with one another. Such excitement was shared with the senior pastor, and later with the Cantonese caring ministry pastor and they saw the prospects of implementing a similar journey to a larger participant group. After more exploring and further discussions with the pastoral team, the Saddleback Forty Days of Prayer Campaign was selected for the whole church to participate. The objective was to teach the congregations to pray and to immerse the whole church in prayer. The key theme was that prayer would no longer be just an event, but would become a lifestyle.

**CHAPTER 2:**  
**A THEOLOGICAL AND BIBLICAL FRAMEWORK FOR**  
**PRAYER**

This chapter explores a theological framework for a Prayer Journey. It investigates two theological foci: the Kingdom of God and the Sovereignty of God. Thereafter, noted conversations between God and His people in the Old Testament are included, that illustrate how God initiated a loving relationship with His people and His desire to bless His people. This same theme is found in the New Testament. The apostles and the early church Christ-followers experienced great power through trusting God during personal and communal prayers. Going through these passages helped affirm that God welcomes times of communication with His people. “Come near to God and He will come near to you” (James 4:8). One objective of this project was to remind the participants of this promise. God will not be far away from those who seek Him.

However, sometimes people doubt that God is truly near and loves listening to them. They struggle when God seems to be silent or delays in responding to prayers. Under such circumstances, the suggestion that God loves to bless His people is hard for them to understand. This chapter expounds on how God responds to prayers in His time, in His way, in His power, and for His

purpose. These echo back to the two theological foci noted above. God is sovereign and He instructs His people to pray for His Kingdom to come and His will to be done.

### **Prayer is a Relationship with God**

Prayer is a major feature of Biblical faith. From the very first book in the Bible, it was recorded that God created humankind in His own image, and humankind could seek His face, enjoy fellowship and conversation with his creator. It was a gift of God's grace to initiate the relationship. Those who believe that God exists and has the desire to listen to His people, can trust Him and communicate with Him. The elements underlying genuine prayer are relationship and fellowship. "Prayer is a relationship, a fellowship that occurs between you and God. Prayer is the vehicle that takes you into the privilege of experiencing fellowship with God" (Floyd 1999, 6). One can freely start a conversation with God through prayer and experience Him as the Heavenly Father who loves.

As a child longing to approach and get close to his or her dear father, telling him all that had happened earlier in the day, and seeking his advice for the days ahead, prayer can be just as simple but must be genuine. As a loving father who desires to listen and share the joy or sorrow with his children, and pass on his wisdom and guidance, God, the heavenly Father enjoys communicating with His children and will not take any prayer lightly. "Prayer begins with God and sweeps into our minds and hearts. He clarifies what He desires for us so that we can pray with boldness for what He is more ready to give than we may have been willing to

ask” (Ogilvie 2005, 10). Even though sometimes His people do not know how and what to ask, God will impress His desires unto them. The Bible affirms, “This is the confidence we have in approaching God” (1 John 5:14-15). This is the privilege to be His children. He is ready to give all good things to His children according to His perfect will.

God is love and has a plan for His people. “For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future.” God has promised that for those who come and pray to Him, He will listen. Those seeking Him with all their hearts will find Him. (Jer. 29:11-13). God desires His people to approach Him. Prayer is a way of communicating and fellowshiping with Him.

### **Prayer and the Kingdom of God**

When Jesus began His ministry, He went around and announced, “Repent, for the Kingdom of heaven has come near” (Matt. 4:17). In His mission, Jesus taught His disciples the truth about the Kingdom of God (Matt. 13:11) and how they could enter the Kingdom of God (Matt. 5:20, 7:21). When the disciples asked Jesus to teach them to pray, He taught His disciples to pray the Lord’s Prayer with authority. “Your Kingdom come, Your Will be done, on earth as it is in heaven” (Matt. 6:10).

Prayer is rooted in the present reality of God’s Kingdom. Prayer works because God responds to the intercession of His people. We must, however, acknowledge that at present, the Kingdom is not yet here in its fullness. . . . We are called to use prayer as a weapon of warfare to bring His Kingdom to the ends of the earth. (Crawford 2008, 26)

Crawford is suggesting that Satan is at work on earth and the Kingdom of God is not fully here yet. One should continue to pray, as Jesus has taught, for God to hasten the fulfillment of the Kingdom of God on earth. Then Satan will have no more power to tempt or destroy God's people.

Eldon Ladd, former professor of Biblical Theology at Fuller Seminary, wrote that the Hebrew-Christian faith expresses its hope in terms of the Kingdom of God:

The biblical idea of the Kingdom of God is deeply rooted in the Old Testament and is grounded in the confidence that there is one eternal, living God who has revealed Himself to men and who has a purpose for the human race ... The Biblical hope is therefore a religious hope... the redemptive work of the living God. (Ladd 1959, 14)

When people begin to lose hope because of Satan seemingly having control on earth, the action needed is to call onto God to hasten His work on earth. "The concept of the Kingdom of God is that it is a present and victorious reality and those who follow the call of Christ belong to that Kingdom. The task is to *be* the people of the Kingdom, where the righteousness of the Kingdom of God rules" (Bright 1981, 231-271). Satan has no ground to stand when God's Kingdom is here. This Prayer Journey enabled the participants to learn that God's Kingdom was here when God's will was done. Prayer can be used as a weapon to defeat Satan and bring His Kingdom come. Through prayer, the connection to God and the power from God could be experienced. It extended to a deeper relationship with God in their prayer life. To bring His Kingdom to the ends of the earth was to have His will done in every human heart. The attention is not to be

on present needs but on His will be done. "... Your heavenly Father knows that you need them. But seek first His kingdom and His righteousness, and all these things will be given to you as well" (Matt. 6:32b, 33). When God's followers trust His Words and seek His Kingdom first in their prayers, all the other needs will be provided in due time.

### **Prayer and the Sovereignty of God**

Sometimes people have doubts about the purposes and usefulness of prayer, especially if God has the sovereign and final say to their petitions. Leith Anderson writes that there are four questions people have asked: "Does prayer change God? Does prayer change circumstance? Does prayer change others? Does prayer change me?" (Crawford 2008, 91) In the Old Testament, God Himself declares, "I am the Lord, I do not change!" (Mal. 3:6). Included in the Prayer Journey was the explanation of the character of God versus the action of God. God is immutable. His moral principles and volitions remain forever the same, that is, it has never worsened or bettered - it remains the same.

There is change round about Him, change in the relations of men to Him, but there is no change in His Being, His attributes, His purpose, His motives of action, or His promises. ... And if Scripture speaks of His repenting, changing, His intention, and altering His relation to sinners when they repent, we should remember this is only an anthropopathy way of speaking. In reality the change is not in God, but in man and man's relations to God. (Berkhof 1949, 58-59)

In fact, because God does not change like shifting shadows (James 1:17), it is more assuring for people to pray. It is the "un-changeableness of God that

becomes the greatest encouragement to pray” (Pink 2008, 3). People could seek His words and claim His promises because He would never fail them.

The question that some people asked was that if God knew everything and predestined everything, would not prayer become unnecessary? Yet, it was God who continued to remind His followers to pray and “pray without ceasing” (1 Thess. 5:17). Many times, Jesus taught His disciples that they should pray always and not give up (Luke 18:1). So to pray and not give up was taught by the Lord Himself. Indeed, it may take diligent study and personal experiences to comprehend how exactly God’s sovereignty and human responsibly work. Yes, God has predestined certain things or events, which may not be understood easily; yet He called His people to pray and that should be obeyed.

Whereas some might attribute everything that happened to God, it must be remembered that there is spiritual warfare going on and Satan is sometimes in control. The truth is, all is still under God’s perimeters, as can be seen in the life of Job. Eventually, God’s most powerful act was demonstrated on the cross. He might appear powerless and surrendered earthly control to Satan, but it was only for a limited time. Three days later, Christ arose victoriously. God’s sovereignty ultimately means that no purpose of His can be thwarted, but how He accomplished His purpose was varied and limited by His own righteous nature. He would not violate the free will of others, pull people into obedience, and rob them of their personhood. He would not violate His own character and His own

nature. Rather He gives people freedom to choose their approach to Him. He also invites them to appeal to Him through prayer.

St. Thomas Aquinas maintains that prayer in no way involves a denial of the divine changelessness, for God's mind does not change and is not affected by any outside influence. We do not pray with the idea that we are going to alter what God has decided to perform: we pray in order that we may obtain what He has decided shall come about precisely through our prayers. (Grenz 1988, 49)

It was noted earlier that prayer was about a relationship with God. This study examined how Jesus prayed to the Father and eventually submitted to His sovereign plan, knowing that God's perfect will and His plan were higher. Those who walked through this journey have learned:

We do not pray to inform God... Instead, we pray "Your will be done" so that in our companionship with Him, as prayerful people, we really do begin to become radically different.... Prayer does not change God, but it changes him who prays. (Houston 2007, 11)

The one who prays learns to tune in with God and the prayer requests eventually align with God's sovereign plan. "God is sovereign in the use of His powers, which He uses as He wills, when He wills, and where He wills" (Pink 2008, 10). Pink concluded in the chapter on "Sovereignty and Prayer" by saying that "Real Prayer is the harmonizing of men's will with God's will" (Pink 2008, 180). When a person's will becomes harmonized with God through the prayer process, the assurance of prayers being heard and answered will be firmly established.

## **Prayer in the Old Testament**

Prayer is the longing for and the privilege of talking with God. There are more than forty extended prayers and hundreds of brief prayer texts in the Bible. Lockyer included three hundred and fifty-five occurrences in his book (Lockyer 1959, 14). In the Old Testament, prayer took a wide range of forms, “including petition, praise, inquiry, intercession, cries for help, invoking of blessings, vow, lament, and confession, among others” (Camp and Longman III 2015, 15). Beginning from the first book in the Bible, prayer had a direct relationship to God’s covenant and blessings.

### **Conversation between God, Adam, and Cain**

In Genesis, God first spoke to Adam, asking him to take care of the Garden of Eden. The first instance of recorded response in the creation account occurs in Genesis 2:22-23 when the man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man” (Gen. 2:22,23). Adam’s discourse demanded an audience. It could be he was addressing the animals but more likely that he was addressing God Himself, which would make this the first instance of prayer in the Bible. Adam was amazed by Gods’ intricate creation of a perfect companion. Subsequently there were more conversations between them that depicted a trusting relationship. Then Gen. 3:9-13 recorded how God sought out Adam when he tried to hide. God did not want to break this relationship with him.

Further conversation occurred later between God and Cain. Cain pleaded with God for a lesser punishment for killing his own brother. Throughout the first book, more personal conversations were recorded and perhaps passed on verbally to others. “People began to call on the name of the Lord” (Gen. 4:26). The practice of praying and worshipping the Lord began to spread. People were free to seek and approach God.

#### Conversation between God and Noah

In Genesis 6, God went to Noah and gave him explicit instructions to build an ark. There was no recording of Noah speaking, just “God said to Noah” (Gen. 6:13, 7:1, 8:15, 9:1, 8, 17). The response was: “Noah did everything just as God commanded him” (Gen. 6:22, 7:5). Noah did not question God’s commands. The Biblical narrative did not record Noah uttering a word. He showed his response by simply taking the action. Scripture recorded “God blessed Noah and his sons” (Gen. 9:1). The relationship, fellowship, and prayer between God and Noah was implied, even though the narrative portrayed Noah as listening and acting, rather than speaking.

#### Conversation between God and Abraham

After God’s covenant with Noah, He initiated another covenant with Abraham. When God met with Abraham, God told him to leave his country, to a place unknown to him. Then He verbalized His promises, to fulfill God’s purpose for His creation (Gen. 12:1-3). In the subsequent Biblical accounts, Abraham was

fearful, he had doubts, and tried to use his own ways to acquire the promises (Gen. 15:1-3). Throughout Genesis chapter 15, Abraham and God had several dialogues. When Abraham heard God's words reassuring him that the promises would be fulfilled, Abraham believed God's promises (Gen. 15:6). This was quoted in the New Testament (Rom. 4:3) and commended Abraham's faith as trust in God's promises. God wanted His people to trust Him and follow Him. Abraham, "the father of all those having faith" (Rom. 4:11) obeyed and left his comfort zone. God rewarded him with far more than what he had left behind. He promised to reward those who earnestly seek Him, and He did (Heb. 6:10, 11:6). Abraham experienced the results of following God and keeping a two-way communication alive.

#### Prayer and Blessing from God

Beginning in Genesis, God had repeatedly assured and proved to His followers that He kept His covenant and maintained His faithfulness (Gen. 17:18; Exod. 32:11-13, 34:9). God was a merciful God and He listened (Gen. 18:22-23, 43:14; Exod. 32:32 -33). He wanted to bless those who were loyal to Him (Gen. 24:11-24, 28:3-4).

When God made a covenant with David, God promised to bless David, telling him that the Messiah would come through his descendants along with a new covenant for all people. "The requirements of the covenant are faithfulness to live and love as God does in God's holiness and loving-kindness" (Morse 2013, 67-68). David, who was described as one after God's heart (Acts 13:22), trusted

and revered Him, and repented of his own iniquity (Ps. 25:11). The Bible recorded David's prayer (2 Sam. 7:18-29) where he exclaimed, "How great you are, Sovereign Lord! There is no one like you, and there is no God but you" (2 Sam. 7:22). There he acknowledged the incomparability of God and claimed God's promises: "And now, Lord God, keep forever the promise you have made concerning your servant and his house. Do as you promised, so that your name will be great forever" (2 Sam. 7: 25-26).

Scripture recorded occasions where people asked in prayer for the outpouring of God's blessings. Jabez cried out to the God of Israel, "Oh, that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain." And God granted his request" (1 Chron. 4:10). Jacob, who had his conversation with God one night as he wrestled with Him, insisted, "I will not let you go unless you bless me" (Gen. 32:26). They cried out and made their requests. In both cases, God listened and responded with His blessings. "When we count our blessings, it is the beginning of prayer, not the end. We ask God to bless us and others not simply for the satisfaction and fulfillment, but so they can join in blessing others" (Pagitt 2005, 119). Hence prayer was more than personal conversation with God and receiving personal blessing. All and all, the theme was to listen to God, obey and to bless others. "And the Lord your God will bless you in everything you do" (Deut. 15:18).

The prophet Isaiah also counted God's acts and blessings and began to give thanks. He thanked God for His discipline and His comfort (Isa. 12:1, 4). He

prayed an elaborate prayer in chapter 25 to thank God for being a refuge for the poor and the needy, a shelter from the storm, and preparing a feast of rich food for all people. “He gives strength to the weary and increases the power of the weak” (Isa. 40:29). At the end, he also thanked God for His everlasting salvation (Isa. 51:3). God’s blessings were evident throughout the scripture. He was anxious to hear and answer prayers (Isa. 65:24). He expected people to worship Him in truth, approach Him in honesty and He will hear.

### **Prayer in the New Testament**

While God showed His desire to have a relationship with His people and bless them, as seen from many Old Testament passages, the message in the New Testament also includes: God is love (John 3:16). His followers were told to love one another (1 John 4:7). People would know they were Christ’s followers by their love (John 13:35). There is the Great Commandment of loving God and loving others (Matt. 22:37-39). Through it all, this loving relationship is cultivated through constant abiding in the Lord, following His will, and having intimate talks with the Lord, through prayer. The First Century church was a loving church and a praying church. There were records of the upper room experience and the early church where the disciples met in supplications, thanksgiving, and communion (Acts 1:14, 2:42, 46-47). Paul also exhorted God’s people to pray in the Spirit (Rom. 8:26) and included petitions, intercessions, and thanksgiving together.

And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people. (Eph. 6:18)

Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. (Phil. 4:6-7)

God's people in the Old Testament called unto Him and asked for protection and deliverance from the enemies. In the New Testament prayers, some attention shifted to receiving spiritual blessings. "While the Old Testament speaks much about outward, physical blessings from God, the New Testament explores the ... spiritual blessings that we have in Jesus Christ. These are the blessings that bring us joy and peace, preparing us for eternity with our Lords" (Cymbala 2003, 19). The early church prayers were more than simply habits and practices. They were living out their beliefs with a risen Lord, and so the promises from the Lord were credible to them.

"Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours" (Mark 11:24).

"This is the confidence we have in approaching God: that if we ask anything according to His will, He hears us. And if we know that He hears us—whatever we ask—we know that we have what we asked of Him" (1 John 5:14-15).

Besides the promise that prayer would be heard, there were other additional promises related to prayer. Shaw listed five promises of prayer from the Bible: 1) Peace that transcends all understanding (Phil. 4: 6-7); 2) Heavenly strength (Phil. 4:13); 3) Needs being met (Phil. 4:19); 4) Wisdom from above (Prov. 3:5-6; James 1:5-6) and 5) Leading of the Holy Spirit (Rom. 8:26)" (Shaw

1991, 13-21). Such promises added more motivation in prayer. Given, the focus for this Prayer Journey was not just encouraging people to pray for something. People needed to experience the promises, but ultimately experience God Himself. By practicing a constant communion with the Lord through daily prayers, people would start having peace from above during difficult times or struggles, because the learned attributes and characters of God would become real and personal to them.

### **Confidence and Persistence in Prayer**

Studying Jesus' prayers gives participants a model to follow. Christians are to seek God with a desire to know Him. The knowledge that God is omniscient, omnipresent, and omnipotent prompts Christians to seek Him, approach Him, and praise Him. There is no limit to what He can do, within the confines of maintaining the integrity of His nature. In one of the prayer references taught at the Sermon on the Mount, Jesus told His followers that they could pray with confidence and keep on asking, keep on seeking and keep on knocking; as they would receive, find and the door would be opened (Matt. 7:7-8). God desired His people to wait on Him and keep focusing on Him. Sometimes in the waiting, people might discover the true desires of the hearts. When God spoke to Jeremiah, "Call to me and I will answer you and tell you great and unsearchable things you do not know" (Jer. 33:3). God made it clear that He wanted His children to pray and to call to Him. Whatever the situation, His people were to come to Him first. Then God said, "I will answer you." Not only did He say He would hear, He said

He would answer. And when God declared He would answer, His children knew He would.

The question is not Does God answer prayer? The real question is: How does God answer prayer? Sometimes He answers yes. This is usually the only answer we hear. If God says yes then we believe He answered. If He says no, we think He ignored our request. (Stanley 2004, 11)

It is important to recognize that prayer is not always receiving His blessings; it can also be a spiritual warfare. There will be struggles and obstacles along the way in any prayer journey. The enemy is trailing after God's people. The certainty that God hears His people and works for their good is based on God's own promises (Rom. 8:28). Indeed, the one who prays must have confidence in his or her ability to relate to God's truth and promises for His presence and help. Holding onto the truth and promises of such is essential to appreciate and complete the journey. Being able to stay on the journey without derailing also involves staying close to God's leading. "Prayer is for getting us in line with what God is about to do. Prayer is God's invitation to enter His throne room so He can lay His agenda over our hearts" (Blackaby 2006, 29). The many encounters and prayers in both the Old and New Testaments quoted in this chapter illustrate how God spoke to His people: confirming His purpose and His will.

### **When the Answer is "No"**

Rick Warren, Senior pastor of Saddleback Church, California, taught in his *40 Days of Prayer* program that God did not always respond with the exact

request His people prayed for (Warren 2017). Bill Hybels taught a similar message and summarized it in this memorable saying, “When my request is not right, God says No; when I am not right, God says Grow; when the timing is not right, God says Slow; when my request and my character and the timing are all lined up, God says, Go” (Hybels 2008, 86). People praised God when God answered “yes,” but when the answer was “no,” doubt set in. Most assumed that if they had been following God’s command and living a righteous life, then God should answer “yes” all the time.

God is sovereign. He has the right to say “no” according to His infinite wisdom, regardless of our goodness. . . . If our goodness was the only factor God considered, where would His grace fit in? As it is, many times His grace is what motivates Him to say no. God says no and wait when it is best for us (Rom. 8:28) (Stanley 2004, 12)

People usually had a hard time accepting God answering “no,” especially according to them; the petitions seemed to be right. The reaction to a “no” or “wait” answer could be different depending whether one would respond with a disobedient spirit or a submissive spirit. If one truly believed God’s answers were always based on His good will, then even if the answer was not “yes,” one would accept with a submissive spirit.

Certainly, there are scriptural passages that give some of the reasons why prayers are not answered according to the people’s own desire. First, people refuse to follow His words (I Sam. 8:18-19). They continue to commit evil (Ps. 24:15-17; Isa. 59:2). “Then they will cry out to the Lord, but He will not answer them. At that time He will hide His face from them because of the evil they have

done” (Mic. 3:4). Moreover, people hate knowledge and will not accept godly advice (Prov. 1:28-31). Eventually, people return to sins and serve other gods (Jer. 11:10-11). Jeremiah related what God told His people: “Although they cry out to me, I will not listen to them. . . . Although they fast, I will not listen to their cry; though they offer burnt offerings and grain offerings, I will not accept them” (Jer. 14:12). These are some of the reasons God responded with an answer “no.”

Sometimes the answer may not be “no,” but “wait.” Praying persistently keeps the focus on God and away from weariness. There is meaning and hope in times of waiting for a petition to be granted because of God’s promise and His faithfulness. Sittser, who lost his four-year-old daughter, his wife, and his mother-in-law in a car accident, wrote: “It would strike me as impossibly demanding if we had to prove ourselves worthy of answered prayers by stellar performance, precise articulation and unwavering faith” (Sittser 2007, 40).

Sittser also wrote about persistence in prayer.

First, persistence drives us to God, again and again, thus reinforcing the relationship. The point of prayer, after all, is the relationship itself, not the things we get from the relationship. Whatever the reasons for unanswered prayer, surely our relationship with God should be bigger than whether or not God chooses to answer our prayers! . . . God wants to answer our prayers. But God wants us to know Him too . . . a relationship with God was the goal of our prayers and not merely the acquisition of things we want from God. We will stop talking all the time and we will learn to listen. (Sittser 2007, 40, 89)

God assures His people that “the Lord your God goes with you; He will never leave you nor forsake you” (Deut. 31:6, 8). The parable of “an unjust judge and a persistent widow” also teaches the importance of keep on praying, without

giving up (Luke 18:1-8). If an unjust judge (compared to a just and righteous God), will hear the case of a widow and stranger (compared to God's own children), then surely God will hear the prayers of those whom He loves. God is ready to answer but He wants His children to pray persistently and trust Him. "I will refine them like silver and test them like gold. They will call on my name and I will answer them" (Zech. 13:9). Praying in confidence implies a trust in God. "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Gal. 6:9). When the priorities are right, when people keep focusing on God and desire to be connected with Him, God will not withhold any good thing from His people (Ps. 84:11).

### **God's Responses to Prayer**

God wants His people to approach Him and to pray to Him. "Prayers are not tools for doing or getting, but for being and becoming" (Peterson 1989, 1). He wants His people to be close to Him and be like Him. He promises He will hear, He will answer and He will also "tell you great and unsearchable things you do not know" (Jer. 33: 3). When one prays to God and be submissive to follow His will, He will show them Who He is (Phil. 3:7-8) and What He can do (John 15:16). David prayed, "I call on you, my God, for you will answer me, turn your ear to me and hear my prayer" (Ps. 17:6). Undeniably the responses to each prayer can be different. God is not to be controlled or manipulated by us. He has the dominance and authority to act, in His power, in His way, in His time and for His

purpose. This section looks at these four areas and expounds further to set up a proper expectation regarding how God answers prayer.

### In His Power: The Mighty Power of God

In the Bible, there were many incidences where God's power was shown when His people called unto Him. God declared to Abraham and Sarah that they were going to have a child. Sarah laughed because she was in her old age and it was not possible for her to conceive. "Is anything too hard for the Lord? I will return to you at the appointed time next year, and Sarah will have a son" (Gen. 18:14). Indeed, a son was born at the appointed time.

The Lord directed Moses to bring His people out of Egypt, a seemingly impossible task. Yet through that journey, God's power was displayed (Exod. 9:16). When people saw the great power, they feared Him and they believed in the Lord (Exod. 14:31). A similar incidence happened on Mount Carmel when Elijah confronted the prophets of Baal. He called on the Lord at the time of sacrifice that God's name be known. "Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. When all the people saw this, they fell prostrate and cried, "The Lord—he is God! The Lord—he is God" (I Kings 18:38-39). When Elijah prayed, asking God to act and His name be known, God responded and all the people were at awe by God's power and His mighty deeds.

Job, the one who had gone through all the suffering and debating with the Lord, had this conversation with God:

Can you discover the depths of God? Can you discover the limits of the Almighty? (Job 11:7)

Then Job replied to the Lord: “I know that you can do all things; no purpose of yours can be thwarted. You asked, “Who is this that obscures my plans without knowledge? Surely I spoke of things I did not understand, things too wonderful for me to know” (Job 42:1-3).

And the great prophet, Jeremiah, declared:

Ah, Sovereign Lord, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you. ... Great and mighty God, whose name is the Lord Almighty, great are your purposes and mighty are your deeds. (Jer. 32: 17-19)

God is the creator of heaven and earth and everything there. He created men and women and He had absolute power to accomplish His purposes. It is crucial to remember nothing is too hard for God. He performed mighty work before and He will continue to do the same today.

#### In His Way: The Perfect Will of God

In principle, a person needs to be willing to do God’s will before praying that His will be done. An attitude of submission will prompt one to pray over any key decision. Next is studying Scripture to look for confirmation or assurance with respect to the decision. God already has a grand design and He reveals His will clearly through the Scripture. Understandably, in praying, “Our primary responsibility is not an intellectual but a volitional one. ... It is only in the context of an attitude of willingness to do God’s will that we can truly see clearly what God’s will is” (Smith 1979, 38). Praying in God’s will is to allow Him to take charge, to change, to mold and in ways that lead to His ultimate glory. “We are not asking that God bless what we do but that we do what God blesses. We are

praying to do God's will rather than that He approves our will ... Dear God, your will, nothing more, nothing less, nothing else. Amen" (Kincaid 1996, 73).

For those who are not sure if their prayers are in God's will, it will be helpful to refer to this threefold list. "God decided beforehand that His will for us is threefold: to know Christ, to be conformed to the likeness of Christ and to share Christ" (Kincaid 1996, 22). Jesus also reminded His disciples, "For my Father's will is that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise them up at the last day" (John 6:40). "It is God's will that you should be sanctified" (1 Thess. 4:3). God will not answer a prayer to bless sinful behaviour. He will not even hear the request (Isa. 59:2). The answer will obviously be "No" because the motivation is not asking in His will. "Prayer is not overcoming God's reluctance. It is laying hold of His highest willingness" (Yancey 2006, 95). Praying is seeking and confirming what God desires, what He has designed for His followers. "God hears your prayer when you ask for the things that are in line with His will, His intention, and His desire for your life" (Floyd 1999, 49). What God requires His people, He will enable them to accomplish.

George Mueller, often called a man of prayer, was known for his orphanage ministry in Bristol. He had cared for more than ten thousand orphans in his lifetime. Yet he always committed the needs of the ministries to God in prayer and God provided. He wrote about how to pray and to ascertain the will of God.

Those suggestions and guidelines have been passed on to and practiced by many Christians.

1. Seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.... Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be.
2. I seek the Will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined.
3. Take into account providential circumstances.
4. Ask God in prayer to reveal His Will to me aright.
5. Through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three petitions, I proceed accordingly. (Mueller 1982, 6)

An outcome of this study was to inspire participants to learn from many others, like Mueller, to pray in God's will and experience His wisdom and His abundance. His way and His will are always higher. God's followers only need to humbly seek His will and follow accordingly. Our role is to pray and God's role is to fulfill His plan according to His will.

### In His Time: The Sovereignty of God

Biblical authors show instances that sometimes when God seems to be silent in responding to prayers, there can actually be explanations. Some of those were documented earlier. Bloesch also listed some of the other reasons. In the Old Testament,

God did not answer the petitions of those who worship other idols (I Kings 18); when His name is blasphemed and His laws are transgressed (Isa. 1:15); when we turn a deaf ear to the law (Ps. 66:18) ... This same note can be detected in the New Testament (James 4:3). ... Enmity with our brothers can also be a reason why our prayers may be rejected by God (cf. Matt. 5:21-26). ... Doubt is still another obstacle in the life of prayer

(James 1:6-8) ... The true God cannot be manipulated or controlled. Even when our prayers are answered, this is to be attributed to His free grace. (Bloesch 1998, 44-46)

In one chapter on “Making Sense of Unanswered Prayers,” Jones lamented that sometimes our requests seemed so good, so sincere and it was incomprehensible that God could be indifferent or silent. He later included several reminders about the nature of prayers that helped to address the struggles with unanswered prayer. Those involved:

Distinguish between God’s long view and our timing. Take the example of gardening. In spiritual matters I have also had to learn the value of deliberateness and calm steadiness. I must prepare to wait. Recognize God’s blessings for what they are... Those on the surface seems to be misfortune may be a benefit in disguise, and that seems like unqualified good may cause our devastation. ... Value the process of praying more than the object of request. (Jones 2005, 128-132)

People’s prayer life can sway in different directions when at times God seems to be deserting them. However, the challenge of trusting God and persevering in prayer can actually reveal how unfocused their lives are. So people ought to take heed in the process of praying and the time in waiting. God’s timing and agenda can be unusual. Those who wait will need to have faith and patience. An earnest Christian will continue to pray and pause, reassured by God’s words and promises.

And never leave praying and looking up till God gives him a gracious answer. And if the answer is delayed, we ought to ask ourselves if that which we desire is truly according to the will of God; and if we are satisfied that it is, we ought to continue instant in prayer. (McIntyre 2010, 114)

God's promise is that those who wait would gain new strength and would not become weary (Isa. 40:31). One would not lose hope, knowing that God is sovereign and will respond in His time.

#### For His purpose: The Eminent Kingdom of God

The Old Testament recorded the relationship and many conversations between God and His people: Adam and Eve in Eden, Cain to account for his actions, Noah, and Abraham, all fell in the flow of redemptive history. These people all had a unique relationship with God. People now have a relationship with God based on the work of Jesus. "Prayer is now framed 'In Jesus' name.' Prayer is the vehicle of confession to enter the Kingdom (Rom. 19:9-15) and a means to maintain a proper relationship to it (1 John 1:9)" (Crawford 2008, 13). People are reminded that the Kingdom of God is near, so to repent and believe the good news. (Mark 1:15)

When the disciples asked Jesus to teach them to pray, He taught His disciples to pray the Lord's Prayer with authority. "Your Kingdom come, Your Will be done, on earth as it is in heaven" (Matt. 6:10). As Martin Luther commented, "God's Kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His Holy Word and lead godly lives here in time and there in eternity" (Luther, 1986). This is still a world at war. God's people are called to fight the battle, and the weapon to use is prayer. We are called to use prayer as a weapon to bring God's Kingdom to the ends of the earth (2 Cor. 10:3-5). In the same way, Jesus taught that God's Kingdom was here when God's

will was done. Again, to bring His Kingdom to the ends of the earth was to guide people around to seek and follow His will. God answered such prayers because they were His will, His desires.

### **Following Jesus' Examples in Prayer**

Jesus' praying is mentioned in all four gospels. References of the prayers of Jesus recorded in the Scripture reflect how Jesus prayed regularly, unselfishly and expectantly. "The words 'prayer' and 'pray' are used at least twenty-five times in connection with Jesus, and there are many instances in which the fact of His praying is mentioned where the words do not occur" (Torrey & Andrews 2016, 15). He taught on the importance of prayer (Matt. 5:44, 6:5-15, 7:7-11, 21:22; Mark 11:24-26; Luke 6:27-28, 11:9-13; John 14:13-14, 15:7, 16, 16:23-24). He prayed in all circumstances. This chapter includes the prayers that Jesus prayed and the related circumstances. Some of them had been selected for the Prayer Journey for further study.

#### **In His Place: Public or in Solitude**

Jesus prayed at all locations. He prayed at His baptism (Luke 3:21), in the wilderness (Luke 5:15-16), on the mountains (Luke 6:12, 22:39-41), at the Garden of Gethsemane (Matt. 26:36) and many other locations. These were places where people could see Him preach, pray and perform miracles, so that many could witness the power of His prayers.

Many times, though, He prayed in solitude. “After He had dismissed them, He went up on a mountainside by Himself to pray. Later that night, He was there alone” (Matt. 14:23). There were other biblical references that show that Jesus retreated to a place to pray by Himself, to have close fellowship with His Father and to renew His strength. Not only did Jesus Himself pray in solitude, He also taught His disciples to pray in solitude (Luke 9:18; Mark 6:31-32). Likewise, there were Biblical references in the Old Testament on the importance of Solitude (Hab. 2:20; Isa. 30:15). There were also many examples in the Old Testament that God’s people practiced solitude: like Moses (Exod. 33:7, 11) and Elijah (1 Kings 19:9, 12).

#### In His Way: Praise and Adore

When Jesus taught His disciples to pray the Lord’s Prayer, it started with adoring Him as the heavenly Father and ended praising Him for His power and glory! Praise and adoration led to other components in prayer. When people started to praise God for His holiness, righteousness and justice, they might begin to see their sins and transgressions, and ask for forgiveness. When they praised God for His love, mercy, and blessings, they would have confidence to approach God for His provision and protection. The requests would extend beyond themselves, but included praying for others as well. The commonly known pattern of A.C.T.S. (Adoration, Confession, Thanksgiving and Supplication) in prayer was embedded in the Lord’s Prayer, taught by Jesus Himself.

Many times, Jesus offered the prayer of praise. “At that time Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children” (Matt. 11:25). The focus of His prayer was not prayer but God Himself. “We pray not simply to enjoy the experience of praying, but to communicate with God, to submit to Him, to be like Him, to love and serve Him” (Houston 2007, 43).

Other writers have recorded how Jesus sang praises to the Father. “I will declare your name to my brothers and sisters; in the assembly I will sing your praises” (Heb. 2:12). “Therefore I will praise you among the Gentiles; I will sing the praises of your name” (Rom. 15:6). Jesus had set that example as He continued to praise the Father, despite knowing He was walking towards Calvary.

#### In His Time: At all times and Before Any Ministry

Scripture teaches, “pray without ceasing”(1 Thess. 5:17) and Jesus taught His followers to pray at all times. The bible has recorded that Jesus went to pray early in the morning (Mark 1:35; Luke 6:12); He spent the night praying (Luke 6:12); and He prayed all the time. It would be essential to schedule a time to pray, retreating to pray after a busy day and praying always but it can be difficult to practice because life is too busy to take a break and talk to God all the time.

Foster quoted several ordinary folks who did that.

God does not expect you to dive immediately into the ocean of constant communion ... while this “practice of the presence of God’ is strenuous... we become increasingly focused, increasingly centered, increasingly synoptic... We develop intimacy by regular association.... We are

forming habits of righteousness... so that praying becomes the easy thing, the natural thing, the spontaneous thing – the hard thing will be to refrain from prayer. (Foster 1992, 119-120)

There are many biblical references where Jesus taught lessons on prayer. In the Gospel of Luke, it is recorded that He prayed: 1) before starting any ministry (Luke 3:21-22), 2) before caring for others (Luke 5:15-16), 3) before making important decisions (Luke 6:12-13), 4) before entering Jerusalem and ensuring His disciples know about Him (Luke 9:18) and 5) before seeing God's glory (Luke 9:28-29). Some of those prayers were included in the Prayer Journey. They helped the participants understand later why praying at such times was so critical.

When Jesus taught about seeking first the Kingdom of God, He was telling people to focus on the one important thing, instead of worrying about the many things. In the right time, all the things will be added unto you (Matt. 6:33). He taught His disciples "to pray and not give up" (Luke 18:1). God's people were to pray, to walk with Him and to keep coming back to the Father: to follow Him more nearly, see Him more clearly and love Him more dearly. As the Psalmist says, the people are like trees planted by streams of water, connected to the source of life all the time and meditate on His law day and night (Ps. 1: 2-3). Prayer becomes a part of our daily life, to discover God's will and to align with that.

#### For His Purpose: Submitting to the Father

When Jesus prayed to God He called Him "Father." "Although there are 72 names for God in the Old Testament, and several more in the New Testament, every time Jesus addresses God, He calls Him "Father" (Smed 2012, 3). When the

disciples asked Him to teach them to pray, He also started with “Our Father.” This was an important relationship for Him to have so that He had confidence to approach God.

One of the themes demonstrated in His prayer life was to submit to God’s Will. Jesus prayed before He was taken away to stand trial, beaten and eventually crucified. Though He knew of His suffering, He prayed, “Father, if you are willing, take this cup from me, yet not my will, but yours be done” (Luke 22:42; Heb. 5:7). He knew His Father’s love and “fully grasped the importance of this love relationship.... The Scripture reveal that He and His Father were always in loving union and constant fellowship with each other” (Blackaby 2006, 22). So Jesus trusted His Father’s plan, that it was for a reason that He had to sacrifice His life. Jesus Himself experienced some emotional struggles in yielding to God’s will at the Garden of Gethsemane (Matt. 26:37-44). It is through prayer that Jesus finally overcame the struggle between His own will and the Father’s will. His followers are to learn and follow the same as well.

God’s followers will “let the peace of Christ rule in your hearts” (Col. 3:15a). “The peace of God in our lives should act as a judge or an umpire when it comes to knowing God’s will. When we have to make a decision, when we have inner turmoil; or when we are struggling about what to do, we should let the peace of God have the final say” (Hull and Elmore 2002, 66). At times, the choices were not choices between right and wrong, but between right and right; or between good, better and best. It was imperative to pursue the peace of God attentively.

## Summary

It is apparent that learning to play any sport, such as swimming, requires one to go into the water and practice what was learned. For prayer, in principal, “you do not become a person of prayer and then begin to pray. It works the other way around. If you say enough prayers, you may yet become a person of prayer. But you will not become one if you do not pray” (Benson 2006, 96-97). In learning to pray, one must go beyond simply acquiring the knowledge, but one must start to pray. People may not know what they ought to pray for at first, but the Spirit Himself intercedes for God’s people (Rom. 8:26).

The true focus of prayer is God. It is not to present to God a list of our own ideas or seek personal satisfaction. It is not trying to fulfill our personal agenda. “Through prayer we become familiar with God’s will – His Call, His Heart, His Word, His Team, and His Harvest. Prayer is the vehicle that helps us partner with God to establish His Kingdom on earth as it is in Heaven” (Braun 2009, 87). J. Oswald Sanders echoed the purpose of prayer. “Prayer in the Spirit is prayer whose supreme object is the glory of God, and only in a secondary sense is it a blessing for ourselves or for others” (Henderson 2011, 119). This is what Jesus taught His disciples to pray in the Lord’s Prayer. It started with hallowing God’s name and concluded with an exclamation of His power and His glory.

This chapter began with the biblical passages where God initiated a loving relationship when He created people in His image. He desired His people to come to Him and converse with each other. “Why do we hesitate to pray when it is the

all-knowing and all-wise God Himself who command us to come to Him with our requests? ... He hears our requests in eternity, weighs them according to His plan, and answers them in time. So, we must pray” (Barth 1946, 96). This is the assurance that prayer is a relationship with God. He desires us to pray.

Scripture also teaches how one should pray for the Kingdom of God to come and His sovereignty be shown. God spoke to the people in the Old Testament. He made covenants with them and promised His blessings. He wanted to show His people His will. He wanted to lead them and He put the Holy Spirit in place to direct them. “You do not have to struggle to know God’s will, and you do not have to manipulate your circumstances to make His plan happen” (Stanley 2015, 109). People can seek and then follow Him earnestly. They must know that He is working in each individual’s life and helping each to become who He created him or her to be. “Over and over in Scripture, God comes on the scene just in time.... Just as God woke up Peter in answer to His people’s earnest praying, we can trust God to come and do it again ... We need to be praying as never before” (Cymbala 2001, 129-130). God reminded His people to look to Him whenever they became weary. They need to look to Him, instead of the circumstances and the disappointment along the way. They remember He is Omniscient and know that He will provide the very best for His people.

This Prayer Journey of praying like Jesus was designed based on the theological discussion and Jesus’ example. The sovereignty of God and the confidence in praying to Him were covered in the first class to set the foundation.

There were many examples set by Jesus in His prayers and He Himself declared, “For I have come down from heaven, not to do My own will, but the will of Him who sent Me” (John 6:38). This Prayer Journey included several biblical principles as well as Jesus’ example: to pray in the Father’s will.

Prayers taught or said by Jesus in different occasions were selected for this journey. 1) The Lord’s Prayer: “Your will be done” (Luke 11:2). 2) The High Priestly Prayer: “I have brought you glory on earth by finishing the work you gave me to do” (John 17:4). 3) In Garden of Gethsemane: "Father, if you are willing, take this cup from me, yet not my will, but yours be done" (Luke 22:42). 4) On the cross: “It is finished” (John 19:30). Jesus started His ministry with prayer and uttered His last words in prayer. At that moment on the cross, He cried out and declared to the world that He had fulfilled the Father’s will. The mission on earth was done. The participants walked with Jesus in this journey, understanding that God would answer prayer in His power, His way, His time, and for His purpose. They would also learn to pray at all times, like Jesus.

**CHAPTER 3:**  
**LITERATURE REVIEW FOR DESIGNING**  
**A PRAYER JOURNEY**

Prayer is common among Christians, but it is also practised beyond Christian circles. Muslims and Jews pray five times and three times a day respectively (Crawford 2008, 33). Buddhists and Hindus also pray. “One 2004 study found that nearly 30 percent of atheists admitted they prayed ‘sometimes’ and another found that 17 percent of nonbelievers in God pray regularly” (Keller 2014, 36). For Christians who also pray regularly, it would be helpful to find out what and how they pray. Having reviewed the theological and biblical framework of prayer in Chapter Two, it must be noted:

To pray is to declare loyalty to a spiritual reality above and beyond the human realm of self-effort and control... If we refuse to approach prayer in terms of God’s character, then our own thinking becomes the deciding factor in our lives... So to pray to false gods, or not to pray to the only true God, are both expressions of sin and our fallenness. (Houston 2007, 86)

This Prayer Journey was to help people recognize God’s character as loving, merciful, forgiving and sovereign, and the importance of seeking to pray according to His will. This chapter documents resources focused on praying to the true God. Initial sub-sections begin with understanding adult learning, which is helpful to design a Prayer Journey suitable for small group adult members.

References on two theses written on the topic of prayer are also reviewed. Different forms of prayers are selected and several books written on the Lord's Prayer are referenced. The collective resources helped finalizing the design and content of the Prayer Journey for this thesis.

### **Understanding Adult Learning**

The Jewish philosopher Abraham Heschel says that "Human motives for learning or understanding are threefold: 'The Greeks learned in order to comprehend. The Hebrews learned in order to revere. The modern man learns in order to use'" (Heschel 1955, 34). A helpful journey design should therefore allow the participants to more than comprehend and use. There needs be a third dimension that addresses the need for awe and reverence. Sara Little writes: "Perhaps what the contemporary person who is Christian needs is to recapture the Hebrew heritage of awe and reverence" (Little 1983, 8). So there ought to be opportunities for the participants to express awe and reverence during the Prayer Journey. This would be done initially through worship and prayer, as well as through daily journaling and private prayer, where one could capture his or her own experience of God's sovereignty and providence and express such reflections in awe.

### **Objectives for Adult Learning**

As it relates to adult learning, objectives usually focus on improvement, development, enhancement or advancement.

Adult learning is about attaining new knowledge, of course, but that process is about new perspectives, too: changing ourselves in some way. As we set out on the learning journey, we are in a state of flux: we will never be the same again. We aspire towards at being a better self, developing our potential, challenging ourselves. . . . Newly developed knowledge challenges our foundational values and beliefs. (Connolly 2008, 1)

In a traditional church setting, teaching is usually through instruction. The pastor preaches from the pulpit to the congregation at church services. Sunday school teachers deliver material to the students. Today, many teachers have learned to include discussions at classes as well. This Prayer Journey provided the opportunities for the learners to explore new perspectives and other aptitudes. So besides listening to the instructors, there were sessions for sharing: prayers being answered or challenges experienced in praying. There were time craved out for reflection and discovery.

A teacher can lead the pupil to knowledge of things he does not know in the same way that one directs himself through the process of discovering something he does not know. . . . Teachers are to be careful about responsibility for the integrity of a subject and for truth, as well as for the needs of a student. Respecting, caring for, nurturing the will to learn in the student would call for a teacher's effort to help persons understand enough for themselves so that they would decide what the meaning for them would be. (Little 1983, 31-33)

To allow the participants to have a meaningful learning, the Prayer Journey was designed to describe not only on "what" to teach, but "why" things are taught. Robert Menges said that a teacher is to be intentional.

Intentionality is the dimension underlying my conception of teaching. The intentional teacher is one whose actions and intentions are congruent. Such teachers know what they intend and are able to select appropriate means for themselves and for their students to actualize those intentions. (Menges 1977, ix)

The intention for the Prayer Journey was for the learners to come together and study the biblical framework of prayer, especially understanding the concept of God's Kingdom and His sovereign will. By studying how Jesus prayed and by journaling, the learners can reflect on the questions: "What," "So What" and "Now What" in prayers. They must be able to actualize their learning. The "What" part is basically drawing out from the Biblical passages the events that happened with people in certain circumstances. Some Christians consider that they are already familiar with many of the Biblical narratives and stories. The key is "So What?" Knowing all the words in the Lord's Prayer is good, but the "So What" should be followed by further thoughts and action. Most significantly is the "Now What." This points to a personal application. Jesus taught His disciples to pray: "Your will be done." It is essential to have the readiness to pray according to God's will and follow accordingly.

#### Approaches and Models

To begin designing a Prayer Journey and to decide what needed to be included in the curriculum, it might be necessary to determine first if the focus was on teaching on the subject of prayer, or to teach people to pray. Sara Little considered this as false dilemmas. She suggested, "Teachers teach in order to help persons understand, so that they could determine the meaning of a subject for themselves" (Little 1983, 31). An important step was to understand the reason for this teaching. This Prayer Journey was initiated based on some people in the English congregation looking for praying models to follow and it was decided to

follow Jesus' teaching and modeling on prayer. The intention was not to introduce an advanced study on the theology on prayer. However, the participants should learn enough and decide the specific meaning to them.

Little introduced five approaches in teaching so that one can choose among them based on different factors such as the purpose, the subject, the setting, and the people. The five models are: "information-processing, group interaction, indirect communication, personal development and action/reflection" (Little 1983, 40-41). These models will be articulated in Chapter 4 to show how they were being implemented in the Prayer Journey.

#### Self-Directed Learning as a Process

As people today have many activities and commitments, adults desiring to learn together with others, must be self-motivated. Therefore, a key objective is to ensure that elements of self-directed learning are incorporated into the Prayer Journey. Self-directed learning is the practice of adults working towards their learning goals, with support from the facilitator. It can be summarized as a four-step process. 1) Assess readiness to learn. 2) Set learning goals. 3) Engage in the learning process and 4) Evaluate learning (University of Waterloo 2018).

These steps are also presented in the following model (Hiemstra 1985). Using this model for participants in the Prayer Journey in phase one, they could assess their current prayer life (filling out a pre-journey survey). Phase two was where they identified the expectation of the Prayer Journey and it was discussed in the first class. Phase three was the participation in class and the journaling at

home as they followed their desire to improve their prayer life. Finally, each one would have acquired some learning, as indicated in the post-journey survey. A facilitator can identify and assist with resources during any of the phases. During the Prayer Journey, teachings, forms of prayers, and discussions were used as resources.

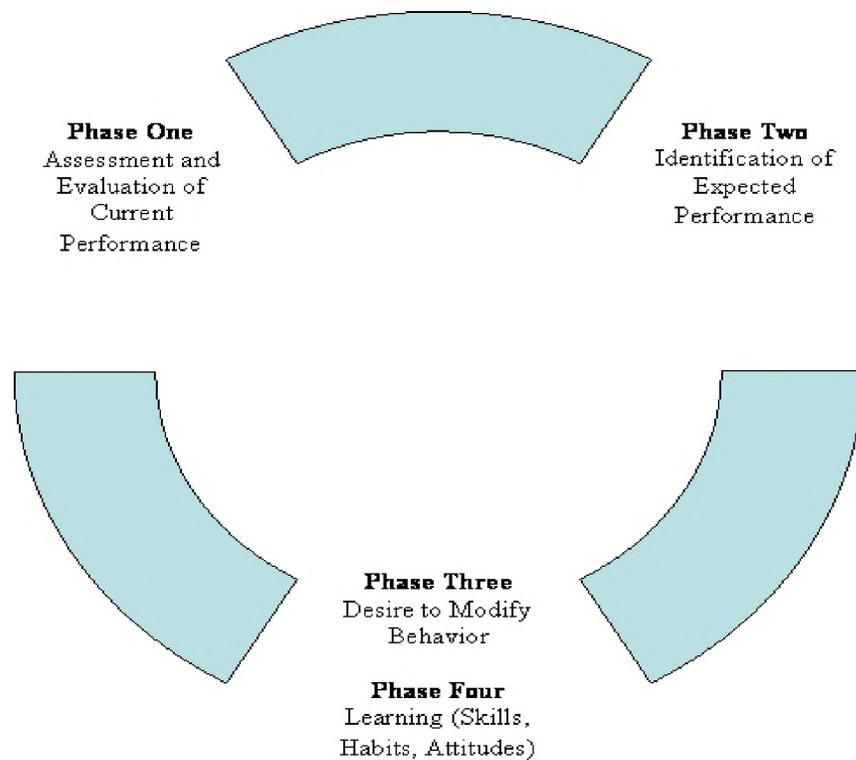


Figure 2.1. A Self-Directed Learning Change Model

Another author points out three particular types of models, “linear, interactive, and instructional. These models represent a mixture of conceptual, empirical, and experientially derived views of the process of self-directed

learning” (Merriam 2007, 110). Linear Models move learners through a layout of steps to reach their learning goals: choosing what, where, and when to learn.

Interactive Models emphasize two or more factors, such as:

personality characteristics of learners, cognitive processes, and the context of learning. A successful self-directed learning project is one in which a person can engage in a number of relevant clusters of learning activities and then assemble these clusters into a coherent whole. ...

In the instructional processes dimension, learners assume primary responsibility for planning, implementing, and evaluating their learning experiences... An educational agent or resource often plays a facilitating role in this process. ... Instructors must possess skills in helping learners do needs assessments, locate learning resources, and choose instructional methods and evaluation strategies. (Merriam 2007, 111-129)

Referencing the above as a guideline, the Prayer Journey attempted to include all three models: linear, interactive, and instructional, to maximize the learning outcomes. It also targeted to enable the learners in the group to move towards being a better self and developing their potential in the arena of prayer. Each class covered a main theme. This would be the instructional part where the content was being selected, planned and presented by the instructor. Each class also included a time for discussion, where the participants could interact and influence one another.

Discussion enables participants to connect with the topic, at both cognitive and affective levels. It is important to create an environment where group members listen to one another, rather than valuing only the facilitators' inputs. However, it remains the facilitators' responsibility to ensure that discussions retain relevance and an appropriate level of intelligence. Nevertheless, the ultimate aim of adult learning is to enable participants to engage in dialogue, at every level. (Connolly 2008, 46)

The third portion of the class was the practice of different forms of prayer, as well as reflection and journaling. This was a linear approach that allowed the participants to take their own time, follow their own pace to reach their learning objectives.

### **Theses on Developing Prayer Exercises**

In preparing for this chapter, several Doctor of Ministry theses on Prayer had been referenced and two have been included for discussion. Prayer is such a big topic that each thesis focused on a different theme. It also underlined that this Prayer Journey could only attend to a specific theme and not cover all areas and topics on prayer.

#### **A Biblical Theology of Prayer –Language of Sonship in the Light of the Gospel**

The purpose of Joseph Mullen’s project was similar to that of this thesis. He stated, “The purpose is to encourage and strengthen God’s family in prayer that flows from the heart of a child to his father” (Mullen 2006, 12). He quoted the patriarchal promise in Genesis, and then moved to mosaic legislation, Poetry and Prophecy and the Psalms. Because his focus was to look at the language of Sonship, he included and interpreted those passages mainly based on the Abba Father and Son relationship. As he moved to the New Testament, the language of Sonship was prominent throughout. So, when Jesus taught His disciples to pray, He taught them to use “Our Father,” the same way He would address God the Father.

Joseph wrote how the Church through the ages addressed biblical approaches to prayer. He used examples from “the patristic fathers, the medieval church, the reformation, the modern charismatic movement, Roman Catholic mysticism and modern evangelicalism” (Mullen 2006, 72). Though this project did not cover the above topics, it was a very helpful reference as the Church today is still a product of the historical context. It helped to appreciate how prayers have evolved in different stages of history. As the Prayer Journey had a span of only four weeks, and three specific occasions of Jesus praying were to be studied in detail, this project would first focus on the theological and biblical framework. The historical aspects were not included in the Prayer Journey but could be referenced if the participants raised related questions.

#### Developing the Personal Prayer Lives of Sunday Evening Prayer Meeting Attendees

Pinkston wrote that for “all of the patristic writers, the characteristic most consistently expressed by their piety is the sense of utter dependence upon God” (Pinkston 2006, 32). He quoted from the early church leaders on their responses on the importance of prayer. Next were the monastic period, the great awakening, and the puritan leaders and eventually prayer in the Twentieth Century.

Though this thesis was also about developing a course to develop personal prayer lives, the content was quite different. The participants were to learn “effective ways to lead the church in invocation, offertory, and benediction prayers.” The first three sessions were on overview and journaling. Session four

was a concise history of prayer in the Christian tradition, including the history of First Baptist Church. The next session was on using different tools for prayer. The project had a strong emphasis on the practices and traditions of the writer's church. In any event, his conclusion was that the members of his church "will have to decide that they desire a close personal relationship with their God. The leadership of the church must develop a concerted, year-round effort to improve the personal prayer lives of its members" (Pinkston 2006, 67).

It appears that the objectives of that project had not been fully realized. The lesson learned from Pinkston's thesis was that developing a prayer life took more than a few weeks. It would be a joint commitment between the church, to provide the platform of training, and the members to respond. This learning could very well apply to the Prayer Journey as it also only covered four weeks of learning. It would be helpful to also involve others within the church to commit to the same objectives to make the journey more impactful.

### **Different Forms of Prayer**

Prayer is more than a spiritual exercise that just speaks words unto God. It can involve the whole body and be done in unique situations, at distinctive times and for specific individuals. Prayer can involve the physical, mental, emotional and relational aspects of the one praying. Through prayer, people develop a loving relationship with God. Just as love can be expressed in lots of ways, prayers can also be articulated in different forms, helpful for some, less so for others. In her *Guidebook to Prayer*, Morse listed twenty-four ways to walk with God (Morse

2013, 25-240): community prayer, contemplative-rest prayer, simplicity prayer, conversational prayer, breath prayer, discernment prayer, just to name a few. This Prayer Journey did not include all the different forms. Some forms of prayer such as Prayer of Examen, Lectio Divina and Centering Prayer were included. The participants were encouraged to try out and experiment with these. Depending on the personality, temperament, existing circumstances, etc., different individuals might strike a chord with some specific forms and develop a close encounter experience with the Lord. This journey only gave the participants a few forms to practice. They were to explore other forms that might help them to deepen their prayer experience.

Jesus said, “I am in the Father and the Father is in Me” (John 14:10). It was one of the goals of this Prayer Journey that participants would grow into a deeper relationship with the Lord. There are different spiritual disciplines of silence, solitude, fasting and more. Others could advocate praying the scriptures, studying the scriptures, meditative prayer and social engagement (Timms 2008, 16-19). In this study, we noted how Jesus provided teaching on spiritual formation. He set examples for all the spiritual disciplines of silent, solitude, fasting and more. He taught His disciples the Lord’s Prayer. The content and form of the Lord’s Prayer was an important element in this Prayer Journey.

### **Praying the Lord’s Prayer**

There must have been something special about how Jesus usually prayed that led His disciples to ask Him to teach them how to pray. Jesus taught them the

model prayer, commonly known as the Lord's Prayer (Luke 11:1-4). For a journey that emphasized "Praying Like Jesus," this model prayer was a key prayer to study. This was "a prayer that does not seek to get God's attention, but to give our attention to Him" (Taylor 1998, 50). Jesus Himself pointed the way to be close to the Father. The journey also referenced other books based on the Lord's Prayer for further discussion and reflection. Packer summarized the Lord's Prayer as follows:

Two qualities of God: a loving Father and a sovereign one in heaven... Three God-centered petitions: your name be hallowed; your Kingdom come; your will be done, on earth as it is in heaven... Three man-centered requests: Provision: Give us today our daily bread; Pardon: forgive us our debts; Protection: lead us not into temptation, but deliver us from the evil one ... Three praise-ending: yours is the Kingdom; the power; the glory forever. (Packer 2007, 21-24)

The participants attending the classes could likely all recite the Lord's Prayer. Many people at church have heard about the Lord's Prayer. They might have learned it from school or elsewhere at an early stage, but perhaps only a few were truly praying it as Jesus meant it to be. Simcox said,

We often hear it said that the Lord's Prayer is one prayer which everyone can offer. ... The only person who can *pray* it, as distinguished from merely *saying* it, are extraordinarily devout Christians who deeply fear and love God. It is the most spiritually demanding of all prayers. (Simcox 1955, 14 quoted in Magdalen 1987, 173)

Simcox was suggesting that although the Lord's Prayer was comprehensive, it was initially given to the disciples who desired to learn and follow. Jesus gave this prayer as a specific instruction to His disciples, so that they could pray together in unity as they cried out, "Abba, our Father." It was not

meant to be simply saying it, without true sentiment. Wright stated that this Prayer “is to help us make a change: a change of priority, not a change of content” (Wright 1996, x). A change in priority takes time, conviction and commitment. The learners must see the value of following Jesus’ model and act accordingly.

The journey with God was not to see how well we could perform in front of Him. “The journey begins with God in Christ calling us friends, inviting us to go because God wants us to be part of the journey. Friendship with God is the name of the journey rather than its destination” (Willimon and Hauerwas 1996, 27-28). So the design of this Prayer Journey would give people opportunities to walk alongside God and develop a closer relationship. Rick Warren echoed that in his sermon on “A Beginner’s Guide to Prayer” saying “Prayer is a conversation, not a ceremony. Prayer is a relationship, not a ritual... Christ-likeness is your eventual destination, but your journey will last a lifetime” (Warren 2017a). The Prayer Journey not only included the Lord’s Prayer that Jesus taught. Specific prayers prayed by Jesus were also selected. The Prayer Journey took into consideration how adults learn, the key theological questions on prayer that were commonly asked by church members, the different forms and practice of prayer, and finally used The Lord’s Prayer as the foundation to design the journey.

### **Other Literature Referenced**

The Prayer Journey was designed to spread over four weeks, consistent with the general schedule of the Sunday school classes within the English congregation. Each week would include a specific theological or biblical

framework on prayer. Other forms of prayer would be introduced for the participants to practice.

Week One was on the theological foundation of prayer. A starter plan for daily prayer was included based on Tim Keller's book: *Experiencing Awe and Intimacy with God*. A "Tabernacle Prayer," from *Pray First – A Personal Prayer Guide* (free resource provided by Church of the Highlands), was distributed. A copy of the seven steps in a Tabernacle Prayer is included in Appendix 6.

Week two referred to Charles Stanley's book: *Handle with Prayer* and Warren Wiersbe's book: *Prayer - Basic Training*. These books included chapters on "Answered Prayer," "Why Our Prayers are Unanswered," "How to Pray in the Will of God." All were common questions to be explored. Week two also taught "the three movements of prayer: Moving Upward, Inward and Outward" using *Prayer: Finding the Heart's True Home* by Foster, to teach a different pattern of prayer. Daily reflection and journaling guidelines would be following John Smed's book, *Journey In Prayer: Learning to Pray With Jesus*, a key element of this Prayer Journey.

Week three was on exegesis of the Lord's Prayer. Packer listed seven activities of prayer, all included in the Lord's Prayer:

- Approaching God in adoration and trust;
- Acknowledging His work and His worth;
- Admitting sin and seek pardon;
- Asking that needs be met, for ourselves and others;
- Arguing with God for blessing;
- Accepting from God one's own situation;
- Adhering to God in faithfulness. (Packer 2007, 17)

Since Week three was where the Lord's Prayer was studied in detail, key learning from several books would be presented, especially from Packer and Timms.

Week four was on the "High Priestly Prayer." Two key references were used: Ray Stedman, *The Longest Prayer* and Wiersbe's *Prayer: Basic Training: An Expository study of John 17*. An outline of the four-week journey is included in Appendices 6, 8, 9 and 11.

### **Summary**

During the planning phase of designing the Prayer Journey, several references and books on adult learning were cited, authored by Connolly, Little, Merriam, Menges, and others. They were used to design and ensure an effective learning experience. The journey included the three types of models—linear, interactive, and instructional, as detailed earlier. The specific steps in the self-directed learning process were used in the journey. Discussion on the intentionality of teaching was also included.

References on two theses written on the topic of prayer were included. They provided the backbone for some of the history of prayer, though it was not specifically detailed in the Prayer Journey. Some specific forms or practices of prayer were selected. They were intended to expand the prayer experiences as well. There are many books written on the Lord's Prayer and books written within the past four decades were referenced. The expectation was that by completing the Prayer Journey, the participants would gain new perspectives on prayer. They would pray like Jesus to seek and follow the Father's will.

## **CHAPTER 4:**

### **METHODOLOGY AND METHODS**

Based on the context assessment and the purposes of this project documented in Chapter One, the methodology of Evaluative Research was used in this project. The four aspects of such research were followed for the project design and deployment. They are: planning, acting, observing and reflecting.

#### **Evaluative Research**

This project was designed to help people grow to be more like Jesus and to learn to follow the Father's will. The expectation was that through practicing the disciplines of prayer, participants would develop a refreshed, closer relationship with God, aligning their hearts and praying to seek God's will. This research work was shaped by the principles of action research. Melrose presented the essentials of action research in simple language: "a cycle of planning, acting, observing and reflecting, with the cycle repeating" (Melrose 2001, 162).

Coughlan's definition is quite similar, with four phases of planning, acting, evaluating, and reflecting:

Enacting the action research cycle involves not only the pre-step of articulating the context and purpose of the project, and the main steps of constructing, planning action, taking action and evaluating, but also

reflecting on content, process and premise issues in how the action research cycles are undertaken. (Coughlan 2014,16-17)

In a way, this is a systematic approach to research and investigation, to find effective solutions to everyday issues. It works on an assumption, in this case, people's personal prayer life could be deepened with a commitment to study and follow Jesus' examples and pray like Him.

All stakeholders – those whose lives are affected by the problem under study – should be engaged in the processes of investigation... Stakeholders participate in a process of rigorous inquiry, acquiring information (collecting data) and reflecting on that information (analyzing) to transform their understanding about the nature of the problem under investigation (theorizing). The new set of understanding is then applied to plans for resolution of the problem (action), which in turns, provides the context for testing hypotheses derived from group theorizing (evaluation). (Stringer 2014, 15)

To begin the journey, it was necessary to first determine what the problem was and how by collecting the data, further analysis could lead to implementable actions. What was also important was that people should not be looking simply for the theology on prayer. In participating in this evaluative research, they developed a sense of community by taking the journey together.

#### Planning: Defining the Purpose

There are some useful questions for researchers to determine the purpose for the research:

Can I improve my practice so that it is more effective?  
Can I improve my understanding of this practice to make it more just?  
Can I use my knowledge and influence to improve the situation?  
The participants continue to review, evaluate and improve practice.  
(Bell 2014, 10)

Bell wrote that to do a research,

You will need to select a topic, identify the objectives of your study, plan and design a suitable methodology, devise research instruments, negotiate access to institutions, materials and people, collect, analyze and present information, and, finally, produce a well-written report. (Bell 2010, 16)

These were the specific steps taken by this evaluative research to see what and how the participants needed to learn to follow Jesus' example to pray, especially in understanding and accepting the Father's will.

### **Field and Scope**

After discussions with the English Pastor-in-Charge and the Christian Education pastor, it was agreed that the project would take place during the adult Sunday school time for four weeks. It would be announced during Sunday service time, just like how other classes were usually promoted. The content and registration details of the class were published and people were requested to register online. Classes began on April 2, 2017 and continued until April 23, for four consecutive Sundays. The participants were also required to attend a Prayer gathering on April 26, hosted by IJM, International Justice Mission, at RHCCC, when the Lord's Prayer was preached from another perspective.

### **Participants**

Fifteen RHCCC members signed up for the Prayer Journey online. A welcome note was sent out on March 28, 2017, explaining the nature of the project and the requirement to sign a consent form. For the participants in this journey, they were assured that their ideas and comments were important. The expectation was that they would provide reliable data.

Fifteen people showed up at the first class. Upon learning some of the commitment, though the information was posted at the class registration, three young adults dropped out quickly and a young sister dropped out after the second class. Another had requested up front, to only audit the class and not commit to the reading and journaling. At the end, the participants in this journey included two males and nine females (one signed up for audit only), with six young adults in their mid-twenties and five adults in their fifties. It was beneficial for this project that it did include different age groups, ensuring some diversity in the data collected. They were not asked to input their ages, but were asked the number of years they have accepted and followed Christ. (See Table 4.1) For the ten responses, five participants were followers of Christ for 15 years or less. The other five had followed Christ from 19 years to 42 years.

Table 4.1. Participants' Walks with Christ

# of years of following Christ personally	7	11	14	15	19	20	25	31	42
# of participant(s)	1	1	2	1	1	1	1	1	1
# of years of following Christ (Class average)	19.8								

Overall, none of the participants were new Christians. They have followed Christ from 7 to 42 years. It was possible that the journey requirement might be too demanding for new Christians or the non-committed, so that group was not represented.

## **Ministry Context**

There can be two kinds of perspective when trying to do a context assessment: an insider or an outsider perspective. The remarks will look different from the perspective of those involved in the context verses those observing from the outside. Branson quotes what Ronald Heifetz calls the “balcony perspective.” “Achieving a balcony perspective means taking yourself out of the dance... The only way you can gain both a clearer view of reality and some perspective on the bigger picture is by distancing yourself from the fray ...” (Branson 2011, 215). That is, it requires one to step back and try to see it from another angle. This can help to expand the horizon of what needs to be done or to understand what the actual problem is. For this Prayer Journey, the participation was not by personal invitation, lest there would be some skewed results based on who got invited. Rather, it was promoted to the whole English congregation and members could sign up on their own. Only two of the participants attend the church prayer meeting regularly, supporting the thought that prayer meeting attendance cannot be the only indicator of the congregation’s passion in prayer. Also, this group could provide their balcony perspectives to assess the overall prayer culture within the English group in RHCCC.

There are two English Worship services held at the church every Sunday: one at 9:00 a.m. and another at 11:00 a.m. In general, the attendance at the earlier service is mostly young adults. The middle-agers or family with children usually attend the 11 a.m. service. Since the class was scheduled during the 11 a.m. slot, it

was anticipated that perhaps the participants would be mostly young adults who stayed behind after the earlier service. A majority of these young adults are second generation Christians and have been coming to the church with their parents from a young age. So, prayer was not new to them, but Praying like Jesus was a new approach and a new journey.

After four young adults dropped out of the journey, the class was almost equally split between young adults in their twenties and adults in their fifties. Many of them have practiced personal prayer for a while. Two adults were previously involved in prayer ministry. By participating and learning in a group setting, it helped to develop new understanding and practices. Endeavouring to listen to others could also help to better interpret and analyze some of the learning.

### **Appreciative Inquiry**

In this Prayer Journey, a small portion of the Appreciative Inquiry (AI) method was used. “Appreciative inquiry is the cooperative search for the best in people. AI involves the art and practice of asking questions that strengthen a system’s capacity to heighten positive potential” (Holman 2007, 245-263).

Hammond also wrote several books on AI:

Appreciative Inquiry suggests that we look for what works in an organization. The tangible result of the inquiry process is a series of statements that describe where the organization wants to be, based on the high moments of where they have been. Because the statements are grounded in real experience and history, people know how to repeat their success. (Hammond 1998, 6-7)

Instead of checking what worked well in an organization, like RHCCC, during the Prayer Journey, the focus was on the participants. They were asked to share their stories about what worked for them. There were opportunities for reviewing the many positive personal experiences and there would be discussions to explore what would work for the common good of the group as well. Through the positive sharing, new ideas could be generated and the participants could further practice and gain from the collection of the combined innovation.

### Acting: Designing and Delivering the Survey and Prayer Journey

The aim for doing a research was not only “to know facts and to understand relations for the sake of knowledge. We want to know and understand in order to be able to act and act “better” than we did before” (Langeveld 1965, 27). This was indeed the aim for this research. To encourage the participants, Booth wrote that a researcher could explain to them the three roles: “I have information for you; I can help you fix a problem; I can help you understand something better” (Booth 2008, 20-21). This Prayer Journey was not intended to fix a problem, but to help the participants understand the topic of prayer better. The goal was for them to practice what they learned and ultimately helped them to develop a closer relationship with the Lord.

### **Designing the Surveys**

Surveys are often used to ask “What?” “Where?” “When?” and “How?” but it is not so easy to find out “Why?” For this Prayer Journey, surveys were used to compare if there was any impact to our prayer understanding and habits before and after the journey. The surveys are in Appendices 4 and 5.

The two surveys belonged to the data-gathering phase where information of the experiences and perspectives of the participants were gathered, “in order to work toward a viable solution in which people will invest their time and energies.” These surveys were designed following guidelines to establish the purpose and focus of the survey, formulate the questions for the questionnaire and construct the response formats. Four different response formats were used (Stringer 2014, 101- 119).

- 1) Open response: Describe some of your positive prayer experiences in this Prayer Journey.
- 2) Fixed Choice response: Choose the one that best describe your prayer habit. a) At all times b) Several times a day c) once a day d) ...
- 3) Dual response: I have a prayer journal. Yes /No.
- 4) Rating response. The Likert scale was used where respondents rate their response to a statement by checking that which is most appropriate: 1. Strongly agree \_ 2. Agree \_ 3. Disagree \_ 4. Strongly Disagree: \_.

The participants in the Prayer Journey were provided the introductory information regarding the purpose and nature of the survey and requested to complete them accordingly. See Appendix 3.

### **Delivering the Journey Content**

The journey included materials for four classes on consecutive Sundays that covered the theology of prayer and the selected prayers of Jesus. Materials for

journaling were also provided. Participants were asked to reflect and record their thinking and prayers in the journal. Quinn saw the benefits of reflection: “Reflective action requires careful examination of who we are and how that matches with what we are doing ... it can have a great impact on how we see ourselves and how we see our situations” (Quinn 2004, 103). The key was not just logging what happened during the day. The reflective portion enabled people to take more accountability for the situations and make a greater commitment to take actions. All that led to a deep personal learning that would last. Other prayer samples were included for participants to practice. All these materials are included in Appendices 6 to 11. The week one to four materials would be discussed here.

Week One (Apr 2, 2017):  
Theological Foundation on Prayer

This first session was to present the main purpose of the journey. The first segment was to explain the timeline and commitment for the journey. Each participant was asked to share the reasons why they signed up and what would be their expectation during and after the journey. It was important to learn if they were seeking new knowledge, or new perspectives; whether they learned through any of the five models by Little that were discussed in chapter 3. For example, they could be looking for new knowledge on prayer through Information Processing. They needed facts or knowledge to make sense of previous doubts.

Others might focus on personal development, especially those who had been Christians for many years and were looking for a breakthrough prayer.

The key dimension of the process of the learning group is the well-being of the members. This is contingent on a number of factors, but especially the underpinning ethos of the group, and the way in which group members relate to one another. Thus, the overall process of the learning group is concerned with the welfare of the group members, fostering a learning environment in order to distribute the responsibility for the well-being to each member. Ultimately, the process is a shared undertaking for the group. (Connolly 2008, 74)

These fifteen minutes of sharing were very important for the group to understand each other's expectation and to commit helping others to achieve their goals. They would try to accomplish them together within the confinement of four weeks.

After the group sharing part, there was instruction on Theological Foundation of Prayer. A few raised the question on why we should pray. It was an anticipated topic, so materials were already included for discussion on week one. It started with an introduction to explore why people pray, then pursued a topic on "Prayer and the Sovereignty of God," learning how one could pray and do things according to God's way. Yancey has summarized some of the concerns that people asked: "Why, if God has plans and knows what we want and need and what's best for us, should I spend hours asking Him to change His mind? And how do I pray with faith when it seems that the kind of prayer I am lifting up rarely gets answered?" (Yancey 2006, 75) Yancey pointed out that when circumstances did not change in response to prayer, people were left with the impression that their prayers were not answered. This would become an obstacle

to the commitment to pray. Such questions were discussed in this first class. So both instructional and interactive models were used.

The second topic was on “Prayer and the Triune God.” The content included praying to the Father through the mediation of the Son and the enabling of the Holy Spirit. This was an intentional teaching because the concept of Triune God was complex for most Christians to grip. It was an instructional teaching without time assigned for interactive discussion.

A “Starter Plan for Daily Prayer” was introduced after the teaching. It included specific steps for approaching God, how to go into a prayer of adoration, petition, and supplication, followed by a free prayer to pray about whatever needs were on the participants’ hearts. The last step was “contemplation” where the participants would take a moment to thank and admire God for what He had showed them that day. This was a useful reference for a pattern that showed how one could pray within a fifteen-minute time frame. It was also using the indirect communication model where the focus was on “self-examination and encounter with the truth” (Little 1983, 41). Participants did take the time to go through the prescribed steps.

Lastly, a “Tabernacle Prayer” was presented. “The Tabernacle was the dwelling place of God where He met His people. As they entered the Tabernacle, they passed through seven stations as a protocol to God’s presence. Today, these same steps can help people to connect with God and lead them through important elements of prayer” (Appendix 6). The class went through these steps together

and experienced the entering into God's presence.

Week one started with a group sharing (20 minutes) to identify learning objectives and encouraged group commitment. The participants had learned, with some discussions, the theological framework of prayer (35 minutes). They practiced a starter prayer (15 minutes), which they could repeat later by following the pattern. They also followed a tabernacle prayer (15 minutes) for an experiential learning. At the end, instructions were given about journaling at home. A journal reference book was distributed to the class with the theme of "Praying Like Jesus." It covered the examples that Jesus set to pray in His time, place and plan. It also included the different occasions and examples when Jesus prayed (Appendix 7). This was to ensure that the class was learning and reflecting how they could indeed follow Jesus. The participants were encouraged to start this journaling habit, not only focus on the nature of the costs, but also the consequences and the benefits.

This first gathering covered all three models suggested by Merriam: "a mixture of conceptual, empirical, and experientially derived views of the process of self-directed learning" (Merriam 2007, 110). The participants would have opportunities to share their learning in the following week.

Week Two (Apr 9, 2017):  
Becoming Like Christ and Following the Father's will

Week two started with sharing from the participants (5-10 minutes) regarding what they learned in class the previous week. They were also

encouraged to share any notes and comments from their journals. The class was again designed with three parts. It continued from week one with the question: “Does God always hear and answer our prayers” and presented the affirmative that: God does answer all prayers and His answers can be “No, Slow, Grow and Go.” This might be a familiar concept and the participants could have learned before but might not be convinced of these four responses. An intentionally planned time (20 minutes) was carved out for the discussions and sharing of their previous prayer experiences. They could have experienced one of the four responses, but even with a “No” answer, they kept their faith and their trust in God. This sharing time was powerful and supported the group interaction model, which had a “contribution to belief formation - because the community of faith is the context for belief, ...there is a mutuality of support as persons relate belief to faith in a frame of reference that links past and present in the search for meaning” (Little 1983, 40). Participants helped each other to apprehend and accept the answers received, though not according to what they had asked.

Following the group sharing, it was back to instructional time on the topic “When will He withhold a ‘yes’ answer?” and “Praying in the Will of God,” referencing several scriptural passages (20 minutes). The purpose for this week’s Prayer Journey was to learn to pray, “God’s will be done.” The key study (20 minutes) was on Jesus’ prayer at Gethsemane (Luke 22:41-44; Matt. 26:36-46). Even though He prayed earnestly in anguish, Jesus did not insist that the cup be taken away. He went on praying for the obedience and strength in drinking it. The

class concluded with more passages (from Heb. 5:7-10; Phil. 2:8-9) to show how God's people should "Fix our eyes on Jesus, the pioneer and perfecter of faith" (Heb. 12:2). Jesus set out the examples for us to follow.

The third part, as in Week One, was to give some general guidelines and patterns for prayer (15 minutes). Examples were given out to practice a "Contemplative Prayer" (Crawford 2008, 224-225). When people followed the guidebook to practice contemplative prayers, it helped to direct their attention away from the hectic schedule and busy life. It was worthwhile to practice, with the intention to develop an intimacy with God. Having a close relationship with God led to a better understanding of His thoughts and enabled people to pray according to the Lord's will. This was the "Action / Reflection" model from Little. "The word of belief is informed and confirmed by the deed of obedience" (Little 1983, 41). This applies to any teaching or preaching objective, as James wrote. "Do not merely listen to the word, and so deceive yourselves. Do what it says" (James 1:22).

A "Prayer of Examen" was also included in this class.

The first is an examen of consciousness through which we discover how God has been present to us throughout the day and how we have responded to His loving presence. The second aspect is an examen of conscience in which we uncover those areas that need cleansing, purifying, and healing. (Foster 1992, 27-28)

It was a new experience for the participants but it was also a helpful step along the journey. The participants became more aware of God's presence using different forms of prayer.

At the end of this class, the participants had learned through four learning models: 1) “group interaction” to share previous prayer experiences, 2) “information processing” about the framework of praying in God’s will, 3) “indirect communication” following Jesus’ example in the Garden of Gethsemane, and “action/reflection” when they learned other new forms of prayer as they continued with the Prayer Journey.

For daily reflection and journaling, the participants were to follow John Smed’s book that covered the Lord’s Prayer in seven days and provided spaces at the end of each day for prayerful pondering and personal prayers. This would be an effective tool in leading the class into the journey to pray like Jesus.

Week three (Apr 16, 2017):  
Praying the Lord’s Prayer

The class again started with sharing from the group (10 minutes), specifically if they had any personal examples of praying in the Lord’s will in the previous week. The participants might be used to such arrangement, so some were actually quite prepared to testify and present praises to the Lord. They could see the threefold motive for learning: “to comprehend, to revere, and to use” be realized.

In this week, the instructor conducted an exegesis of the Lord’s Prayer - a prayer that Jesus taught His disciples (Luke 11:1). Most Christians have been memorizing and reciting it regularly. The participants gathered to go deeper into the true meaning (60 minutes). The class discussed the significance of knowing God as the Father when they prayed and the meaning to hallow God’s name. The

focus was to help the participants understand the meaning of praying God's Kingdom come and His will be done.

So God's Kingdom is not a place, but rather a relationship. It exists wherever people enthrone Jesus as Lord of their lives. To pray "your Kingdom come" is demanding, for one must be ready to add, "and start with me; make me your fully obedient subject." (Packer 2007, 53)

Participants were given time to reflect this demanding phase and its implications. Concurrent with learning about "Your Kingdom come, Your will be done," they went through the indirect communication model. "As persons move indirectly toward and into a kind of embodied truth, they are confronted by it, and in the experience of the "truth for me," they may appreciate it" (Little 1983, 41). The commitment to pray such prayer required true reflection as well as some self-directed initiatives. "Where self-directed learning takes place, we believe the following: 1) Self-awareness of needs, free from self-deception, is required. 2) The learning process is internalized and 3) Needs must be internalized by the learner" (Hiemstra, 1985). Discussion and sharing time included in class were to give the participants time to act and reflect.

Before the group was dismissed, they were asked to pray in groups of two (10 minutes). They were to share their personal needs and pray for one another, truly believing the power of intercession and that God would answer all the time.

As it was a week after the Easter Sunday, the daily reflection for this week was to go back and examine the seven sayings—the seven last words of Christ from the cross and study the four prayers on the cross. The purpose was to follow the theme of this class: to pray like Jesus. Even when He was on the cross, He

prayed for forgiveness of those who put Him there. He also demonstrated such a moment of trust and willingly gave up His soul into the Father's hands. The design and planning were that participants would learn to follow Jesus' example of committing to the Father and follow His will. (See Appendix 10)

Week Four (Apr 23, 2017):  
Praying the Real Lord's Prayer

As in previous weeks, the class was given time to share and pray (10 minutes). The sharing helped the participants to again internalize the previous learning materials. The learning model would be "personal development – development of the powers of the self through awareness and expression. ... To think more clearly and honestly, to 'own' belief with increasing freedom, depth, and commitment" (Little 1983, 41). The intent was for the participants to own the learning and be committed to practice what they had learned.

Next, time was spent to finish up the study on the Lord's Prayer (25 minutes). Discussions were held for praying for our needs as well as practicing circles of forgiveness. The first part of the study followed Merriam's linear model that moved learners through different steps to reach their learning goals. The second part followed the interactive model that emphasized two or more factors. The learning on forgiveness could be varied because of the different personality characteristics of the participants as well as their own unique context. As this was the last class together, most had developed the trust with each other and would be open to discuss.

Third was the instructional part of each class, and the “High Priestly Prayer” from the 17<sup>th</sup> chapter of the Gospel of John was taught (45 minutes). From John chapter 13 onward, it recorded Jesus’ instructions to His disciples. After that, Jesus began this priestly prayer. He gave them His words, and then He prayed for them. Once again, He set up an example that His followers must learn to study His words and obey what God says when they pray (See Appendix 11). There were three themes in this prayer: Jesus prayed for Himself that He might be glorified in order to glorify the Father (vv. 1-5). He prayed for His disciples to be protected and sanctified (vv. 6-19) because they were given to Him and were precious to Him. He prayed for all believers that they could become one and brought to complete unity (vv. 19-26). After studying this prayer, the participants were asked to pray in pairs, and to follow the three themes that Jesus has laid out for this High Priestly prayer (10 minutes).

The five teaching / learning models of information processing, group interaction, indirect communication, personal development and action/reflection were intertwined throughout the four weeks. As this was the last class, they were also encouraged to continue with their daily reflection and journaling, even though they would no longer be provided with the materials. They were also reminded to attend the church prayer meeting on the coming Wednesday, as there would be a study on the Lord’s Prayer, from a different perspective. The class would learn to continue with the Prayer Journey.

Week Four (Wed. Apr 26, 2017):  
International Justice Mission (IJM) Prayer Night

The Prayer Journey initially included a one-day prayer retreat after the four weeks of classes. The intent was to practice carving out a committed time and retreating to a quiet place to pray, following Jesus' example. A memo was sent to Dr. Chapman that the retreat was replaced by an IJM Prayer meeting co-hosted by RHCCC. It was determined that such a change was small enough that it was not necessary to request a separate Ethics Review.

That prayer meeting was held three days after the last class and had a focus on the Lord's Prayer, so it was deemed relevant to attend, as an extension to the journey. It also gave the participants an opportunity to pray with others and for others. The meeting would focus on the needs of the world, especially the vulnerable and the neglected. This would help to broaden the prayer horizon to seek and follow God's will on earth. The program for the night was included in Appendix 12.

#### Observing / Evaluating

The evaluation tool was basically using the two surveys: pre-journey and post-journey. Observation was used when the participants attended the IJM prayer meeting. Other follow-up questions were used at a non-formal, conversational level through email correspondence.

### **Pre-Journey Survey**

At the beginning of the Prayer Journey, an email was sent out on April 5, 2017 to those who participated in the first class. Instructions were given for them to go to the Pre-Prayer Survey link: <http://tinyurl.com/Pre-PrayerSurvey>.

The participants had picked a number in the first class that they would use again for the post journey survey. This enabled the instructor to do a comparison of the data between the pre- and post-journey for the same individual; while at the same time it allowed them to maintain their anonymity. This would ensure a safe, supportive research environment to produce the result (See Appendix 4).

### **Post-Journey Survey**

On May 11, 2017, after the Prayer Journey was completed, an email was forwarded to the class. Part of the email read:

As explained in our first gathering, the class materials are a part of my Evaluative Research project. The objective is to learn from this first round and continue to revise / update to make the journey more impactful for other travellers. As such, if you have filled out a pre-journey survey before, please spend some time this week and fill out this post-journey survey, with your most honest answers. Remember to include the same number that you have picked in class. Post-Prayer Survey Link: <http://tinyurl.com/Post-PrayerSurvey>.

Ten (10) participants completed the post-journey survey. Most had included some free form comments as well.

### **Other Observations from Additional Comments**

During the four weeks of classes, there were opportunities for the participants to raise questions and get involved in discussion. Such data was

collected and included in Chapter Five for further analysis. The information from observations will be used to complement and clarify the learning experience for the journey.

#### Summary of Data-Set Collection

To summarize, Table 4.2 lists out the data sets, when they were collected and how they were collected. It was used to compare the pre- and post-journey data. Ideally, the analysis should show some learning to pray like Jesus.

Table 4.2. Summary of Data Collected

	Pre-Journey Survey	Post-Journey Survey	Classroom Observation/ Sharing	IJM Prayer Meeting	E-mail Comments	Covered in the Prayer Journey
Data Collected						
Frequency of Prayer	✓	✓	✓		✓	✓
Keep and update journal	✓	✓	✓		✓	✓
Motivations/Reasons for Prayer						
1. It's a routine / habit	✓	✓	✓		✓	✓
2. A strong desire to grow in the area of prayer	✓	✓	✓		✓	✓
3. To listen to God	✓	✓	✓	✓	✓	✓
4. To simply praise God	✓	✓	✓	✓	✓	✓
5. To confess my sin	✓	✓	✓	✓		✓
6. Before making important decision	✓	✓	✓			✓
7. To reduce stress	✓	✓	≈		≈	≈
8. To tell God my needs	✓	✓	✓	✓	✓	✓
9. To intercede for my family / friends	✓	✓	✓	✓	✓	✓
10. ... for the church	✓	✓	✓	✓		✓
11. ... for neighbours and communities	✓	✓	≈	✓		≈
12. ... for the world's needs	✓	✓	≈	✓		≈
13. To pray for His Kingdom come	✓	✓	✓	✓		✓
14. To follow Jesus' examples	✓	✓	✓	✓	✓	✓
15. To seek God's will	✓	✓	✓	✓	✓	✓
16. Pray even if my prayers have not been answered	✓	✓	✓			✓
17. For other reasons (free form)	✓	✓	✓			✓
Describe your prayer life						
1. I often pray spontaneously	✓	✓	✓		✓	✓
2. I have a designated time to pray	✓	✓	✓			✓
3. I have a designated place for quiet time	✓	✓				✓
4. My prayer is blend (spelling- should be bland)	✓	✓				
5. Prayer is my first response for all things	✓	✓				✓
6. I follow Jesus' example in prayers	✓	✓	✓	✓	✓	✓
7. I understand the power and significance of prayer	✓	✓	✓	✓	✓	✓
8. I apply different forms of prayer	✓	✓	✓		✓	✓
9. I know how to move up my level of prayer	✓	✓	✓		✓	✓

Keys : ✓ = data covered /received

≈ = little data covered /received

Table 4.3 lists out the general comment on the journey and the most valuable or least useful materials covered. It was intended to use the comments collected from the first part for revision and improvement for future journeys. The second part was focusing on the experiences. It gave the participants an opportunity to respond in a freeform comment after some reflections of the overall Prayer Journey. This was offered as a journey, not a Sunday school class. So this feedback was not simply an evaluation, but rather, a personal reflection.

Table 4.3. General Data Collected

The Curriculum and the Journey
Level of the curriculum (Too difficult / Just Right / Too easy)
Duration of the Journey (Too long / Just Right / Too short)
The daily reading materials (Too much / Just Right / Too little)
The daily journaling (Too much / Just Right / Too little)
The learning / Experiences
Most useful and valuable aspects of the journey
Least useful and valuable aspects of the journey
Positive Prayer Experiences in taking this Prayer Journey
Not so positive Prayer Experiences in taking this Prayer Journey

## **Ethical Guidelines**

Any research project will not be useful if it only cares about following the research procedures but not the outcome. Stringer describes the importance of assembling stakeholders from different spectrums, one of the “inclusion” factors, to collect accurate information. Stringer also includes points on “relationship building and communication skills ... to ensure a safe, supportive research environment to generate the desired result” (Stringer 2014, 25). These safe environment criteria include anonymity of the participants and must be adhered to carefully and strictly. On January 12, 2017, after the ethics review by the Research Ethics Board (REB), the project was approved to proceed.

## **Tri-Council Ethical Principles**

Each researcher should understand the importance of Research Ethics as stated in the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS2 2014)* document (Canadian Institutes 2014). This project follows three Core Principles: Respect for Person, Concern for Welfare and Justice. As such, informed consent was sought and obtained from the participants, ensuring understanding of the “purpose of the research, what it entails, and its foreseeable risks and potential benefits.” Article 3.12: “Evidence of consent shall be contained in a signed consent form ...” A consent form for this project has been created and attached (See Appendix 2). The signed forms were sent to and filed by the researcher.

The general principles for consent according to TCPS2 are that “a. Consent shall be given voluntarily. b. Consent can be withdrawn at any time and c. If a participant withdraws consent, the participant can also request the withdrawal of their data.” These principles were included in the designed consent form. The participants were all from the English congregation. My role as the English Caring pastor in charge of prayer ministry could be viewed as a position of authority. However, there should be no undue influence because participants signed up to the project on a voluntary basis, as they saw the potential benefits of the project and they were willing to make the commitment to follow the journey. If they decided not to participate, there was no negative effect. There was also no monetary or material incentive. The incentive was a more meaningful prayer life and a closer relationship with the Lord.

The consent process should be ongoing. “Consent encompasses a process that begins with the initial contact and carries through to the end of participants’ involvement in the project” (Article 3.3). “Researchers have an obligation to disclose to the participant any material incidental findings discovered in the course of the research” (Article 3.4). The anticipated outcome was that people’s prayer life would be enriched as they learned to connect to God at all times in newly learned ways through studying the way and the content of Jesus’ prayers, their individual practice and journaling. In the course of the research, participants could develop various levels of spiritual maturity and understanding of prayer.

The possible incidental findings could be unnecessary personal details being disclosed during the Sunday school. It did not happen during this Prayer Journey.

“Privacy and Confidentiality” is covered in Chapter 5 of the TCPS2 document. “Privacy is respected if an individual has an opportunity to exercise control over personal information by consenting to, or withholding consent for, the collection, use and/or disclosure of information” (Canadian Institutes 2014, chapter 5, p.1). Under Ethical Duty of Confidentiality, Article 5.1 states “Researchers shall safeguard information entrusted to them and not misuse or wrongfully disclose it. Institutions shall support their researchers in maintaining promises of confidentiality.” For this project, all the data were summarized for analysis. They could not be used to pinpoint an individual, thus maintaining the confidentiality.

Chapter 7 of TCPS2 is on “Conflicts of Interest” and one section under article 7.4 writes about Dual Roles. “Dual roles of researchers and their associated obligations, e.g., an advisor, consultant ... may create conflicts, undue influences, power imbalances or coercion that could affect relationships with others and affect decision-making procedures.” In this project, the potential conflict of interest was low, as the signing up for the course was totally voluntary and not through any coercion. I explained the requirement to all those coming to the prayer week in Jan 2017. The nature of the conflict to the participant was disclosed in the consent process.

## Ethical Review

On Dec 7, 2016, an “Application for Ethics Review of Student Research” was submitted to the Research Ethics Board (REB). There were five attachments: the application form, the consent form, the recruitment poster and the two surveys for “Designing a Prayer Journey for a Small Group within RHCCC to Pray Like Jesus.” The application form noted that the prospective research subjects would be adults from the home church, both males and females. They must be people who have accepted Christ and have a desire to grow spiritually, for the commitment to walk the journey was demanding. They must also be able to read and write English comfortably because the Prayer Journey and the Prayer guidebook would be written in English only. Children or teenagers would not be invited to participate, as the journey for their prayer lives transformation would be different.

The other documents: the consent form, the recruitment poster and the two surveys for “Designing a Prayer Journey for a Small Group within RHCCC to Pray Like Jesus” are included in Appendices 1, 2, 4 and 5.

## Potential Benefits

Any known or anticipated direct benefits to the subjects from their involvement in the project had to be identified. The expected benefits to the subjects were gaining more knowledge about Jesus’ prayers. By practicing what they learned, it was hoped that they would develop a habit and passion to pray, according to God’s will. By following Jesus’ prayers in their journey, the

participants would potentially become more aware of God's characters, His purposes and His promises.

It was also required to identify and describe any known or anticipated benefits to the research community/society from this study. The expected benefits to the research community, i.e., Richmond Hill Christian Community Church, were that the participants might testify their deepened prayer lives and encouraged others to follow a similar journey. The desired result was that more and more people in this community might seek after God and pray that His will be done. No financial or materials gain were expected for the participants nor the research community.

#### Potential Risks

There was one potential issue: There were institutional/formal power relationships present between researcher and subject, as I am the pastor of caring ministry with the English congregation and the participants are all members from the English congregation. It was classified as minimal risk though, with the following explanation.

Though both the pre-journey and post-journey surveys required the participants to answer several questions pertaining to their usual prayer habit and their perception of their closeness with God, the results were summarized and the aggregate (group) data would be tabulated and presented. Data collected would not be used to point to a known participant. Where individual results might help to support certain conclusions, it would be difficult to identify and connect the

answers to an individual in the final presentation. The participants all used a number that they drew in class to respond to the surveys. Information would be considered non-identifiable.

The journals for each participant were personal. They did not need to disclose any of the content. However, of their own choice, the participants could input some of their reflections in the post-journey survey. Though individual input would not be singled out in the summarized report and tied to a known participant, it could still be possible for a specific participant to be identified. This was explained to the participants at the beginning. Since the inputs were voluntary, it was expected that the participants would write down the elected feedback, knowing the potential risks of being identified.

There was an institutional power relationship present between researcher and subject (i.e., caring pastor to church members). To avoid the individuals taking part in this journey feeling constrained to follow the wishes of the pastor who had some form of control over them, the recruitment was done totally on a voluntary sign up basis. There was no undue influence, as no specific members were expected to sign up for the project. Neither was there any coercion. There were no negative effects for the decision to or not to participate. The sign up was based on the individual's desire to grow in the learning of prayer and a commitment to follow the schedule. There were also no foreseeable impacts to the physical health of the subjects as there were no laborious tasks.

The anonymity of the subjects could not be totally ensured, since they were meeting each other as a focus group during the four Sundays. As the sign up was voluntary, it was expected that the participants would not consider it a risk or a threat for others to learn that they were joining this Prayer Journey.

The collection of data was via Google forms. Each participant drew a random number, instead of his/her name which was included in the submission to facilitate the before and after comparison. The submission was completely anonymous and confidential.

#### Ethics Review Approval

Two issues were identified and resolved. One suggestion was to remove the gender by age question, so that the anonymous survey respondents would not be easily identified, especially when the sample size was small. Given the power-relationship that existed, as I was the participants' pastor, and the promise of anonymity, that question was removed from the surveys.

Next was the concern on the use of assigned number. It appeared on both the pre- and post-journey survey forms and might compromise the confidentiality of data as it could be used to trace back to the participant. However, it was explained to the REB that the participant was to each draw from a box with papers numbered from 1 to 50. Each participant was the only one who would know the number and it would be very hard to determine who had what number. The REB accepted the explanation and gave the Ethics Approval on January 12, 2017, along with a certificate of ethics review clearance.

## Summary

In this chapter, the purposes and the methodology to implement the Prayer Journey were documented. The Journey was based on theological and biblical foundation and it was designed according to the principles of adult learning. The participants would benefit from the various models designed to facilitate their learning and reflective experiences. It was hoped that through the four-week journey, the participants would pray like Jesus to seek and follow the Father's will.

This chapter addressed the first two phases of an evaluative research, namely planning and acting. The next chapter focuses on evaluating and reflecting. With the Data Analysis results, the effectiveness of the Prayer Journey could be reviewed and the possibility of extending the journey beyond the English congregation could be tested. The possible added value of this journey was to be able to share the vision of praying like Jesus with the whole church.

**CHAPTER 5:**  
**OUTCOMES, FINDINGS, AND**  
**INTERPRETATION**

The project involved a Prayer Journey with the objective of learning to pray like Jesus. The commitment was to attend classes on four consecutive Sundays and an English congregational prayer meeting at the end of the classes. Each of the participants completed a pre-journey survey and a post-journey survey. The intention was to look for any changes in the prayer patterns. The expectation was that by following the prayers that Jesus taught and prayed, and by completing the Prayer Journey, the participants would learn to follow Jesus' examples to seek and follow the Father's will. As well, participants would appreciate the opportunity to pray to the Father and prayer would become a lifestyle to communicate with Him.

Besides the surveys, other data collection included some classroom observations and free form comments received. The focus was to observe the comments and interaction between the participants as well as having conversations with the participants to gather other evidences.

## **Findings of the Surveys on the Prayer Journey**

The surveys were designed to gain insight into the prayer life of the participants. There was a pre-journey survey and a post-journey survey. Participants each picked a unique number from a bag for both surveys. The data was analyzed using the aggregate (group) data to see if the journey had any impact on the participants after the four weeks. Further analysis was done to compare on an individual basis from the pre- and post-survey data. Fifteen people signed up for the class, and one participant requested at the beginning to just attend the class, and not participate in the surveys. Regrettably, three young people decided that the commitment was too intense for them and dropped out after the first class. One sister dropped out after the second class. Twelve people completed the pre-survey, but only ten completed the post-survey. Even so, the data collection was still comprehensive enough to enable meaningful analysis.

The surveys were designed to first gather general information, including how often they prayed and if they kept a prayer journal. Next, seventeen questions were asked about the reasons and the motivations that prompted them to pray. Then, nine more questions were included, checking how they would describe their prayer lives. The same questions were included in the pre- and post-journey surveys (Table 4.2). Additional sections in the post-journey survey evaluated the contents and duration of the journey. Free form comments were also sought about the usefulness and valuable lessons learned from the Prayer Journey (Table 4.3).

The survey started with a general question to evaluate the participants' prayer habit based on its frequency.

Table 5.1. Frequency of Prayer

<b>I pray ...</b>	<b># Of people - Pre-Survey</b>	<b># Of people- Post-Survey</b>
At all times	2 (16.7%)	2 (20%)
Several times a day	3 (25%)	6 (60%)
Once a day	5 (41.7%)	2 (20%)
A few times a week	2 (16.7%)	0

From Table 5.2 following, two participants (#10, #25) prayed “a few times a week” pre-journey. After the journey, participant #25 had moved to “once a day” and participant #10 selected “several times a day.” Three (#2, 7, 8) of the four participants who chose “once a day” pre-journey, had selected “several times a day” post journey. As participants #3 and #22 did not complete a post-journey survey, the pre-journey responses from these two were removed from the comparison. For the ten participants who completed the post-journey survey, based on the prayer frequency, 50% of them have begun to pray more often, and 100% maintained daily prayer with the Lord. The journey covered how Jesus prayed at different times and taught His followers to pray at all times. Most had shown improvement post journey.

Table 5.2. Prayer Habit by Specific Participant

	<b>Pre-Survey (By specific #)</b>	<b>Post-Survey (By specific #)</b>
At all times	16, 23	16, 23
Several times a day	<del>3</del> , 9, 18	2, 7, 8, 9, 10, 18
Once a day	2, 7, 8, 11, <del>22</del>	11, 25
A few times a week	10, 25	

### Questions Related to Journaling

Q2: I have a Prayer Journal. Three out of ten kept a prayer journal before the journey. The number was five out of ten post-journey. This showed that two more participants decided to keep a prayer journal. Journaling was introduced during the different forms of prayer learning. It was a tool for the participants to keep their reflection records, as well as practicing writing down their prayers.

Q3: I update my Prayer Journal regularly. The “Yes” response was from 2 people pre-journey, compared to 3 people post-journey. To start a routine of journaling could be difficult. It is encouraging to see an additional person now developed a habit to update a prayer journal regularly. As in Q2, the data analysis would be coupled with other evidences to make it reliable. Follow up emails were sent several months later. It looks like the third person picking up journaling continued with that habit.

### The Reasons and Motivations for Prayer

Seventeen questions were asked, exploring the reasons why the participants chose to pray and if there were any changes after the journey. The first sixteen questions were rating response questions where a Likert scale was used: “1. Strongly agree, 2. Agree, 3. Disagree, and 4. Strongly Disagree.” A lower number implied a stronger adherence to the statement. A net negative score (Post- minus Pre-) suggested a possible improvement. The last question was an open ended one to be responded with any specific reasons. It would be noted, though, these surveys measured perceptions, not observations of actual change.

The participants answered the questions based on what they thought at the time of responding. The researcher did not have enough opportunities to observe or verify the responses.

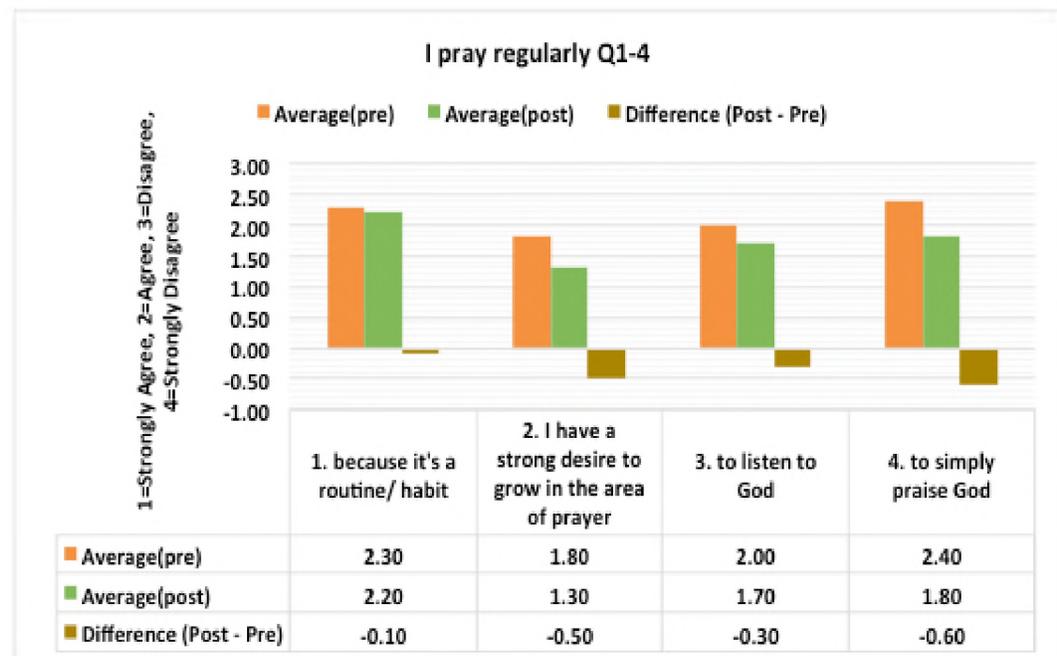


Figure 5.1. Prayer Goals 1-4 (Pre- and Post-Journey)

In the first four questions, the participants indicated after the Prayer Journey, they were more likely to develop praying as a habit (Q1), had a stronger desire to grow in prayer (Q2), had prayed to listen to God more (Q3) and prayed simply to praise God more (Q4). A bigger difference in Q2 and Q4 illustrated the participants had a bigger change in those areas.

In the Prayer Journey, it was emphasized that prayer is a two-way communication. It was as important to listen to God as in speaking to Him. They result showed only a slight change. It would take longer time to change a habit of

praying to ask for something or pouring out the emotions to God, to simply approach God and allow Him to speak. Still, the post-survey indicated that They have learned to include praise and adore in their prayers.

For Q5 to Q8 analysis, all responses post-journey were again lower, compared to pre-journey data. The more noteworthy change was the tendency to pray before making important decisions (Q6). This was one area they learned during the journey how Jesus always prayed before making important decisions or launching into new ministry. Praying to confess their sins was taught in the Lord’s Prayer and the pattern of A.C.T.S. in prayer. This gave an indication that the journey had likely encouraged them to pray like Jesus in these areas.

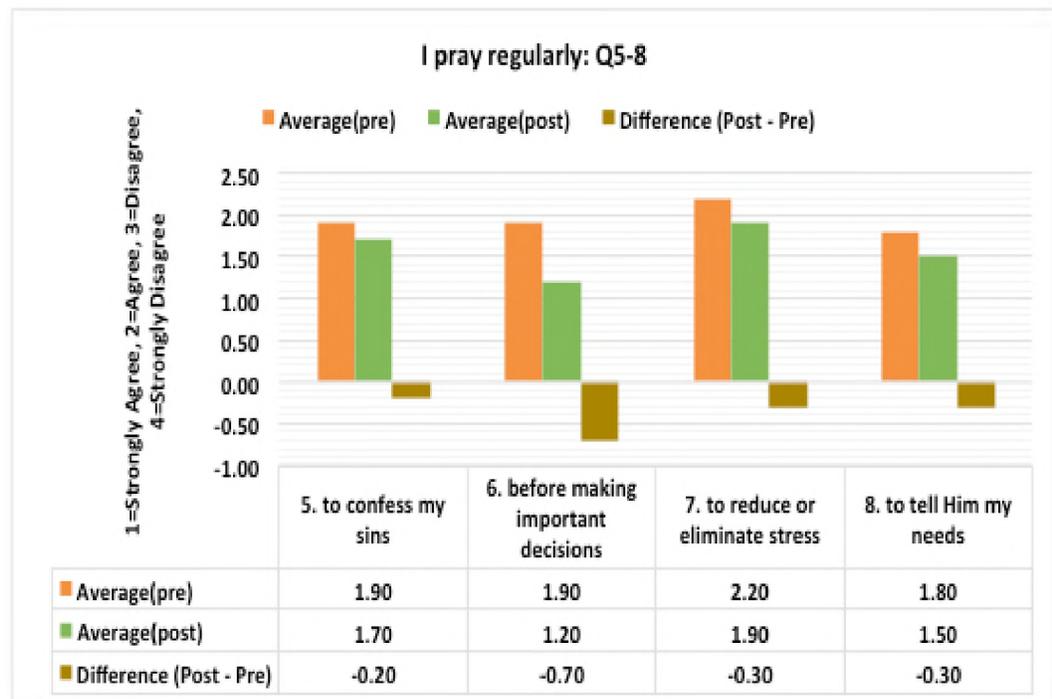


Figure 5.2. Prayer Goals 5-8 (Pre- and Post-Journey)

Questions 9 to 12 had only minor differentials. Looking back at the Prayer Journey, the topics on interceding for others, for the church, communities... etc. had not been emphasized, a possible explanation why they caused only small changes. If these were to be measured again in future journey, materials related to these areas needed to be included to effect any significant changes. Noted, intercessions were a theme at the IJM prayer meeting. The participants did practice praying for the communities and the needs of the world, but it has not effected an obvious change in the prayer habit.

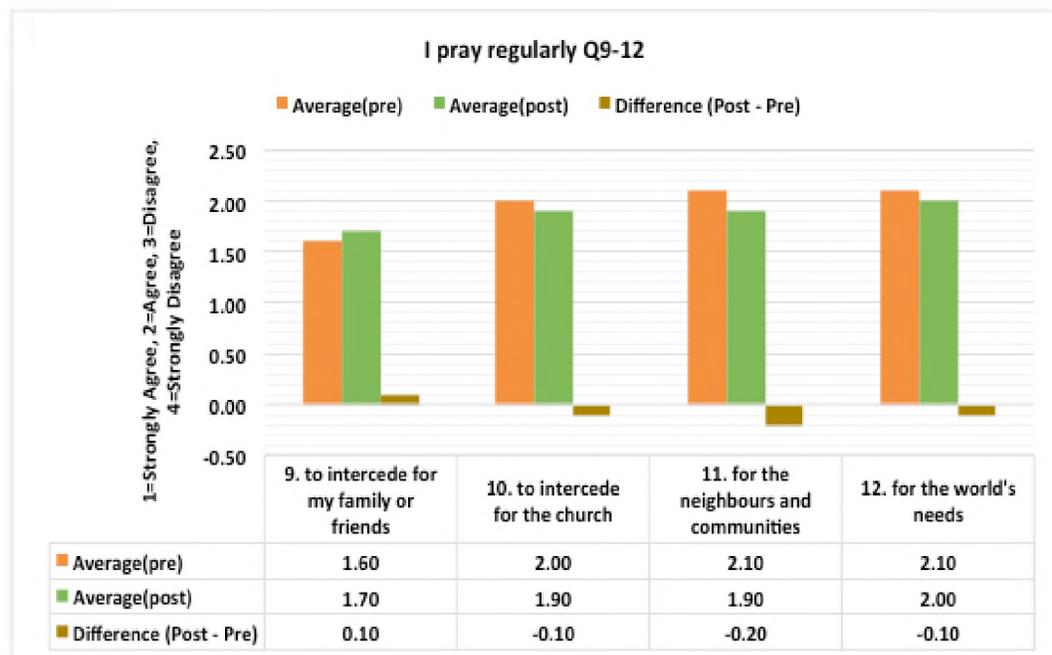


Figure 5.3. Prayer Goals 9-12 (Pre- and Post-Journey)

This Prayer Journey was to encourage the participants to follow Jesus' example to pray for the Kingdom come and to seek God's will. Responses to Q13-16 suggested that the participants showed such learning.

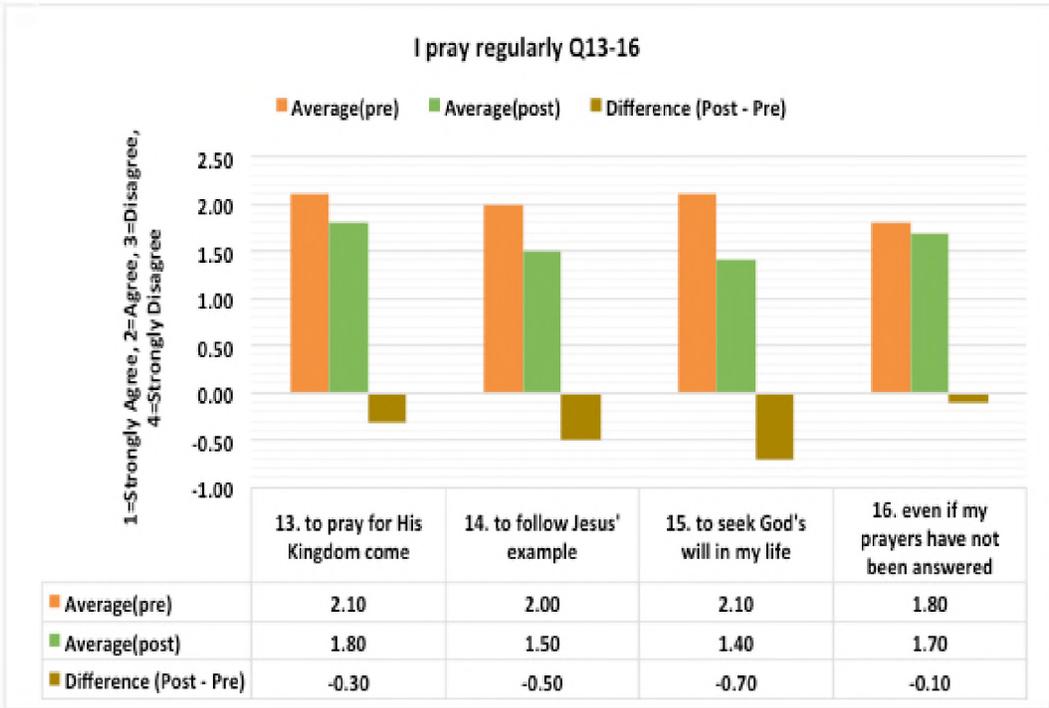


Figure 5.4. Prayer Goals 13-16 (Pre- and Post-Journey)

During the journey, participants were reminded of the importance of seeking His kingdom first (Matt. 6:33). At the same time, the topic of praying consistently knowing that God would always answer their prayers was taught, but changes in the praying was a slight margin.

## Using an Additional Test to Verify the Data

Figures 5.1 to 5.4 were based on numeric data collected from the pre- and post-journey surveys. Data from the ten participants were summed together and an average for each question was taken for both surveys. The difference for the two averages (pre- and post-) for each question was calculated, to determine if there were any changes in their prayer goals or prayer lives after the Prayer Journey. To further verify or support the findings, a paired t-test was done.

A paired t-test was used to compare two means for two samples in which observations in one sample can be paired with observations in the other sample. It is a statistical test of significance performed on paired data sets comparing, in this case, Pre- and Post-journey survey results. For this exercise, the statistical significance tests were performed using  $P=0.1$  as the probability threshold. The results are considered statistically valid 9 times out of 10 and or have a 10% chance of a false indication. Tests were performed using *SPC/PI+ Software* (Galicinski 1990, 38). The calculated results for the sixteen questions on prayer goals (Appendix 14) and the nine questions on prayer life description (Appendix 15) were included.

For example, Q6 - I follow Jesus' example to pray, using the paired t-test, had a calculated p-value of 0.00512; meaning that chances of the results were random was 0.50%. So a conclusion was drawn that there was a 99.5% probability that after the Prayer Journey, participants indicated that they did "follow Jesus' examples to pray." (See Tables 5.5 and 5.6)

Table 5.3. Q17 - Reasons that I pray

	I pray:
Pre-Journey (5 answers)	to calm me down
	when I feel despair
	for Health and well beings of others and myself
	to know God more
	prayer of Thanksgiving
Post-Journey (2 answers)	to spend time with God (x2)

This was an open question for free form text answers. It was probable that there was a change in the attitude of praying post-journey. It was not necessary to pray to God for something. Praying was simply spending time with God. There might be some desirability bias for the responses, that the question was answered in a manner that would be viewed favorably. However, answering this question was not mandatory. It was not necessary for the participants to write anything down, if it was not their true reflection.

#### Desired Goals to Take This Journey

The Question was on “Why did you choose to take this journey?” It was included in the pre-journey survey and twelve people responded. These were also discussed in the first week so that the participants could set some objectives regarding what they could learn or achieve at the closing of the journey.

Table 5.4. Reasons to Take this Journey

Learn to pray like Jesus (x3)
To develop a deeper understanding of prayer and a better prayer lifestyle
To learn how to pray correctly and grow a habit of praying regularly
To refresh my prayer life
To learn what aspects of prayer that I was missing
Improve my relationship with God
To see God visibly working in my life
To learn how to be in God’s presence
To know His will
There are area in my life I would like more guidance in

Three participants wrote down the same response: “Learn to pray like Jesus.” Four were relating to the prayer life and five responses were relating to God. Some of them might not be easily measurable. For example: how to measure “deeper” understanding, a “better” prayer life, pray “correctly” or “Improve” my relationship? However, it showed that the participants did sign up for the journey with some objectives in mind. Two responses were more on the instructional, knowledge side: “To learn what aspects of prayer that I was missing” and “area in my life I would like more guidance in.” The other responses were related more to applying the learning in their prayer lives.

### **Describe Your Current Prayer Life (Average Results)**

Nine questions were asked pre-journey and the same questions were asked again post-journey. A comparison was done based on the averages of the ten responses for each question. As in previous questions, a lower number might indicate a better trend, as Strongly Agree took a value of “1” while Strongly Disagree took a value of “4.” If the number was negative, it indicated the participants might have moved their responses more to the Agree scale post Prayer Journey, a sign that pointed to a favourable result of the journey.

#### **Prayer Life Description (Pre- and Post-Prayer Journey)**

It appeared from Q1 that the participants started to pray more spontaneously post- journey. It might indicate that participants did not have to go to an event to pray. Prayer came more naturally to them, at least based on their perceptions. It could be part of the learning of praying at all times.

The journey also discussed how Jesus retreated to some quiet place for His time with His Father. It was recommended to the participants to designate a time and a place for their meeting with the Lord. The data showed that such habits had not been formed yet.

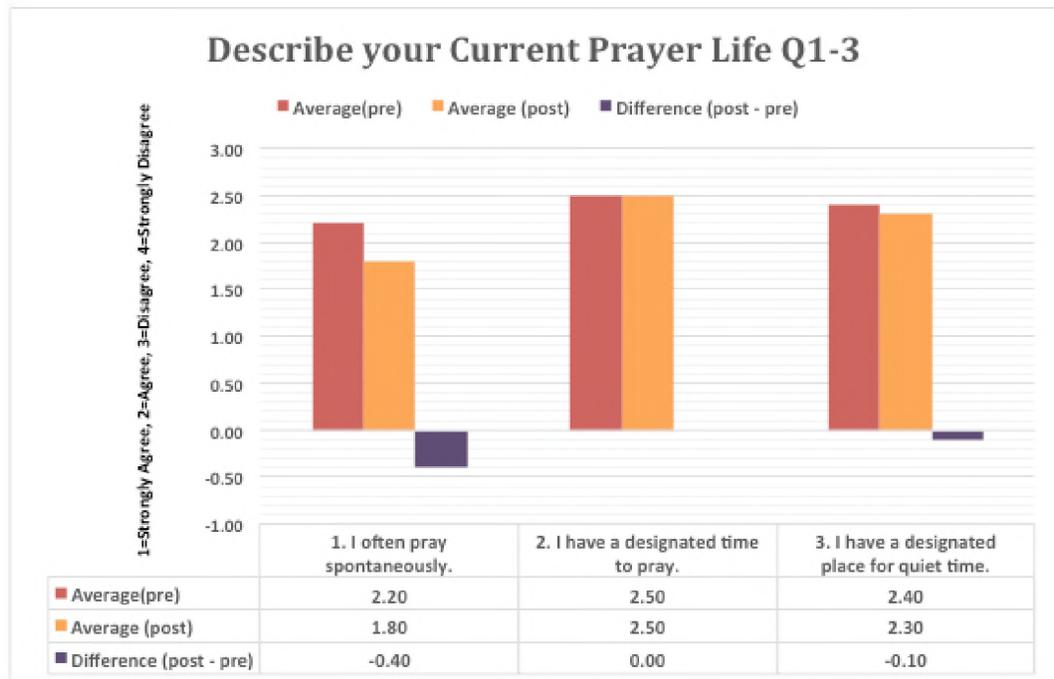


Figure 5.5. Prayer Life Description 1-3 (Pre- and Post-Journey)

The answers to questions 4 and 5 showed no statistical difference in paired T tests (Appendix 15). Question 4 can be discounted because a typographical error in the survey substituted the word “blend” for “bland.” “Bland” would have indicated a prayer life that was unexciting. The inadvertent substitution of “blend” could have given the impression of a multifaceted prayer life using a variety of styles. Question 4 was the only question that had a positive difference between post-journey and pre-journey. The spelling error might have misled the participants and the responses then became invalid. So Q4 was not included in the summary.

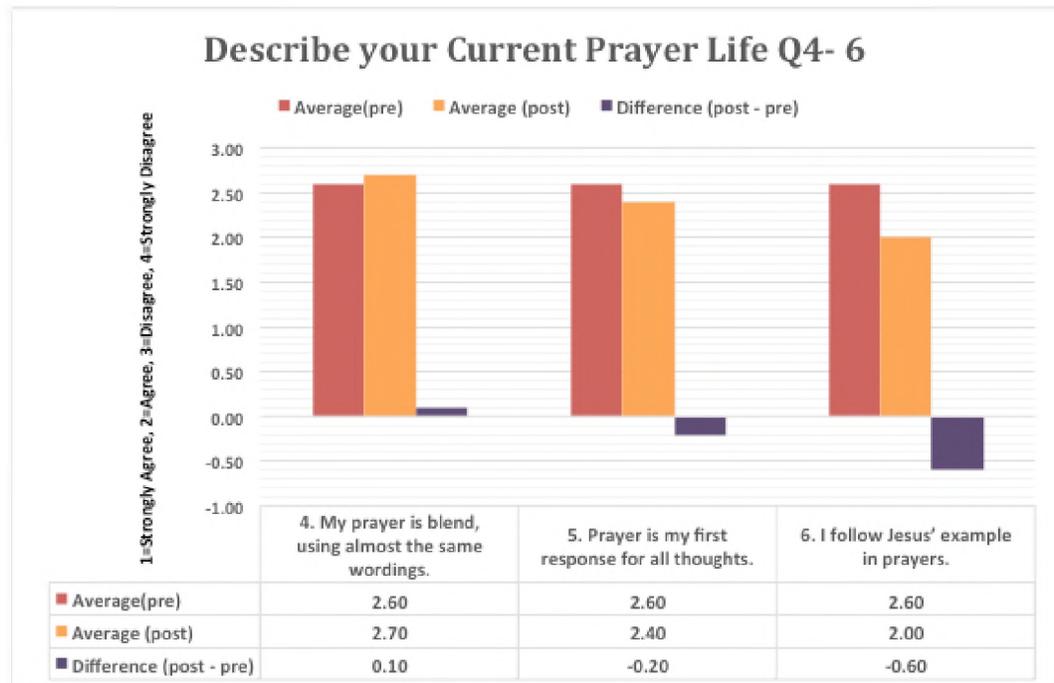


Figure 5.6. Prayer Life Description 4-6 (Pre- and Post-Journey)

Question 6: “I follow Jesus’ example to pray” was statistically significant suggesting that the participants had learned some lessons to follow Jesus’ example in their prayers. This was the key objective of the Prayer Journey, to help the participants pray more like Jesus. There could be a possible desirability bias that the survey respondents had answered the questions in a manner that would be viewed favorably by others. It could be over-reporting good behavior. Also, it was possible that they might try to help contribute to a favorable result for the Prayer Journey, assuming that would help the researcher. However, they were told at the beginning that the results would not be used to point back to individuals to display their good learning behavior. As well, the researcher would look for honest opinion, and not favorable results, in order to improve future Prayer Journey.

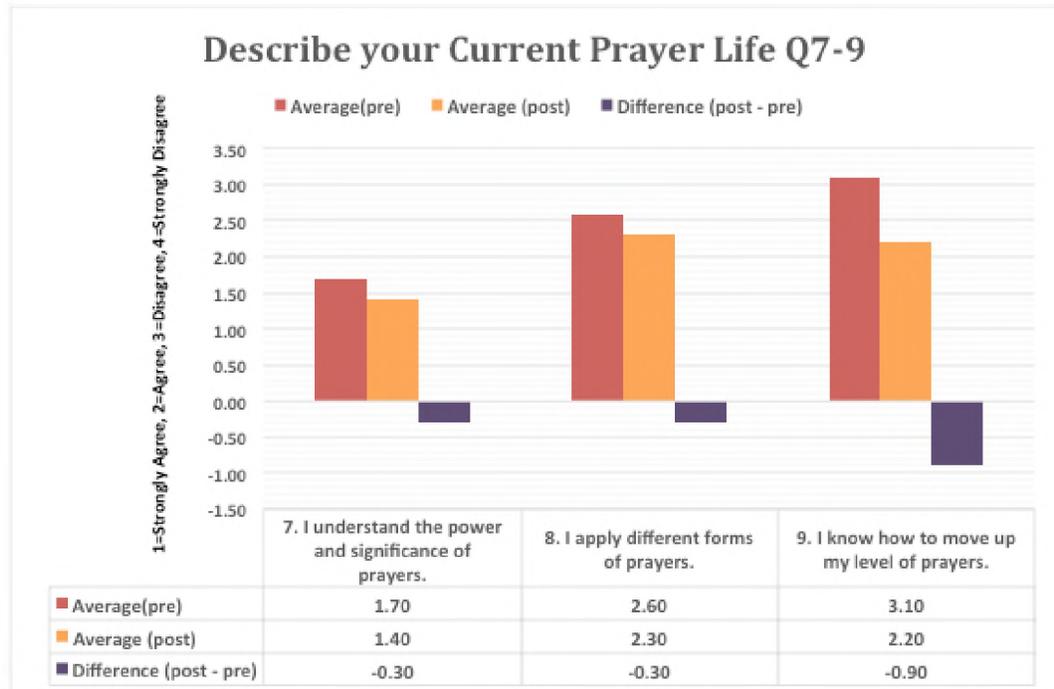


Figure 5.7. Prayer Life Description 7-9 (Pre- and Post-Journey)

Different forms of prayer were modeled in the journey (Prayer of Examen, Lectio Divina, Centering Prayer, Tabernacle Prayer). Q8 showed that participants might not have learned to apply these different forms in the journey. Most likely this was due to the short duration of the journey. A follow-up question was asked in January 2018. One participant responded that the introduction of different forms of prayer was “Helpful. Not practicing often due to time factor.” This supported the conclusion above.

### Prayer Life Description (Individual Results)

The above data were all summarized by the sum average of the choices submitted by the ten respondents. To show that the data was not skewed by some extreme data, the individual results were included. They were presented using the number that each individual picked at the beginning of the first class, so the identities of the respondents would not be disclosed. The ten individual figures are presented in Appendix 13.

### The Curriculum and the Journey

This section addresses the design of the curriculum. The responses collected could be used to update future curriculum.

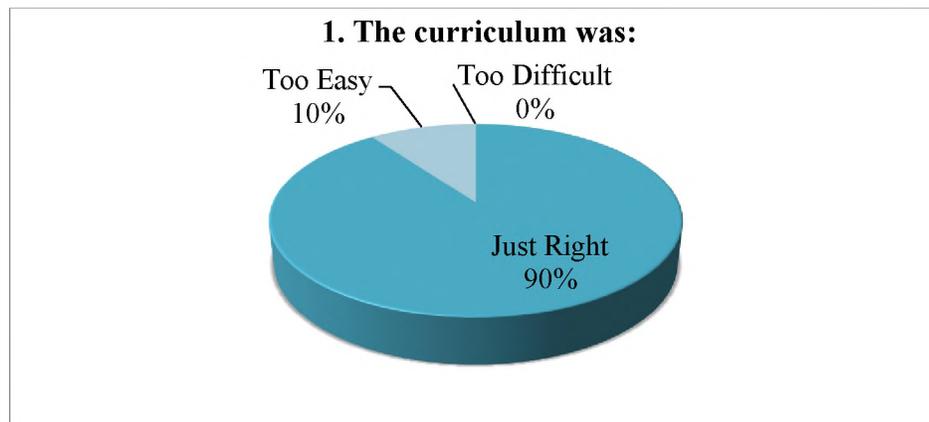


Figure 5.8. Level of the Curriculum

90% rated the level as Just Right. The one who considered the curriculum too easy was the one who also mentioned that (s)he did not learn anything new.

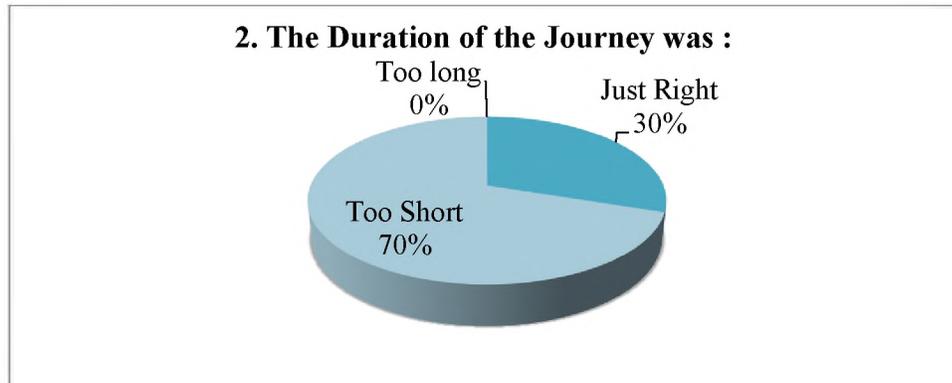


Figure 5.9. Duration of the Curriculum

The English Ministry team had suggested that the Prayer Journey be conducted within four weeks, as that was the typical duration of most of the classes offered. I considered that perhaps such a period would be too short to achieve the objectives set out. 70% of the class seemed to confirm that, but 30% still thought it was just right. One response in Jan 2018 did say, “Longer course time and some practicum” would be an improvement for this journey.

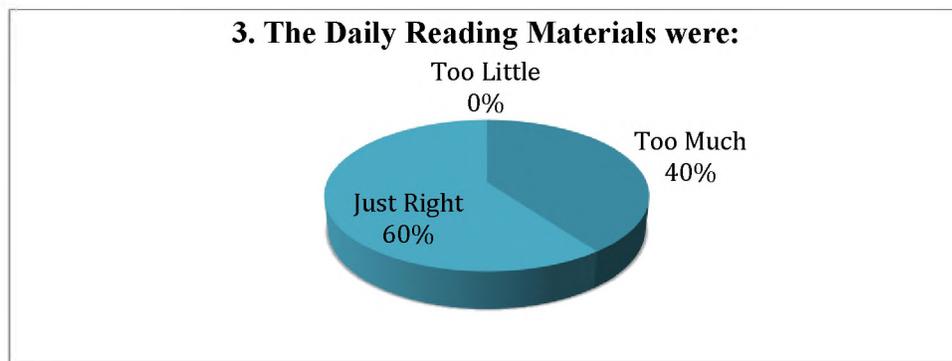


Figure 5.10. Daily Reading Materials

Forty per cent considered the daily Reading materials were too much. Indeed it was as a result of trying to squeeze a lot of materials into the four weeks.

It will be adjusted in future offerings. Instead of cutting some of the materials, most likely the proposal would be to extend the classes for more weeks.

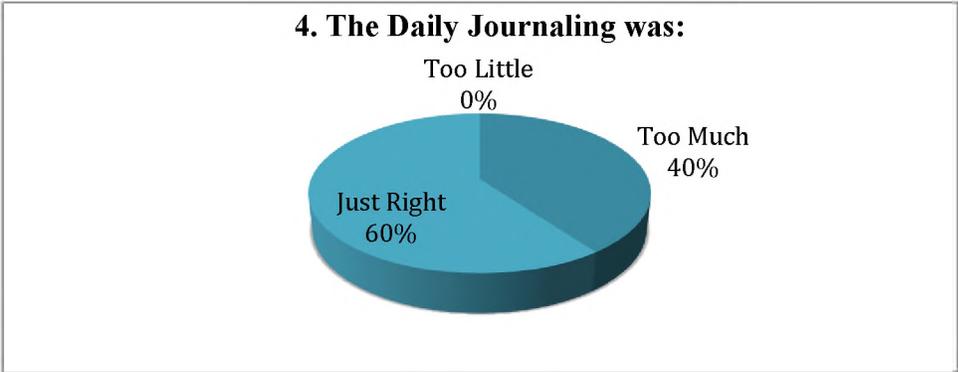


Figure 5.11. Daily Journaling Materials

40% also considered the daily journaling was too much. This was similar to the previous question regarding reading materials. Earlier data from Q2 in both surveys found that three out of ten kept a prayer journal before the journey and increased to five out of ten post-journey. It was promising to note that 60% indicated that the daily journaling material was just right.

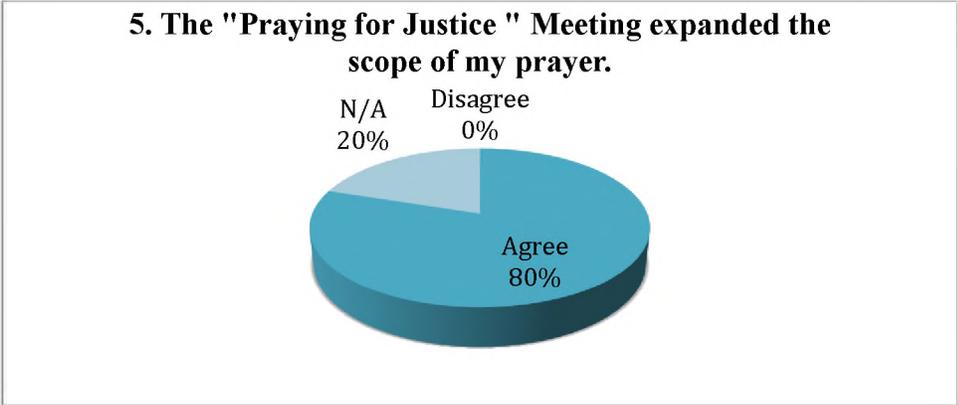


Figure 5.12. "Praying for Justice" Meeting

The Praying for Justice prayer meeting was introduced as a part of the journey. The program detail is included in Appendix 12. When asked if this prayer meeting helped expand the scope of their prayer, 20% of the participants chose N/A, as they were unable to attend due to some scheduling problem. For those who attended, all agreed that it did. One specifically commented that attending this prayer meeting was a positive experience to learn and practice praying for justice.

In addition to the IJM program, a local Christian Mission organization was there to share and promote helping the marginalized in the city. Majority of the group did visit the booth afterwards. Jesus spoke to His disciples in the Gospel:

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. Then the righteous will answer him, "Lord, when did we see you hungry and feed you . . . ?" The King will reply, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." (Matt. 25:35-40)

The observation was that this group not only learned to pray like Jesus, but also wanted to be like Jesus.

### **Most Useful and Least Useful Aspects**

In addition to a set of prepared questions for Rating Response, there were also open response questions that provided participants spaces to express their learning results freely.

## What Aspects of This Journey Were Most Useful or Valuable?

There were some general responses that showed the effectiveness of the journey. “Reading through the supplied prayer journals and following on a daily basis” was helpful. “The reminder to pray more for others than family, or requests just for myself.” This showed that completing a daily journal was most valuable to one. The second one suggested one of the lessons learned was to pray for others.

A majority of the responses indicated that learning about the Lord’s Prayer has helped them learn to pray for God’s will and His Kingdom. Several comments included:

Looking deep into each line of the Lord's Prayer.

Learning about the Lord's Prayer and looking at each line in detail as well as practicing prayer with my fellow brothers and sisters.

The analysis of the Lord’s Prayer and the High Priestly Prayer” were most valuable.

I see the Lord's Prayer differently. Rather than self, me, it is more about us and others, God's will and His Kingdom on earth.

This was one of the objectives of this Prayer Journey. Such comments affirmed the positive learning results. However, most of these comments were on gaining knowledge and insights of the Lord’s Prayer. Even they learned about this prayer differently, there were no specific comments regarding how their prayer lives have changed in general. It was good that two other questions were included in the post-survey on the positive and not so positive prayer experiences in this journey. That required the participants to really examine any life changes.

Another positive aspect was the actual practice of praying and sharing with one another regarding their Prayer Journey. The participants found the following helpful:

Sharing from others of their Prayer Journey.

Listening to others' perspectives in Sunday school because everyone was at different stages of Christian maturity.

Class discussions about prayer, talking about ways we have seen God work in us and in our circumstances through prayer was helpful.

It was evident to know that the participants learned from each other along the journey. Most of the times after the classes were over, many stayed behind to share further or pray with each other. The group interaction was an important element in adult learning. These comments reinforced what was quoted from Connolly earlier that “Discussion enables participants to connect with the topic, at both cognitive and affective levels. It is important to create an environment where group members listen to one another.” (Connolly 2008, 46)

#### What Aspects of This Journey Were Least Useful or Valuable?

Four participants responded with none, indicating that they found the journey valuable. Four expressed that the book used for journaling was quite lengthy. This was understandable, considering only two out of the ten participants wrote they updated their prayer journal regularly. For the other days where a shorter passage was included for reflection and journal, they did not find it lengthy. This was helpful to note for future design. If the objective were to help them develop into a journaling habit, perhaps starting with a shorter passage at the

beginning would help the transition. Otherwise, the participants might be discouraged if they could not make the commitment and there would be no chance of sustainability.

One responded that the teaching materials were least useful. This was the same person who responded earlier that the objective was not met "...as I have known what was taught and shared." However, for the question that "evaluate the effectiveness of each component in this Prayer Journey in deepening your prayer life," this participant selected two "Strongly Agree" and seventeen "Agree" out of the twenty-one questions, including questions like "The Journey inspired me to follow the Father's will," "increased my desire to pray at all times," "enabled me to follow Jesus' model on prayers." The participant selected "Disagree" for two questions only, which were "Journaling improved my communication with God," and "Writing out my prayers helped my communication with God." Noting that this participant had some positive responses to the above could help draw a more favourable conclusion that he or she did learn something from the journey.

#### Describe Your Positive Prayer Experiences in Taking This Prayer Journey

Every participant included some positive experiences: one was on the regularity and frequency in prayers. Journaling was also a positive experience. Though not a typical practice for most to do journaling, it did help the group to explore into this area and noticed the values. Some other responses were:

Frequent prayers force me to slow down and clear my head.

Praying more regularly and in accordance to how Jesus explained how we should pray to God.

Starting my day off with God and being able to lift up everything to Him.

It makes me set/spend time in the Word, prayer time, journaling, reflecting.

Daily prayer journals were hard to get started and build the habit, but some days it was fruitful time spent with God.

Gives me a chance to reflect upon my own prayer life.

My continuous prayer journaling during the one-month has helped me reflect and meditate more on God's work and presence in my life.

The IJM prayer meeting was a positive experience for one. "Attending the prayer meeting and praying for justice as we focused on the Lord's Prayer."

The other responses were on the learning and practical experiences.

Learned practical opportunities for prayer.

Experiencing His protection.

Experienced the freedom that Jesus prayed on forgiveness.

Learning to be more Kingdom-minded in my prayers.

Though it was a short four-week journey, it was reassuring to read that it already gave some participants the opportunities to experience the effectiveness of prayer.

#### Describe the Not So Positive Prayer Experiences in Taking This Prayer Journey

Two responded "none," the others were mostly on the discipline and time commitment in catching up, especially on updating the daily journal.

To keep a regular prayer schedule.

Sometimes it can be hard to quiet my heart to spend time with God in prayer.

It was challenging to commit to the prescribed prayer journal every day.

During the 2nd week of the prayer journaling, because of the many questions and reading, I sometimes feel the stress to complete it and not miss a day.

I do not have the habit to journal and I also don't like to journal, write down my thoughts.

It was again evident that journaling had its positive and negative connotations. Keeping a daily journal was tough, though the journey requirement was to do five, and not seven, daily journals in a week. It was included in the Prayer Journey to give those who had never kept a prayer journal previously an opportunity to try out.

Two comments were on the class time. “The class time frame was short and lacked practices on lessons learned.” “Would like to have more time praying with other members in the class.” These were very fair comments as it was indeed challenging to include instructions, reflections and practices within the four classes. Looking at the weekly curriculum, these had been included but it was a balance between the different areas under the time constraint.

One last comment regarding not so positive experience in this Prayer Journey was “Haven't seen anyone healed of cancer.” A similar response from this participant in the least valuable aspect was “Praying for those who have cancer and are not healed.” Comparing the pre-journey survey, this participant also responded to the not so positive prayer experiences in the past. “...(someone)

had cancer and passed away.” It was apparent that the death of this friend had a tremendous impact to this participant. It would take some time and additional reminders that God is sovereign and in control. His followers are to pray, as Jesus did at the Garden of Gethsemane, “yet not my will, but yours be done” (Luke 22:42). That the friend still died of cancer after her persistent prayers did not imply God did not answer her prayers. His will is always higher. Again, perhaps more discussion time would allow a better acceptance of the “no” answer.

### **Summary for Survey Responses**

Summarizing the data received above, the surveys covered two major areas: the motivation and reasons to pray, and the prayer life description. In the first section, with the t-test result at the  $p = .1$  level, the differences for the post- and pre- journey answers were found statistically significant for four questions on the motivation to pray. In other words, the participants’ perceptions have changed in these four areas after the Prayer Journey. They began praying to simply praise God, before making important decision, to follow Jesus’ examples and seek God’s will in their lives.

Table 5.5. Four Significant Responses on Motivation to Pray

<b>Question</b>	<b>Comment</b>	<b>P-value</b>	<b>Chances that results are random</b>
Q4	I prayed to simply praise God	0.08113	8.1%
Q6	I prayed before making important decisions	0.04450	4.4%
Q14	I prayed to follow Jesus’ examples	0.09573	9.5%
Q15	I prayed to seek God’s will in my life	0.08859	8.8%

For the second set of questions where the prayer life description was explored, three areas, Q6, Q7 and Q9 were found statistically significant.

Table 5.6. Three Significant Responses on Prayer Life Description

<b>Question</b>	<b>Comment</b>	<b>P-value</b>	<b>Chances that results are random</b>
Q6	I follow Jesus' example to pray	0.00512	0.50%
Q7	I understand the power and significance of prayer	0.08113	8.00%
Q9	I know how to move up my level of prayers	0.000725	0.07%

Q9 was designed to measure the variation to which participants learned how to improve their prayer lives. This question was discussed in class regarding the meaning of improving prayer life. They described a desire and confidence in simply having a conversation with God. Most considered the readiness to follow Jesus' examples to pray to the Father. It could mean praying at all times, and following the different models of prayer. The calculated p value for Q9 was .000725, the most statistically significant of all the questions in the surveys. The chance of this large difference in averages occurring randomly was 7 in 10,000.

The participants indicated that they had learned to follow Jesus' example to pray (Q6), they understood the power and significance of prayer (Q7), and they learned much about improving their prayer lives (Q9). This could suggest that the objectives of the journey were met.

## **Additional Feedback Received**

In January 2018, the participants were asked through email to reflect on the Prayer Journey and provide further feedback, if they felt safe to share. One of the questions was for them to think back and describe the most important lessons learned and include specific examples or experiences to show they did apply what they learned. The responses were grouped under three areas: Learning about prayer, Learning from Jesus, and Journey with scripture reading and journaling.

### **Learning about Prayer**

There were three responses:

Listening. I tend to speak more to Him than wait in silence to listen from Him. Making my prayer more two ways now than just one-way. Hoping it would be evolved by His help into more listening.

In the ministry that I am involved in I was discouraged. In praying/listening and through the scripture, that I was led to read Isaiah 45. I was powerfully reminded of who God is and how great He is and that He will open doors and level down mountains to rain down His blessing of salvation. This became my prayer for months.

I remember there was a question in the survey that asked, "Are your prayers creative?" I thought that was a really interesting question and it did challenge me to break away from my usual forms of prayer (Ex. Thank you for this meal) and to strive to find different things or ways to talk (Ex. Thank you God for this time and place to enjoy this meal and to receive nourishment from it) to God each time I pray. It was a little difficult in the beginning because it took me a little longer to think how to pray each time, but overtime it became more natural.

The first response was related to a topic covered in Chapter Two where it described prayer involves listening to God as much as it involves talking to God. During week two of the Prayer Journey, where the class learned about "Cultivate

Contemplative Praying,” they learned about the significance “to wait, listen and be still. Simply for the pleasure of His company.”

The second response related to the recognition of God’s love and His power. This was covered in week one that prayer was having a relationship with God and recognizing He is sovereign. Three facts were discussed. “(1) God exists, (2) God is capable of hearing our prayers, and (3) God cares about our prayers.”

The Prayer Journey also discussed different types of prayer and how one could pray at all times. The third response was a simple yet genuine example of learning. Praying became more natural, more intentional, and more creative for this participant.

#### Learning from Jesus

In this area, four responses were submitted.

Jesus really treasured His quiet time with God. And that comes in the form of physically pulling Himself out of His daily routines to set apart space and time with the Father. So that was something I was reminded of during this class and want to intentionally incorporate this habit back into my life this year.

Through praying I am learning that God wants me not just to pray like Jesus but to be like Jesus.

I used to pray asking ... asking God to help me with strength etc. As I pray, I am learning to sit quietly and listen. I hear Him through the word that I need to be more like Jesus in my care for others; care and love from a place of understanding rather than just a duty.

Forgiveness is becoming more of a choice and habit that is getting easier over time recently ... Learning that in forgiving, I am being like Christ and loving my Heavenly Father.

The participant expressed that she was reminded during the class to set apart space and time with the Father. Indeed, this “setting apart intentionally” was brought up and discussed throughout the four weeks. Participants were shown scriptures of Jesus praying in His time and in His place intentionally. This participant planned to incorporate such a habit this year, even it was eight months after the Prayer Journey took place.

The next two comments could be traced back to week two: “Becoming like Christ and follow the Father’s Will.” The participants were taught, “Spiritual formation is the process of being with Christ in order to become like Christ and consequently live for Christ” (Timms 2008, 22-23, 28). They both mentioned the learning was to be like Jesus.

The last response was on forgiveness. Within the journey, forgiveness was included twice: first when the Lord’s Prayer was studied. The second time was when Jesus prayed on the cross, asking the Father to forgive the people crucifying Him. This participant showed a real change based on following Jesus’ example.

#### Prayer Journey with Scripture Reading and Journaling

The following responses showed that some participants picked up the experience of Lectio Divina.

One way that is helpful is relaxing in His PRESENCE before I pray or read His word, just relaxing and resting in Him and inviting the Holy Spirit to help. Reading His word and re-reading and then reflecting over tells me the ways of God and at times, the "what" that needs to be done. In addition, there are times, a word or sentence from the scripture helps to lead me to pray back to God His word.

Another response was on journaling. “The journaling aspect is helpful, because it helps the person gather their thoughts in praying to God. I would encourage this aspect to be reinforced in future Prayer Journey.” A second participant agreed that journaling was helpful. “Yes, it helps me see the leading of God in my spiritual journey and if I am growing to be more like Jesus.” It was difficult to start and maintain the practice for journaling. Nevertheless, based on some of the responses, it was a valuable practice to introduce and include in the Prayer Journey.

### **Summary**

This chapter focused on the responses from the participants in the Prayer Journey. Analysis was drawn from the data collected from the survey as well as from comments collected from the participants.

When asked: “Were your objectives met?” Of the ten responses, only one suggested that nothing new was learned. The rest gave specific examples of what had been learned. Most encouraging was that it was not just new knowledge gained; several indicated that action was taken. One responded that (s)he “now better understood what and how Jesus prayed, will take time to meditate and practice in order to recharge my battery.” Another commented that: “I became more intentional about prayer and pray more often about more things.” And another commented, “This journey provides guidance and helps to set a routine.”

Different forms of prayer were introduced during the journey. It also conveyed some positive responses. “It helped me to practice different prayer

methods and motivated me to pray more consistently.” “There were different prayers that I learned that has helped me draw near to God in a different way.” It reconfirmed some of the earlier scores about the helpfulness of including and teaching the forms and practices of prayer.

Before the journey, nine participants “Disagreed” that they knew how to improve their prayer lives while one “Strongly Disagreed.” After the journey, only two continued to select “Disagree.” The other eight “Agreed” that they now could pray more readily and more confidently.

The journey covered how Jesus prayed always, especially before any big occasion. The following response suggested it helped this participant. “I’ve learned many different ways to communicate with God and that no matter the time, day, or occasion, I can always go to God with the big things as well as the tiny details of my life, for others and for communities and for the world.” This participant had learned to expand the scope of prayer, not just for self-benefits, but to extend to the world. The theme of Praying Like Jesus did enable the participants to follow the way Jesus prayed. One participant wrote “I have a better understanding on the deep meaning of Jesus’ prayers. His intimacy with His Father helped Him to know the Father's mind and heart for the world to the point of His willingness to be a sacrifice for all.” The important next step would be to turn the learning into practicing and acting.

## **CHAPTER 6:**

### **SUMMARY AND CONCLUSION**

This project involved taking a small group, ten Christ followers, from the English congregation at Richmond Hill Christian Community Church on a personal Prayer Journey for four weeks. The focus was following Jesus' examples of prayer. The participants needed to read, practice prayers, journal and share learning with each other. They also completed a pre-journey and a post-journey survey to mark their prayer experiences. It was anticipated that through the journey, people were drawn to connect to God and follow Jesus' examples. The expectation was that through practicing the disciplines of prayer, participants would develop a refreshed, closer relationship with God, aligning their hearts and praying to seek God's will.

#### **General Description and Observation**

This project was initiated based on a context assessment of opportunities or problems within the RHCCC English Ministry. The one area that called out for possible enhancement was the Prayer Ministry. The attendance at the English monthly prayer meeting was consistently low and the congregation seemed uninterested in prayer. One assessor commented that the pastors and leaders could

have set a better example that prayer was important in their lives. I decided instead of looking for the leaders to set the examples, a Prayer Journey would be designed and the participants would follow Jesus' examples, and to pray like Jesus. The English Sunday school courses usually spanned four weeks. After discussion with the cultivation ministry pastor, the decision was to conduct a Prayer Journey for four weeks. The objective was to focus only on a small group, with a target to accommodate twenty to thirty people. At the end, fifteen people signed up but only ten participants completed the Prayer Journey and provided their post-journey feedback. Table 6.1 captured the pre- and post-journey responses regarding participants' prayer life description from the ten participants. It was based on eight prayer life descriptions (excluding Q.4 because of a misspelled and misleading word).

Table 6.1. Prayer Life Improvement Summary

<b>Participant's responses (Excluding Q.4)</b>											
	Participant										% changes
	1	2	3	4	5	6	7	8	9	10	
Prayer Life description (# of areas) ...											
Weakened	0	0	0	1	0	0	2	1	0	0	5
No Change in score	4	4	5	6	1	5	5	4	3	5	52.5
Improved	4	4	3	1	7	3	1	3	5	3	42.5
% Improved	50	50	37.5	12.5	87.5	37.5	12.5	37.5	62.5	37.5	

Eight of the ten participants (80%) had shown improvement scores in three or more areas (Appendix 13), implying that 80% of the participants had possibly improved in three or more areas in their prayer lives. The “% Changes” suggested that out of the eight areas, on average, the group had a 42.5% perceived improvement in their prayer habit post-journey. This was achieved despite a span of only four weeks for the journey. Additional feedback was sought to help support such findings.

### Conclusions

Based on the analysis of the results documented in chapter 5 and the summary data from Table 6.1, the Prayer Journey was found to be successful. To support such claim, Booth suggested to base claims on reasons as well as evidences (Booth 2008, 112-113).



Figure 6.1. Booth’s Claim Support

For this research, the claim was that “By completing the Prayer Journey, participants would gain new perspectives on prayer. They would pray like Jesus to seek and follow the Father’s will.” The reason was that the Prayer Journey was based on theological and biblical framework. Participants had a much better understanding on prayer. The prayers that Jesus prayed were studied and

discussed together in class, with an exhortation to follow His examples. The journey was also designed according to the principles of adult learning. The participants benefited from the associated learning models, including also reflective and interactive experiences by practicing different forms of prayer, journaling and open discussion in classes.

The evidences were determined by the results of the data collected. Table 5.5 documented that the participants had learned to pray to simply praise God, before making important decision, to follow Jesus' examples and seek God's will in their lives. Table 5.6 showed that the participants had learned to follow Jesus' example to pray, they understood the power and significance of prayer, and they learned much about improving their prayer lives. This could support that the objectives of the journey were met.

Other comments collected from the participants indicated that they indeed learned something new about prayer by following Jesus' examples, specifically about praying according to the Father's will. There were some thoughts about how God heard and answered prayers with different responses. Ultimately, the answer was found in God's own Words. When God spoke to Jeremiah, "Call to me and I will answer you and tell you great and unsearchable things you do not know" (Jer. 33:3). God Himself encouraged His people to pray. "If we neglect prayer, we limit what God might do in our lives and in the lives of others" (Jeremiah 2004, 41). Not only did God say He would hear, He said He would

answer. And when God declared He would answer, His children knew He would. That was why God's followers would continue to pray.

### **Challenges and Recommendations**

Only a small group of people signed up and completed the Prayer Journey. It appeared that people already had many different commitments or other priorities. Though the claim indicated that following the four weeks Prayer Journey did enable participants to follow Jesus and improve their prayer lives, if people's schedules were indeed packed already, adding any new task or inviting them to other activities would become challenging. Booth suggested that there would be a need to clarify if time commitment was the main issue, whether these are practical problems or conceptual problems, and they had the same two-part structure: conditions and costs.

A situation or condition, and undesirable consequences caused by that condition, costs that you don't want to pay. What distinguishes them is the nature of those conditions and costs... The cost of a practical problem is always some degree of unhappiness. A conceptual problem does not have such a tangible cost. In fact, we'll call it not a cost but a consequence. (Booth 2008, 54-55)

It would be necessary to help guide the congregation to understand whether committing to a Prayer Journey was a practical problem or a conceptual one, before suggesting them to commit to the Prayer Journey. The other aspect of this problem is that people are willing to learn about prayer but may not always be willing to pay the cost of implementing that learning.

### Keeping and Updating a Prayer Journal

One of the common themes was the challenge keeping and updating a prayer journal. Most suggested that it was not a practice taught to them before, so it would take more than four weeks to establish such a habit. Another key factor was the demand of commitment. One might have to re-organize some existing activities and obligations in order to free up a window of opportunity to start the task of journaling. Based on other conversations and comments received post-journey, it was noted that the journal design could be less intensive and less time demanding to make it easier for participants to get into the habit of updating the journals.

### Collecting and Measuring the Data

From an evaluative research project point of view, this project did include several data points to collect the necessary data. It was collected from statistical surveys, free form comments, classroom observations and email follow-ups. In some areas, several questions have been identified for revision. As well, where the Likert scale was used, the responses will be updated in the next journey. It would not be difficult to revise. Basically, “Strongly Agree” should carry four points, while “Strongly Disagree” will score one point only. So instead of a net negative indicating a positive result, it will be revised to use net positive to represent a positive result.

Some suggested that it might be helpful to use a scale with more degrees of freedom i.e. six possible response levels rather than four as below:

Strongly disagree 1 2 3 4 5 6 Strongly agree

Participant can circle the number that matches best. This may give people more options but it does not necessarily give more meaningful data. More exploration will be done before deciding what scale to use for the next journey.

### Duration of the Prayer Journey

One concluding comment was that the duration of the journey was too short. It did not give the participants enough time to share their prayer experiences throughout the journey, though it was taught that group interaction was one of the five key models suggested by Sara Little for adult learning.

Another comment was that the effort for the daily journaling update was quite demanding. At times, instead of concentrated meditation and reflection, the participants might feel obligated or pressured to spend time writing down something. However, most expressed that they did enjoy the journaling experience. Recommendation could include adjusting the duration of the Prayer Journey. When it could be extended for additional few weeks, it would create a more favourable and less stressful environment for learning and reflection.

### **Further Development of the Prayer Journey**

After the first round of this Prayer Journey, the next step was to extend the experience and offer the course to more people in RHCCC, beyond the English congregation. Barton described that as one travels on a spiritual journey, one will learn that “all of life is prayer and holds the potential for deepening our intimacy

with God” (Barton 2012, 42). It would be a much-desired outcome to have more and more members learning and practicing prayer and growing into a deeper intimacy with God. People will not only pray like Jesus. They will encourage each other to be like Jesus.

There is a need to better promote and encourage the people to study and practice prayer. An important step is to explore the different demands of people’s daily life. Before implementing the next journey, small group leaders can test members’ commitment, confirming what month of the year, what day of the week and what time of the day can they be most available and agreeable to walk this journey. At times, there can be perhaps too many objectives that one tries to achieve with limited resources. “The more you try to do, the less you actually accomplish... Focus on less so that your team can achieve more” (McChesney 2012, 10). The challenge for further changes will be identifying one or two key strategies to implement for a similar journey with a potential greater impact in prayer. One suggestion by Morse was that: “Rather than asking ourselves, “Am I praying each day?” we should ask ourselves, “Am I in a love relationship with God today? Am I living like Jesus today?” (Morse 2013, 17) This question was implicitly included in the Prayer Journey because the objective of praying like Jesus can lead people to become more like Jesus. However, having this question explicitly included can direct the participants into a more distinct reflection and achieve a specific goal.

As concluded earlier, there are two areas that can be revised to make the journey more relaxed and effective. First is to spread the materials over a longer period. Based on the feedback, covering less each week would help the digestion of and reflection on the lessons. Another revision will involve the journaling requirements. The class was asked to read *Journey in Prayer* by John Smed for journaling. It was quite demanding. Some participants just wanted to answer the questions and fill in the blanks. The quiet time became too rushed and stressed. If the journey can be expanded to a longer period, the participants can use more time and space to complete the reading and reflection. Some suggested that if the class duration is indeed restricted to four weeks, one alternative is to offer a two-part Prayer Journey. This can be a more effective alternative to cover the materials and to employ the five models of learning: information processing, group interaction, indirect communication, personal development and action/reflection within the time frame.

This first Prayer Journey has impacted ten participants. Presenting it a second time may impact another ten. This was further discussed with the pastor in charge of the Cantonese prayer ministry. She was excited and began to explore how the Journey could be introduced to the Cantonese congregation, which has an attendance of about twenty-five hundred: four times the size of the English congregation.

### **Extension to the Whole Church Family**

The Prayer Journey was conducted in April 2017. While working on finalizing the Prayer Journey thesis, it was noticed that Saddleback Church (Saddleback.com) has just implemented a “40 Days of Prayer”(40 DOP) Campaign in Oct 2017. With 40 DOP, the period to practice prayer is longer (forty days versus four weeks). The journaling is simpler. Each day, participant is to reflect on three questions: “What did you hear? What do you think? What is your prayer?” This campaign addresses exactly the two areas identified as potential improvement for the Prayer Journey. Since the materials are already available, it looks worthwhile to review and perhaps use it in our congregation.

It can be recognized that a focus on personal prayer could affect both the personal and corporate spiritual lives of the participants. The key principle was to become contagious so more people would see the common good and be drawn together. The idea was proposed to the senior pastor of the church who in turn reviewed with the senior pastoral team. With further study of the 40 DOP campaign materials, it was decided that the whole church would participate. After several meetings, an implementation plan was produced. Orders have been placed in preparation of the implementation in February 2018, including 2400 Chinese workbooks and 1400 English workbooks.

There have also been continued discussions with the Cantonese pastor on prayer. The plan is to implement the revisions of the Prayer Journey, based on the project feedback and data analysis. At the end of the 40 DOP campaign, the

updated Prayer Journey will be introduced and promoted. It is anticipated that in the second half of 2018, a new journey will be launched and people will be excited to join. The idea is not to make major changes, but include revisions and enhancement to create a more enjoyable and effective learning.

Leaders are associated with transformation.... Leaders don't have to change history, but they do have to make a change in "business as usual." .... Leaders should always be asking, "What's new? What's next? What's better?" That's where the future is. (Kouzes 2012, 194-195)

All our pastors are ready to promote and lead small groups to follow the 40 DOP Campaign. Granted, the power to change the congregation is not just dependant on one or two projects. "... it must be rooted in the permanent, intimate relationship with Jesus. ... It is the image of the praying leader, the vulnerable leader, and the trusting leader' (Nouwen 1991, 31-73). This project was launched to help people follow Jesus. It started with a small group and has evolved to not simply instil vision to only a few people. It now has the potential to change the prayer culture in the church. "Vision and strategy usually focus on products, services, and outcomes, but culture is about the people ..." (Chand 2011, 4). The context assessment conducted in 2015 identified the lack of a praying culture within the English congregation. Having more members taking the campaign and Prayer Journey together has a higher potential to change the culture of the congregation to commit to pray. The people will look to Jesus and His words to learn to pray. They will acknowledge the sovereignty of God. By praying more like Jesus, the people will be motivated to seek His will and God will be glorified.

### **In Him, It Is Always “Yes”**

Scripture gives the assurance of prayer. “As surely as God is faithful, our word to you has not been “Yes” and “No.” For the Son of God, Jesus Christ, whom we proclaimed among you, ... was not “Yes” and “No,” but in Him it is always “Yes.” For all the promises of God find their “Yes” in Him. That is why it is through Him that we utter our Amen to God for His glory” (2 Cor. 1:18-20, ESV). Prayer is a response to God’s promises. It started from the Creation story when God initiated a loving relationship with His people. He continued with covenants with His people and He declared that He would always hear and answer. His followers can confidently approach Him and communicate with Him because of His unchanging Words.

Jesus came and taught His disciples the model of prayers. He Himself demonstrated His submission to the Father. He prayed to follow His Father’s will, even unto death. Jesus also declared to His followers, “If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you” (John 15: 7). Through Jesus, people are assured of God’s blessings. This Prayer Journey provided some examples and guidelines for people to follow Jesus, to experience the “Yes” in Christ. God is ultimately glorified when the Amen is said.

## APPENDICES

### APPENDIX 1 - Promotion Pamphlet

#### **Following a Prayer Journey to pray like Jesus**

**The Journey:** A structured, personal journey through a designed program with the focus on following Jesus' examples of prayers. The journey will start with key Biblical passages, all based on Jesus' teaching and practices on prayers. The participants will need to read, practice prayers, journal and share learning with each other. A pre- and a post-journey survey will be conducted. The goal is to help you develop a richer, fuller prayer life. The emphasis will be that Prayer is not an event, but a life style.

#### **The Journey Requirement**

- a) **Sunday Learning: April 2, 9, 16 and 23, 2017**  
**Time: 11:00 a.m. to 12:20 p.m.**  
**Venue: RHCCC**
- b) **Prayer Journals (15 days of reading & journaling, 5 days/week by Apr 23, 2017)**
- c) **Prayer Meeting (Apr 26, 2017)**

Please sign up at <http://rhccc.ca/en/#>. You will also need to sign a consent form at the first gathering on April 2, 2017, so that the data collected anonymously can be used by Pastor Yvonne Chan in her evaluative research project towards a Doctor of Ministry Degree in Leadership with Tyndale University College & Seminary.

## APPENDIX 2 - Consent Form

### **Proposal for an Evaluative Research Project:**

#### **Designing a Prayer Journey curriculum for a small group within RHCCC to pray like Jesus**

##### **Overview of the Project:**

This project will involve taking a small group from the English congregation at Richmond Hill Christian Community Church on a structured, personal journey through different aspects and practices of prayer that will impact their prayer and personal lives. The focus will be following Jesus' examples of prayers. The goal is to help the focus group develop a richer, fuller prayer life through a designed program. The journey will start with key Biblical passages, all based on Jesus' teaching and practices on prayers. The participants will need to read, practice prayers, journal and share learning with each other. An explorative as well as a follow up survey will be conducted to note the before and after scenario of prayer experiences.

The participants will attend four Sunday studies, starting April 2, 2017; complete a 15-days prayer book journaling (5 days per week for 3 weeks) and a special prayer meeting on April 26, 2017. An explorative as well as a follow up survey will be conducted to note the before and after scenario of prayer experiences. The post journey survey form also includes suggestions for improvement areas. The emphasis will be that Prayer is not an event, but a lifestyle.

The participants will be recruited on a voluntary basis. It is important for the participants committing to complete the whole journey in order for any post-

journey evaluation to be relevant. However, that is still an option if they so choose to drop out half way.

**Research with Human Participants:**

*Risks to the participant:* There may be some relational risks in the sharing of personal information and experiences. The participant could feel pressured to share their prayer life information with the pastor (the researcher). They may feel their volunteer or leadership position may be impacted if they disclose their current situation truthfully.

*Risks to the Researcher:* There may be emotional and relational risks as the researcher may be tempted to comment and correct, instead of just collecting information and data to verify the effectiveness of the Guided Prayer Journey.

*Minimizing Risk:* Surveys will be collected with a random number assigned to each participant to protect anonymity. The data will be analyzed and summarized together in the final report. Careful attention will be taken to ensure no references to any particulars that could expose the individual. This is an Evaluative Research Project, not a study commissioned by the church. The purpose, confidentiality and use of data will be CLEARLY communicated to the participants before they accept to participate.

*Consent:* Consent will be obtained using the consent form attached to this proposal. The journey will be promoted at the prayer week scheduled in Jan 2017. That will include the purpose of the journey, the pre- and post-journey surveys, the 4 Sundays study, 15-days prayer book journaling, a special prayer meeting

and the estimated time commitment. Participants can refuse to answer any questions that make them uncomfortable. Though not desired, they can even withdraw from the Prayer Journey and effectively withdraw from the research project. Or they will be able to withdraw from the research but not the Prayer Journey.

### **Consent Form**

You have signed up to be in an evaluative research project of **“Designing a Prayer Journey curriculum for a small group within RHCCC to pray like Jesus.”** You are a possible participant because of your interest in following a guided Prayer Journey and deepening your prayer life. Please review this form and ask any questions you may have before agreeing to be in the research project. This project is being conducted by Yvonne Yee-Mui Chan, a student at Tyndale Seminary, as part of her Research Project towards a Doctor of Ministry in Leadership degree. As a Caring Pastor with the English Congregation in Richmond Hill Christian Community Church, the data will be analyzed and revised for journeys to be subsequently conducted.

This journey proposal has been reviewed and received ethics approval through the REB, Research Ethics Board from Tyndale University College and Seminary.

**Background information:** The purpose of this evaluative research project is to take a small group on a structured, personal journey through the different aspects and practices of prayer of Jesus that will impact their habits and understanding of prayer. The goal is to help the focus group develop a richer, fuller prayer life

through a designed program. The bigger goal is to extend the learning to groups within RHCCC signing up for future Prayer Journey.

**Procedures:** If you agree to participate in this research project, you will go through a three-steps process:

1. A pre-journey survey to evaluate your understanding and practices of prayers.
2. Complete the Guided Prayer Journey which includes attending 4 Sunday classes on prayer starting in April 2017, a 15 days daily journaling (5 days per week for 3 weeks) and attending a prayer meeting on April 26, 2017.
3. A post-journey survey to evaluate any improvement in your understanding and practices of prayers.

**Others Involved in the research project:** There will be 15 to 20 others following this Guided Prayer Journey.

**Risks and Benefits of being in the research project:** Participation is voluntary. Refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. The worst problem from participating in the project is that you may feel that some questions are private. You are not obligated to answer a question if it makes you uncomfortable. You do not have to give further comment unless you want to. There may be no direct benefit for you for taking part in the project and that you may discontinue participation at any time without penalty or loss of benefits.

**Confidentiality:** The records of this project will be kept private. In my final report for this thesis, there will not be information included that allows someone

to identify you. Research records and notes will be stored securely and only the researcher will have access to them.

**Voluntary Nature of the research project:** Your decision whether or not to participate in this project will not affect my relationship to you in any way. You are free to not answer any question or withdraw at any time without affecting our relationship. They are not waiving any legal rights in participating in this Prayer Journey.

**Contacts and Questions:**

The researcher directing this research project is: Yvonne Chan (416) 846-1912.

Email: [chanyvonne@mytyndale.ca](mailto:chanyvonne@mytyndale.ca). *You will be given a copy of this information to keep for your records.*

The supervisor for this project is Dr. Mark Chapman, Associate Professor of Research Methods, Tyndale Seminary. (416) 226-6620 ext. 2208.

If you have questions about the research subjects' rights, you can contact the Research Ethics Officer (Office of the Provost, [provost@tyndale.ca](mailto:provost@tyndale.ca) ext. 6766).

**Statement of Consent:**

1. I have read and understood the above information. If I had any questions, I asked them and received answers to them.
2. I understand that I may still ask questions in the future.
3. Signing this research consent form indicates my free consent to participate in this Research Project.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Signature of Researcher: \_\_\_\_\_ Date: \_\_\_\_\_

### APPENDIX 3 - Letters to the participants

From: Yvonne Chan <yvonne.chan@rhccc.ca>  
Subject: Re: "Following a Journey to Pray Like Jesus"  
Date: April 5, 2017 at 2:19:04 PM EDT  
To: Yvonne Chan [chanyvonne@mytyndale.ca](mailto:chanyvonne@mytyndale.ca)  
Fresh greetings in the Lord !

Trust you have started your journaling and will start reading the "Journey in Prayer" book soon.

As explained in class, in order for me to understand your current prayer life and to adjust my curriculum, if necessary, I will need you to fill out a pre-journey survey.

Pre-Prayer Survey link: <http://tinyurl.com/Pre-PrayerSurvey>.

Please fill it out as your situation before the first class. Also, remember to include the number that you have picked in class. You will use the same number for the post journey survey. This will help me to do some analysis for my research project.

I pray that we will all be a little bit more like Jesus as we travel this Prayer Journey with commitment and determination!

" If you abide in Me and My words abide in you, ask whatever you wish and it will be done for you" (John 15:7).

Praying for each one of you,

P Yvonne

On Mar 28, 2017, at 5:00 PM, Yvonne Chan <yvonne.chan@rhccc.ca> wrote:

Dear fellow students,

Greetings in the Lord! You receive this email because you have signed up to attend the class "Following a Journey to Pray Like Jesus."

Attached please find 2 documents: 1) the Recruitment flyer and 2) a consent form.

The consent form explains that the study materials for this journey is a part of a research project being conducted by myself, a student at Tyndale Seminar, towards a Doctor of Ministry in Leadership degree. As a Caring Pastor with the English Congregation in Richmond Hill Christian Community Church, the data will be analyzed and revised for journeys to be subsequently conducted.

Please review the attachment carefully, as you will be asked to sign the consent form when you attend the first class on April 2, 2017.

I look forward to traveling with you together on this journey! If you have any questions, please don't hesitate to ask. If you know of any others who might want to join this class, but have not signed up yet, please do remind them. There are 3 more spots left.

"The Lord is righteous in all His ways and faithful in all He does.

The Lord is near to all who call on Him, to all who call on Him in truth" (Ps. 145:17-18).

Blessings,

Pastor Yvonne

## APPENDIX 4 - Pre-Prayer Journey Survey

Pre-Prayer Journey Survey

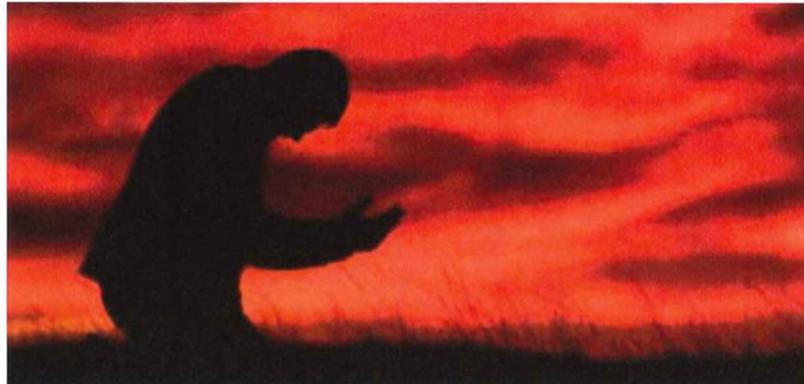
2017-12-20, 3:56 PM

### Pre-Prayer Journey Survey

\* Required

**Thank you for signing up to take the Prayer Journey – Pray Like Jesus (PLJ) together in the coming weeks. Please take some time to complete the Pre-Journey Survey. Your feedback will bring a general understanding of what the prayer habits of the group are currently like.**

**The submitted answers will be completely anonymous and confidential with only summarized results being shared.**



#### A. General Data on Prayers

<https://docs.google.com/forms/d/1a1VwTxGOaGHdcvNYHz8mn9zAGrjKppFr6k1lQPN7vo/printform>

Page 1 of 5

1. **1. Choose the one that best describes your prayer habit. I pray ... \***

*Mark only one oval.*

- a) At all times
- b) Several times a day
- c) Once a day
- d) A few times a week
- e) Once a week or less
- f) Only at prayer gatherings

2. **2. I have a prayer journal \***

*Mark only one oval.*

- Yes
- No

3. **3. I update my prayer journal regularly. \***

*Mark only one oval.*

- Yes
- No

**B. Please check the one that best describes your response:**

**4. I pray regularly: \***

1-Strongly Agree; 2-Agree; 3-Disagree; 4-Strongly Disagree  
Mark only one oval per row.

	1	2	3	4
1. because it's a routine/ habit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I have a strong desire to grow in the area of prayer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3 to listen to God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. to simply praise God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. to confess my sins	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. before making important decisions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. to reduce or eliminate stress	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. to tell Him my needs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. to intercede for my family or friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. to intercede for the church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. for the neighbours and communities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. for the world's needs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. to pray for His Kingdom come	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. to follow Jesus' example	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. to seek God's will in my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. even if my prayers have not been answered	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. for other reasons.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**5. Others. Please Specify.**

**C. Please comment on the following questions as thoroughly as possible.**

**6. Do you consent to your answers being included and published in a summarized report? \***

Mark only one oval.

Yes  
 No

7. **1. Why did you choose to take this journey? \***

8. **2. What aspects of this journey do you think will be most useful or valuable? \***

9. **3. What aspects of this journey will be least useful or valuable? \***

10. **4. Describe some, if any, of your positive prayer experiences in the past. \***

11. 5. Describe some, if any, of the challenges and not so positive prayer experiences in the past. \*

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12. 6. Describe your current prayer life. \*

1 = Strongly Agree, 2 = Agree, 3 = Disagree, 4 = Strongly Disagree  
Mark only one oval per row.

	1	2	3	4
I often pray spontaneously.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a designated time to pray.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a designated place for quiet time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My prayer is bland, using almost the same wordings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prayer is my first response for all thoughts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I follow Jesus' example in prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the power and significance of prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I apply different forms of prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know how to move up my level of prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

### E. General Personal Data

13. 1. My assigned number for this survey: \*

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14. 2. No. of years of knowing & following Christ personally \*

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## APPENDIX 5 - Post-Prayer Journey Survey

Post-Prayer Journey Survey

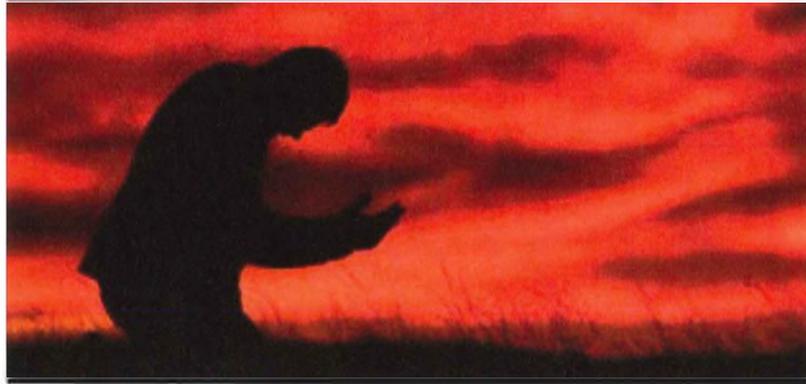
2017-12-20, 4:01 PM

### Post-Prayer Journey Survey

\* Required

**Thank you for taking the Prayer Journey – Pray Like Jesus (PLJ) together in the last few weeks. Please take some time to complete the Post-Journey Survey. Your feedback will help to improve the Prayer Journey for the next groups.**

**The submitted answers will be completely anonymous and confidential with only summarized results being shared.**



#### A. General Data on Prayers

<https://docs.google.com/forms/d/1mLmz5h53ccH2-drT6ajdD7CY15Gv2XZPpG4hKAxhKk/printform>

Page 1 of 9

**1. Choose the one that best describes your prayer habit. I pray ... \***

*Mark only one oval.*

- a) At all times
- b) Several times a day
- c) Once a day
- d) A few times a week
- e) Once a week or less
- f) Only at prayer gatherings

**2. I have a prayer journal \***

*Mark only one oval.*

- Yes
- No

**3. I update my prayer journal regularly. \***

*Mark only one oval.*

- Yes
- No

**B. Please check the one that best describes your response:**

**4. I pray regularly: \***

1-Strongly Agree; 2-Agree; 3-Disagree; 4-Strongly Disagree  
 Mark only one oval per row.

	1	2	3	4
1. because its a routine/habit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I have a strong desire to grow in the area of prayer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. to listen to God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. to simply praise God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. to confess my sins	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. before making important decisions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. to reduce or eliminate stress	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. to tell Him my needs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. to intercede for my family or friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. to intercede for the church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. for the neighbours and communities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. for the world's needs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. to pray for His Kingdom to come	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. to follow Jesus' example	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. to seek God's will in my life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. even if my prayers have not been answered	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. for other reasons. (please specify below:)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**5. Others. Please specify.**

**C. Please comment on the following questions as thoroughly as possible.**

**6. Do you consent to your answers being included and published in a summarized report? \***

Mark only one oval.

- Yes
- No

7. 1. Why did you choose to take this journey? \*

8. 2. Were your objectives met? Please explain your answer. \*

9. 3. What aspects of this journey were most useful or valuable? \*

10. 4. What aspects of this journey were least useful or valuable? \*

11. 5. Describe some of your positive prayer experiences in this prayer journey \*

12. **6. Describe some of the challenges and not so positive experiences in taking this prayer journey. \***

13. **7. Describe your current prayer life.**

1 = Strongly Agree, 2 = Agree, 3 = Disagree, 4 = Strongly Disagree  
 Mark only one oval per row.

	1	2	3	4
I often pray spontaneously.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a designated time to pray.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a designated place for quiet time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My prayer is bland, using almost the same wordings	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prayer is my first response for all thoughts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I follow Jesus' example in prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the power and significance of prayers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I apply different forms of prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know how to move up my level of prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**D. The Curriculum and the Journey**

14. **1. The curriculum was : \***

Mark only one oval.

- Too difficult
- Just Right
- Too Easy

15. **2. The duration of the journey was : \***

Mark only one oval.

- Too Long
- Just Right
- Too Short

16. **3. The daily reading materials were :** \*

*Mark only one oval.*

- Too Much
- Just Right
- Too Little

17. **4. The daily journaling was :** \*

*Mark only one oval.*

- Too Much
- Just Right
- Too Little

18. **5. The "Praying for Justice" Meeting expanded the scopes of my prayers:** \*

*Mark only one oval.*

- Agree
- N/A
- Disagree

**6. What would you suggest to improve this journey?**

---

19. **a) Sections to add :**

20. **b) Sections to delete :**

21. **7. Others Comments (if applicable):**

*(Faint, illegible text from a form, likely bleed-through from the reverse side of the page)*

**8. Please share some of the thoughts from your journals?**

22. **a) The least meaningful day(s) and why \***

*(Faint, illegible text from a form, likely bleed-through from the reverse side of the page)*

23. **b) The most meaningful day(s) and why \***

*(Faint, illegible text from a form, likely bleed-through from the reverse side of the page)*

24. **9. Evaluate the effectiveness of each component in this PLJ Journey in deepening your prayer life \***

1-Strongly Agree; 2-Agree; 3-Disagree; 4-Strongly Disagree  
Mark only one oval per row.

	1	2	3	4
1. The objectives of the PLJ Sunday curriculum were clear.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. The classroom presentation was valuable.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. The Small Group Class setting is good.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. The assigned book for journaling was helpful.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. The provided written materials for journaling were practical.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Journaling improved my communication with God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. Writing out my prayers helped my communication with God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. PLJ enabled me to follow Jesus' model on prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. PLJ helped me appreciate the privilege to call Him our Father.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. The Praying for Justice (Prayer meeting) motivated me to pray for His Kingdom come.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. PLJ encouraged me to seek the Father's Will.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. PLJ inspired me to follow the Father's Will.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. I include praise and thanksgiving in my prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. I learned different kinds of prayers that helped expand my scope in prayers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. PLJ increased my desire to pray at all times.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. I will attend a One-day Prayer Retreat if it is included as a part of the journey.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. My commitment to pray like Jesus is stronger than before.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. PLJ has inspired me to draw closer to God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. PLJ has motivated me to develop a habit of prayer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. Prayer is no longer just an event for me, but becomes my life style.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21. I will recommend PLJ Journey to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## E. General Personal Data

25. 1. My assigned number for this survey: \*

Powered by  
 Google Forms

## APPENDIX 6 - Week 1: Prayer Journey

### Following a Journey to Pray Like Jesus

Week one – The Theological Foundation of Prayer

Apr 2, 2017

#### 1) Introduction

- What is your understanding on prayer? Why do you pray?
- “Why, if God has plans and knows what we want and need and what’s best for us, should I spend hours asking Him to change His mind? And how do I pray with faith when it seems that the kind of prayer I am lifting up rarely gets answered?”  
Three large assumptions: “(1) God exists; (2) God is capable of hearing our prayers, and (3) God cares about our prayers.  
(Yancey 2006, 75-79).
- “These people honor me with their lips, but their hearts are far from me” (Matt. 15:8).
- Curran explains, “Prayer is the believer’s lifeline to the Father. It is the channel of our communion, the source of our direction and the basis of our relationship with God” (Curran 1987, 97).

#### 2) Prayer and the Sovereignty of God

- Do prayers change God? Change circumstances? Change others? Change me? (Crawford 2008, 90-94)
  - “I will add to your days fifteen years” (2 Kings 20:6).  
“I am the Lord, I do not change” (Mal. 3:6).  
God acts in ways that we would not understand but look like a change.
  - (James 5:17-18) Elijah prayed and circumstances changed.  
“Believing that God is both powerful and present means that I know He can work through circumstances.”
  - “God will answer those prayers by acting with a powerful influence against sin and toward righteousness in the other person’s live. Yet God will also allow that person to choose – and to sin.”
  - “Prayer’s first goal isn’t to change God’s mind to do things *my* way. It is to change me to things *God’s* way.”

- How does God answer our prayers?
  - In His time, with His power, by His ways and for His purpose.

- Since God is sovereign, why bother to pray?

“To pray is to declare loyalty to a spiritual reality above and beyond the human realm of self-effort and control... If we refuse to approach prayer in terms of God's character, then our own thinking becomes the deciding factor in our lives. ... So to pray to false gods, or not to pray to the only true God, are both expressions of sin and our fallenness” (Houston 2007, 86).

### 3) Prayer and the Triune God

“I pray to the Father through the mediation of the Son and the enabling of the Holy Spirit. I may also speak to the Son and the Spirit directly when this is appropriate: that is, when I am praying about something that Scripture specified as the direct concern of either.” (Packer 2006, 127)

#### a) God the Father

- Loving and Caring
- Omnipresent, omniscient, omnipotent

#### b) In the Name of Jesus

- Having access to the Father
  - Eph. 2:18
  - We are being heard because of the costly grace
- Praying with His authority
  - Heb. 9:14-16
  - Heb. 4:14-15
- Praying according to the will of God.
  - 1 John 5:14-15
- Praying to honor and glorify God  
John 14:13-14

#### Jesus as the

- Revealer – the depth and breadth of the mercy of God
- Reconciler – He has made it possible for our faith to reach a holy God
- Redeemer – we are set free for fellowship with God
- Intercessor – (Rom. 8:34)

- Our example of prayer  
(Bloesch 1998, 34-36)
- c) The Holy Spirit  
The Spirit enables God's people to seek God's will and the future glory of God, when they themselves do not know exactly what and how to pray.
- Rom. 8:14-16
  - Rom. 8:26-28
- 4) Practice a Starter Plan for Daily Prayer (15 mins)  
(Keller 2014, 254-255)

#### APPROACHING

Think of the privilege of prayer. Realize God is present. Ask Him to help you pray.

#### MEDITATION

Read a Scripture passage. Discern one or two truths you learn there. Choose the one that most impresses you and write it in a sentence. Now ask: How does this truth help me praise God? How does it show me a sin to confess? How does it show me something to ask God for?

#### WORD PRAYER

Now turn the answers to the three questions into a prayer – adoration, petition, and supplication.

#### FREE PRAYER

Pray about whatever needs are on your heart. Also spend time thanking God for the ways you see Him working in your life and caring for you.

#### CONTEMPLATION

Take a moment to thank and admire God for what He has showed you today. End with a note of praise.

- 5) Practice A Tabernacle Prayer



A PERSONAL PRAYER GUIDE

## **TABERNACLE PRAYER**

The Tabernacle was the dwelling place of God where He met His people. As they entered the Tabernacle, they passed through seven stations as a protocol to God's presence. Today, these same steps can help us to connect with God and lead us through important elements of prayer.

### **1. THE OUTER COURT – THANKSGIVING AND PRAISE**

*Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name (Psalm 100:4).*

As the people of God entered the Tabernacle, they came in with thanksgiving on their lips. Thanking God for all the blessings in your life is a great way to begin. Every day, think of a fresh reason why you love and appreciate God.

### **2. THE BRAZEN ALTAR – THE CROSS OF JESUS**

*Praise the LORD, my soul, and forget not all His benefits— who forgives all your sins and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion, who satisfies your desires with good things so that your youth is renewed like the eagle's (Psalm 103:2-5).*

In the Old Testament, everyone who had committed sin had to bring animal sacrifices. Jesus paid for all your sins once and for all. You simply need to receive the benefits of what Jesus did for you.

Salvation – God forgives all my sin  
Healing – God heals all my diseases  
Redemption – God rescues me from every attack  
Transformation – God puts His love in me  
Provision – God provides everything I need

### **3. THE LAVER – CLEANSING AND PREPARING**

*Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship (Romans 12:1).*

The next step in the Tabernacle was a bowl of water where people could wash. Checking your hearts and motives and then surrendering your life to God is an important part of daily prayer. Here are some ways to keep your heart right with God.

Repent from any known sin.

Offer your body to God.

Your tongue – to speak good and not evil

Your eyes – to see God and the needs of others

Your ears – to be sensitive to His voice

Your hands – to do good to others

Your feet – to walk in God's ways

Offer your mind to God (Philippians 4:8; Romans 12:2).

Ask God to give you the fruit of the Spirit (Galatians 5:22-23).

#### **4. THE CANDLESTICK – THE HOLY SPIRIT**

*The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD (Isaiah 11:2).*

The next piece of furniture in the Tabernacle was a seven- branched golden candlestick. The fire represents the Holy Spirit. Every day you should invite the presence of the Holy Spirit into your life.

- The Spirit of the Lord
- The Spirit of Wisdom
- The Spirit of Understanding
- The Spirit of Counsel
- The Spirit of Might
- The Spirit of Knowledge
- The Fear of the Lord

*You should also ask God to give you spiritual gifts (1 Corinthians 12:8-10).*

#### **5. THE TABLE OF SHEWBREAD – THE WORD OF GOD**

*Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful (Joshua 1:8).*

A table with twelve loaves of bread represents the importance of reading God's Word for daily sustenance. With this in mind, here are ways to nourish your soul:

Read God's Word.

Claim His many great promises.

Ask for fresh revelation of the Word.

Take time to read and meditate on the Word.

Get a Word for the day.

## **6. THE ALTAR OF INCENSE – WORSHIP**

*The name of the LORD is a strong tower; the righteous run to it and are safe (Proverbs 18:10).*

A small altar of burning incense stood at the entrance to the Holy of Holies, where God's presence dwelt. This altar represents worship. The people of God literally entered God's presence worshipping the Names of God, including:

God is My Righteousness – Jeremiah 23:6  
God is My Sanctifier – Leviticus 20:7-8  
God is My Healer – Exodus 15:26  
God is My Provider – Genesis 22:14  
God is My Banner of Victory – Exodus 17:15  
God is My Peace – Judges 6:24  
God is My Shepherd – Psalm 23:1  
God is Always There – Ezekiel 48:35

## **7. THE ARK OF THE COVENANT – INTERCESSION**

*I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth (1 Timothy 2:1-4).*

The final place in the Tabernacle was the place where God's presence dwelt. It was there that the priest interceded on behalf of the people. In the New Testament, you and I are all called priests and instructed to intercede for others.

Those in authority – spiritual, civil, family, and workplace  
My family  
My church – pastor, small group, members, and vision/mission  
My city, nation, and world  
My needs.

## APPENDIX 7 - Week 1: Journal Guidelines

**My Prayer Journal**

**Date: April 3-5, 2017**

### **Week one – Pray like Jesus**

“Prayer is not just an hour a day. An hour a day is important only if it develops in us an attitude of prayer for the whole day” (Lea 1987, 173).

#### **Week 1, Day 1**

Jesus did not tell us to agree with Him. He called us to follow Him (Mark 1:17).

For Jesus, prayer is the key characteristic of His life. From the beginning at His baptism, “heaven was opened” while He prayed; to just before His last breath on the cross (Matt. 27:46), He cried out His prayer to His Heavenly Father.

In between, the Scripture has recorded that Jesus went to pray early in the morning (Mark 1:35, Luke 6:12); He spent the night praying (Luke 6:12); and He prayed all the time.

“Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints” (Eph. 6:18).

#### Is Prayer a part of your everyday life?

Learning from Jesus’ example: Period, Place & Plan.

“Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where He prayed” (Mark 1:35).

1. A daily appointment with the Lord.  
Write down a specific time to meet the Lord, for the next 2 months.

---

List the potential distractions for your daily communication with your Father?

---

Trust God to resolve those distractions and keep your appointment.

---

“I lift up my eyes to the mountains— where does my help come from?  
My help comes from the Lord, the Maker of heaven and earth” (Ps. 121:1-2).

2. A solitary place to meet the Lord.

“In repentance and rest is your salvation, in quietness and trust is your strength” (Isa 30:15).

“But the LORD is in His holy temple; let all the earth be silent before Him” (Hab. 2:20).

- Those who prayed in solitude and met the Lord:  
Moses (Exod. 33:7, 11), Elijah (1 Kings 19:9, 12).

- Jesus prayed in solitude (Matt. 14:23) and He taught His disciples the same (Luke 9:18; Mark 6:31-32).

Identify your solitude places. Write it down

---

3. “During the days of Jesus’ life on earth, He offered up prayers and petitions with fervent cries and tears to the one who could save Him from death, and He was heard because of His reverent submission. Son though He was, He learned obedience from what He suffered and, once made perfect, He became the source of eternal salvation for all who obey Him” (Heb. 5:7-9).

“Prayer is not repeating routine words (Matt. 6:7) or trying to impress those around us with our spirituality (Matt. 6:5), prayer is meant to flow from close and vital fellowship with the heavenly Father” (Blackaby 2006, 27)

Jesus said, “I am in the Father, and the Father in Me” (John 14:10-11).  
How do you plan to have the same intimacy fellowship with the Father?

---

4. Write down your prayer below to follow Jesus’ example to learn to be obedience to the Father.
-

## Week 1, Day 2

Why do we pray? “Because Jesus did!”

1. Jesus prays on different occasions
  - 1) He prayed for spiritual recharging and before key events
    - after a day of preaching and healing
    - at His baptism
    - before choosing His 12 disciples
    - on the Mount of Transfiguration
    - rejoicing with His disciples
    - before His departure
  - 2) He prayed in times of trouble
    - In the wilderness
    - In the Garden of Gethsemane
    - On the cross
  - 3) He prayed for others
    - The children brought to Him
    - The people at Lazarus’s grave side
    - Simon Peter
    - “Forgive them, for they know not what they are doing.”

2. Reflect on your own motives in prayer
- 

3. What are the areas that show you are following Jesus’ example?
- 

4. A plan for the prayer items for the week/month. What is God’s Agenda?

- God's Kingdom, World issues /leaders/ evangelization, church leaders, governments, communities, families, friends& neighbors, self, your enemies...etc.

Sun

Mon

Tues

Wed

Thurs

Fri

Sat

---

5. Commit your plan to the Lord in a prayer.
-

**Week 1, Day 3**

1. Recall a prayer that got answered recently. What /when / Where/ How /Who

---

2. Write down any prayer items that seem un-answered so far.

---

3. What can be the main factors for unanswered prayers?

Prov. 1:28-30  
Prov. 28:9  
Ps 66:18  
James 1:6-8, 4:3  
I John 3:21-23

---

4. Sometimes we stop praying because we doubt that our prayers will work or make any difference. What motivate you to continue praying?

His Characters:  
His Promises:  
His Deeds:

Jesus' declaration (Matt. 7:7-11)

Jesus' declaration (Mark 11:24)

Jesus' declaration (John 14:13-14)

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5. Write down a specific prayer for God to show His Will.  
Remember to update this page when the prayer is being answered.

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## APPENDIX 8 - Week 2: Prayer Journey

### Following a Journey to Pray Like Jesus

Week Two – Becoming like Christ and follow the Father’s will Apr 9, 2017

“Spiritual formation is the process of being with Christ in order to become like Christ and consequently live for Christ. . . . The Lord’s Prayer reveals more about how to live than how to pray. . . . The journey to a deeper walk with God can only be fully lived in the company of God’s people” (Timms 2008, 22-23, 28).

Does God always hear and answer our prayers?

- Sinful action: “When you spread out your hands in prayer, I hide my eyes from you; even when you offer many prayers, I am not listening. Your hands are full of blood!” (Isa. 1:15).
- Sinful thoughts: “If I had cherished sin in my heart, the Lord would not have listened” (Ps. 66:18).
- Wrong Motives: “You do not have because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures” (James 4: 2b-3).
- Unresolved relationship: “Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift” (Matt. 5:23-24).
- Doubt: “But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind. That person should not expect to receive anything from the Lord” (James 1: 6-7).

God does answer all prayers; His answers can be No, Slow, Grow and Go.

When will He withhold a “yes” answer? (Stanley 2004, 62-72)

- When we need to refocus on Him, instead of just asking for our own desires
- When we need to trust Him and wait upon His providence
- When our timing is off
- When He wants to give us something better than what we ask for.

- Unresolved conflicts / relationship problems. “Unresolved horizontal conflicts make for unresolved vertical conflicts” (Stanley 2004, 67).
- Indifference to God’s Word. “When we live with a closed Bible, we live with a closed heaven; God will not answer our prayers” (Stanley 2004,71).

Pray in the Will Of God.

“This is the confidence we have in approaching God: that if we ask anything according to His will, He hears us. And if we know that He hears us—whatever we ask—we know that we have what we asked of Him” (I John 5:14-15).

All Bible but no prayer: we may have the truth but no power.

All prayer but no Bible teaching: Zeal without knowledge will be destructive.

1 Sam. 12:23

Acts 6:4

Acts 20:32

(Wiersbe 1988, 12-13)

Jesus’ prayer at Gethsemane (Luke 22:41-44; Matt. 26:36-46)

“Father, if you are willing, take this cup from me; yet not my will, but Yours be done.” An angel from heaven appeared to Him and strengthened Him” (Luke 22:42-43).

“...“My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as You will.”

He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may Your will be done” (Matt. 26:39, 42).

Jesus did not go on praying for the cup to be taken away. He went on praying for the obedience and strength in drinking it.

“During the days of Jesus’ life on earth, He offered up prayers and petitions with fervent cries and tears to the one who could save Him from death, and He was heard because of His reverent submission. Son though He was, He learned obedience from what He suffered and, once made perfect, He became the source of eternal salvation for all who obey Him and was designated by God to be high priest in the order of Melchizedek” (Heb. 5:7-10).

“And being found in appearance as a man, He humbled Himself by becoming obedient to death— even death on a cross! Therefore God exalted Him to the highest place and gave Him the name that is above every name” (Phil. 2:8-9).

“Fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before Him He endured the cross, scorning its shame, and sat down at the right hand of the throne of God” (Heb. 12:2).

### The three movements of prayers

#### 1) Moving Upward

##### a) Prayer of Adoration

- “We ask for nothing but to cherish Him. We seek nothing but His exaltation. We focus on nothing but His goodness” (Foster 1992, 81).

- Adoration: Praise and Thanksgiving

“... in thanksgiving we give glory to God for what He has done for us; in praise we give glory to God for who He is in Himself. ... In experience, the two weave themselves in and out of one another ...” (Foster 1992, 83).

- Praying the Psalms

- Jesus’ example (Matt. 11:25)

- Praising God for who He is to you.

- “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light” (I Pet. 2:9).

- What can be the obstacles for us to pray the prayer of Adoration?

##### b) Contemplative Prayer

- Prayer as resting and delighting: “The agenda is God’s and we are ready to receive whatever He offers. We “delight” in Him, enjoying everything that expresses Him. (Ps. 62:5, 37:4)” (Reg Johnson, Contemplative Prayer)

- Heedful of His presence: On the road to Emmaus (Luke 24). Two disciples walked along with the risen Christ and invited Him home. Jesus accepted the invitation. He later blessed and broke the bread. As they received the bread passed onto them, they then recognized the risen Lord. Christ, the invited guest, has become the host.

- Practice a Contemplative Prayer.

### **Cultivate Contemplative Praying**

- We learn to wait, listen and be still. Simply for the pleasure of His company.

- Try deep breathing. Exhale, saying: “I breathe out my tensions;” inhaling say: “I breath in Your peace.”
- Go outside on a summer’s night and did some star gazing and enjoy His presence.
- Turn to a story in the gospel and look at Jesus, become absorbed with what He is like, the feelings He shows, and what He does.
- Take some quiet time with a Bible or a cross in hand. Understand you are His beloved child, and be silent before Him.
- Allow God to reveal Himself to you through the creation surrounding you.
- Focus on Him by lifting His name: “Jesus;” praying a short prayer, “Holy Spirit, fill me” or a scripture phrase, “Lord, You are my Shepherd,” as a way of carrying a consciousness of His presence with you al through the day.”

(Crawford 2008, 224-225)

- 2) Moving Inward
  - a) The Prayer of Examen
  - b) Covenant Prayer
- 3) Moving Outward
  - a) Petitionary Prayer
  - b) Intercessory Prayer

## APPENDIX 9 - Week 3: Prayer Journey

### Following a Journey to Pray Like Jesus

#### Week Three – Praying the Lord’s Prayer

(Apr 16, 2017)

Someone once stated that Satan does not mind if God’s followers believe in prayer, as long as they don’t practice it (ref unknown).

We go beyond seeking God’s will as we pray, but to let God’s will become our prayer.

Prayer is to “help us move to our Lord’s agenda from our own agenda, to move to God-dependence from self-reliance, to understand that the purpose of prayer is for us to surrender to His Lordship” (Cedar 1998, 24).

“One day Jesus was praying in a certain place. When He finished, one of His disciples said to Him, “Lord, teach us to pray, just as John taught his disciples” (Luke 11:1).

Seven activities of prayer, all included in the Lord’s Prayer:

- Approaching God in adoration and trust;
- Acknowledging His work and His worth;
- Admitting sin and seek pardon;
- Asking that needs be met, for ourselves and others;
- Arguing with God for blessing;
- Accepting from God one’s own situation;
- Adhering to God in faithfulness

(Packer 2007, 17)

He said to them, “When you pray, say: ...” (Luke 11:2).

- 2 qualities of God
  - a loving Father
  - a sovereign one in heaven
- 3 God-centered petitions
  - your name be hallowed
  - your Kingdom come,
  - your will be done, on earth as it is in heaven.
- 3 man-centered requests
  - Provision: Give us today our daily bread.
  - Pardon: forgive us our debts
  - Protection: lead us not into temptation, but deliver us from the evil one

- 3 praise-ending
  - yours is the Kingdom
  - the power
  - the glory forever (Packer 2007, 21-24).

1. What is the significance of knowing God as our Father when we pray?

What is your response, knowing Him as the Father in heaven?

“I live in a high and holy place, but also with the one who is contrite and lowly in spirit” (Isa. 57:15).

2. What does it mean to hallow God’s name?

“Praise the Lord. I will extol the Lord with all my heart ...  
Great are the works of the Lord....

He provided redemption for His people; He ordained  
His covenant forever— Holy and awesome is His name” (Psalms 111).

- Glory be to God: for His name and His Work.

- Augustine: “We imitate whom we adore.”  
We learn how to live by first know who God is.

“But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy” (1 Pet. 2:9-10).

3. Your Kingdom come

“So God’s Kingdom is not a place, but rather a relationship. It exists wherever people enthrone Jesus as Lord of their lives.”

To pray “your Kingdom come” is demanding, for one must be ready to add, “and start with me; make me your fully obedient subject” (Packer 2007, 53).

4. Your Will be done.

Can we honestly petition this, knowing that it will mean denying my own will? How do we seek God’s Will?

Ref: The Transfiguration (Matt. 17:1-5; Luke 9:28-35)

- The Father's purpose
- Peter's reaction
- The Father's response

We need to always approach God with a heart that wants nothing more than His Will be accomplished. And we must have the confidence that His purposes are so much larger than our requests or our perspective regarding any present need. ... As you spend time in prayer, your knowledge of God will continue to grow. Not only will you come to understand the will of God expressed in your life, but you will come to understand the character of God – His holiness, His love, His heart, His ways, and His words. As you're exposed to the things of God in prayer, it will also create within you a holy fear of God. (Blackaby 2006, 46, 51)

## APPENDIX 10 - Week 3: Journal Materials

**My Prayer Journal**

**Date: Apr 17-23, 2017**

### **Week Three – Praying like Jesus**

“Like Jesus, we should pray as though it all depended on God, but act responsibly and obediently as though it all depended on us” (Study Two: Praying did not make Jesus passive, LifeWay’s Proclaim Online ([www.lifeway.com/proclaim](http://www.lifeway.com/proclaim))).

### **Week 3, Day 1**

We have just celebrated Easter Sunday. Let us go back and examine the seven sayings—the seven last words of Christ from the cross. We then move on to the four prayers on the cross.

1. “Father, forgive them, for they do not know what they are doing” (Luke 23:34).
2. “Truly I tell you, today you will be with me in paradise” (Luke 23:43).
3. “Woman, here is your son,” and to the disciple, “Here is your mother” (John 19:26-27).
4. “My God, my God, why have you forsaken me?” (Matt. 27:46).
5. “I am thirsty” (John 19:28).
6. “It is finished” (John 19:29-30).
7. “Father, into your hands I commit my spirit” (Luke 23:46).

“Father, forgive them, for they do not know what they are doing” (Luke 23:34).

Jesus was looking down from the cross where He was crucified.

Who were the people He saw and thought about?

- The soldiers who mocked, tortured Him, and nailed Him to the cross.
- Those who have sentenced Him and the high priests of the Sanhedrin.
- His disciples who have deserted Him.
- The crowd, who shouted Hosanna as He entered Jerusalem, and then days later, screamed out loudly, “Crucify Him.”

Were you there when they crucified our Lord?

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How does this prayer show Jesus’ love towards you personally?

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Reflect on His teachings on forgiveness.

- "Forgive us our trespasses, as we forgive those who trespass against us" (Matt. 6:12).
- Forgive seventy times seven (Matt. 18:21-22).
- "His blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt. 26:27-28).
- The adulteress caught and about to be stoned (John 8:1-11).

1. What can you learn from these teachings?

---

2. Are there people who have trespassed against you? Do you feel betrayed or hurt?

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3. Write down your prayer below to let the Lord know that you want to follow His example to forgive those who trespassed against you. Pray specifically for these people.

"Give us grace to love those we find it hard to like or relate" (Matt. 5:44).

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**Week 3, Day 2**

“My God, my God, why have you forsaken me?” (Matt. 27:46).

God placed the sins of the world on Jesus and had to “turn away” from Him.

Jesus cried out in such anguish as He expressed His feelings of abandonment.

Read Ps. 22 - the cry of Israel.

Are there references there similar at the crucifixion scene?

---

Is this abandonment necessary?

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"He Himself bore our sins in His body upon the cross, so that, free from sin, we might live for righteousness. By His wounds you have been healed" (1 Pet. 2:24).

Have you ever felt abandoned by God? When and why?

Write down any Biblical promises that can draw you out from such anguishes.

Deut. 31:6, 8

Josh. 1:5

Ps. 37:28

Heb. 13:5

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Read Phil. 2: 1-16. Write down the obedience of our Lord Jesus.

Then write a prayer, asking God for forgiveness in your doubting of His presence and His power. Thank Him for His abiding love.

---

### Week 3, Day 3

“Knowing that everything had now been finished, and so that Scripture would be fulfilled, ... Jesus said, “It is finished” (John 19:28-30).

This is a declaration! For Jesus in His humanity, the suffering was over. He has accomplished the salvation work assigned to Him by His Father. The work was done. The debt of sin was paid. His death was the very reason He came.

“Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by finishing the work you gave me to do” (John 17:3-4).

It is finished because of His perfect submission to the Father’s will:

John 5:30

John 6:38

Heb.

13:5

---

“Jesus perfectly lived the life He had to live and perfectly died the death He had to die. It is finished! All we have to do is to put our faith in that finished work of the cross and follow that Lord who died and rose for us.”

<http://www.christianpost.com/news/what-did-jesus-mean-by-it-is-finished-easter-resurrection-cross-160101/#BAJ1u7XCyrIrP60F.99>.

6. Jesus’ death brings reconciliation with God  
Rom. 5:8-11

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7. Through Jesus’ death, we are accepted to God.  
Eph. 1:3-6

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“God has designed that you know Him as you fulfill the Kingdom purpose He has given you. This impacts your prayer life, because in prayer you and God will talk about your assignment” (Franklin 2012, 25)

1. What are the assignment(s) God has for you? How can prayers help you confirm that assignment?

---

2. If you are not sure, ask God to reveal your Kingdom purpose. If you know, thank God for the privilege of serving Him.

Who else needs to know His purpose in their lives? Commit them in your prayer.

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**Week 3, Day 4**

“Father, into your hands I commit my spirit” (Luke 23:46).

"Into your hands I commit my spirit; redeem me, O Lord, the God of truth" (Ps. 31:5). This verse was the prayer every Jewish mother taught her child to say as the last thing at night.

This is a moment of trust when Jesus willingly gave up His soul into the Father’s hands. He cried out, “Father,” assured of His intimacy with God the Father, and determined that these final words were heard.

He “offered up Himself unblemished to God” (Heb. 9:14).

See what happened before and after this very last prayer:

“... the sun stopped shining. And the curtain of the temple was torn in two.

Jesus called out with a loud voice, “Father, into your hands I commit my spirit.”

When He had said this, He breathed His last.

The centurion, seeing what had happened, praised God and said, “Surely this was a righteous man.” When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away” (Luke 23:45-48).

Jesus paved the way for a free and open access to the Lord.

People then recognized: He is the Way, the Truth, and the Life.

1. How can this prayer be comforting, and not despairing for you?

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2. Do you have dark chapters in your life? What does it take to continue focusing on your life assignment?

---

3. Into which hands will you commit your life, other than God?

- 
4. “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart” (Jer. 29:11-13).

Call on God and seek Him with all your heart. “I will listen to you and ...you will find me”

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**Week 3, Day 5**

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Read Matt. 21:12-16. The church should be a House of:

1. Purity (v.12)
2. Prayer (v.13)
3. Power (v.14)
4. Perfected praise (v.16)  
(Lea 1987, 36)

Have we made it into a den of robbers? (v.13)

In what ways might we have robbed God of His honor and glory?

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“The church has many organizers, but few agonizers; many who pay, but few who pray; many resters, but few wrestlers; many who are enterprising, but few who are interceding. People who are not praying are playing.

The ministry of preaching is open to a few. The ministry of praying is open to every child of God. A worldly Christian will stop praying and a praying Christian will stop worldliness.

Tithes may build a church, but tears will give it life. That is the difference between the modern church and the early church. Our emphasis is on paying, theirs was on praying. When we have paid, the place is taken. When they had prayed, the place was shaken (Acts 4:31).

In the matter of effective praying, never have so many left so much to so few.  
**BRETHREN, LET US PRAY!**  
(Author unknown)

“God, I want you to take everything out of my life that’s not like Jesus. I don’t want anything in me except that which glorifies and magnifies Jesus Christ the Lord.” - Larry Lea.

Larry also commented that in order for that prayer to become a reality, things that can be shaken must be shaken “so that what cannot be shaken may remain” (Heb. 12:27).

What are the things in your life that need to be shaken? To remain?  
Ask the Lord of Mercy and power to shake those things away.

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“So, as the Holy Spirit says: “Today, if you hear his voice, do not harden your hearts” (Heb. 3:7-8a).

“And Jesus said to them, “Follow Me, and I will make you become fishers of men” (Mark 1:17).

The lesson on prayer is also a journey. We need to continue to follow Jesus, through studying the Words, through daily communication and constant communion with Him; we will become more like Him. We will enjoy conversing with Him more.

Ask the Spirit to remind you and enable you to continue with this journey.  
Commit this with the following prayer.

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“Your Kingdom come, your will be done, on earth as it is in heaven.”

## APPENDIX 11 - Week 4: Prayer Journey

### Following a Journey to Pray Like Jesus

#### Week Four – Praying the Real Lord’s Prayer

(Apr 23, 2017)

(Cont’d)

He said to them, “When you pray, say: ...” (Luke 11:2).

- 1) Provision: Give us each day our daily bread.
  - a) Learning Dependence: on a daily basis
  - b) Our needs vs our desires.

After teaching the disciples to pray (Matt. 6: 9-14), Jesus went on talking about “Do not store up for yourselves treasures on earth” (v.19) and “You cannot serve both God and money” (v.24).
  - c) Not only asking for our personal needs, but for “our” needs.
- 2) Pardon: Forgive us our sins, for we also forgive everyone who sins against us.
  - a) “If Christ’s death atoned for all sins... (as it did), and if God’s verdict justifying the believer... is eternally valid (as it is), why need the Christian mention his daily sins to God at all ? The answer lies between God as Judge and as Father, and between being a justified sinner and an adopted son.” (Packer 2007, 79)
  - b) Are there pre-conditions for forgiveness?

“Christ uses this opportunity to reaffirm that Kingdom life flourishes when we both offer and receive forgiveness ... How dare we beg for grace with no intention of extending the same grace to others?”  
(Timms 2008, 150-151)

The Lord does not demand a pre-condition for forgiveness. We are to learn to practice circles of forgiveness.
- 3) Protection: “And lead us not into temptation, but deliver us from the evil one”
  - a) Temptations and Tests

“When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does He tempt anyone; but each person is tempted when they are dragged away by their own evil desire and enticed” (James 1:13-14).

- b) “ Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you—unless, of course, you fail the test?” (2 Cor. 13:5).
- c) If God is giving us the test, He means to refine us., not to destroy us. “Lead us not into testing simply means lead us into deeper faith. As we trust the Father more, the tests become fewer” (Timms 2008, 168).
- d) Deliver us from the evil one. “Have you named the enemy in your own heart? Evil has many names: anger, lust, jealousy, greed, pride, aggression, bitterness, indifference ... And naming the veil establishes the beachhead for deliverance” (Timms 2008, 171).
- e) We acknowledge that God is greater than any enemy of Him. Yes, we are aware of the power of evil. It is a real and threatening power, but it’s also already defeated. That’s why we are confident that God can deliver us from the evil one.

## The “High Priestly Prayer” – John 17

John chapter 13 onward records Jesus’ instructions to His disciples after He came into Jerusalem and predicted His death in the previous chapters. He washed His disciples’ feet, comforted them, and declared that He’s the way to the Father. He promised them the Holy Spirit and used the Vine and the branches to teach them to abide in the Lord. Chapter 16 ended with this verse, “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

After this, Jesus began this Priestly prayer. He gave them His words, and then He prayed for them, a lesson to show that we must learn to study His words and pray in obedience.

There are three themes in this prayer:

### 1) **Jesus prayed for Himself that He might be glorified** (vv. 1-5)

“Father, the hour has come ... ” (v.1) cf. (John 2:4, 7:30, 8:20, 12:23, 13:1).

The hour He has come to earth to fulfill, the sacrifice on the cross.

“Father, the hour has come. Glorify your Son, that your Son may glorify you” (v.1)

- a) By means of the cross, His Lordship is revealed, the will of God is done and the Father is glorified. The great work of salvation is now accomplished (John 1:14; Phil. 2:9-11).

Jesus was given the authority to do His ministry on earth. (The word “give” is used seventeen times in this prayer).

- He laid down His life and rose again.

“The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father” (John 10:17,18).

- He has authority to give eternal life (vv2-3)

- b) Jesus then prayed for the Father to glorify Him and receive Him into heaven (v.5)

2) **He prayed for His disciples to be protected and sanctified** (vv. 6-19)

The people were given to Him and they are precious to Him.

The disciples are protected because:

- a) Jesus prayed on their behalf (vv. 9, 12)
- b) He is interceding for them in heaven (v.11)
- c) The Father will protect them: “My prayer is not that you take them out of the world but that you protect them from the evil one” (v.15).

The disciples are to be sanctified:

- a) “ Sanctification means to separate, or set apart, to a specific purpose, to put to an intended use... What purpose did God have in mind in making man? That He might use him as the instrument of His working and to manifest His character. .... When you become that, you are sanctified” (Stedman 1985, 5).
- b) “Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified” (vv. 17-19).

“God has given us three editions of His truth: the Word of God (John 17:17), The Son of God (“I am the truth” John 14:6), and the Spirit of God (“...the Spirit is the truth” I John 5:7). These three editions of truth work together in our lives to sanctify us.”

(Wiersbe 1988, 105)

3) **He prayed for all believers to be unified.** (vv. 19-26).

- a) They believed the same God (vv. 20, 21).
- b) They were being sent by the same God (vv.21, 22).
- c) They were given the same glory from Christ.  
“I have given them the glory that you gave me, that they may be one as we are one— I in them and you in me—so that they may be brought to complete unity” (vv. 22, 23).
- d) They were loved by the Lord. “Then the world will know that you sent me and have loved them even as you have loved me” (v. 23).

The disciples  
belonged to the  
Father (v.6)

The  
the  
Son

The Son gave the  
words and revealed  
Himself to the  
disciples (v6, 8)

The Holy Spirit  
enabled the  
disciples to  
understand the  
Word and believe  
(John 16: 12-15)

The disciples kept  
and guarded the  
Word (John 14:15,  
23, 24)

The disciples  
shared the Word  
with others (vv.  
18, 20)

#### 4) **The closing**

“Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

**APPENDIX 12 - Pray for Justice Night: Apr 26,  
2017**

From: Mark Wollenberg <MWollenberg@ijm.ca>  
Subject: RE: Power Point for Praying for Justice Wednesday April 26  
Date: October 18, 2017 at 8:12:09 PM EDT  
To: Yvonne Chan <yvonne.chan@rhccc.ca>  
Hello Yvonne

So good to hear from you. God has been good and I am experiencing much blessing.

As far as the Praying for Justice presentation goes I will give you a link to the IJM Canada resource page <https://www.ijm.ca/resources> and if you go to the bottom of that page you will see the Praying for Justice resource and you can download it for yourself.

If there is a problem with that please let me know I can get it to you another way.

Peace,  
Mark Wollenberg  
National Director for Church Mobilization  
International Justice Mission Canada  
Mobile: 604.787.2214  
[www.ijm.ca](http://www.ijm.ca)

From: Yvonne Chan [<mailto:yvonne.chan@rhccc.ca>]  
Sent: Wednesday, October 18, 2017 4:17 PM  
To: Mark Wollenberg <MWollenberg@ijm.ca>  
Subject: Re: Power Point for Praying for Justice Wednesday April 26  
Hi Mark,  
Greetings! Trust you have experienced much blessings from the Lord, as you continue to bless many others!

Recently I was trying to review your presentation at our church back in Apr. Unfortunately, the document at the link below already expired. Will you kindly re-send to me? I plan to make references in my Thesis (still working on it). Thanks so much.

Rich blessings to you,  
Yvonne  
Pastor of Caring Ministry,  
Richmond Hill Christian Community Church.  
(905) 884-3399 x-253

(Presentation materials received from IJM. Included, with permission)

A

Opening Notes For Leaders

Before we look at the Lord's Prayer, we need to establish common language around this prayer that has been prayed for thousands of years and has been translated and paraphrased countless times. For the purpose of this resource, we will use the version of the prayer below, as the language reflects the generally agreed upon intent of the prayer while also being easily understood. However, if there is another translation or paraphrase that resonates better with your faith community, please feel free to utilize that version instead.

*Our Father in heaven, holy is 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. Lead us not into temptation, but deliver us from evil. For the Kingdom, the power and the glory are yours. Now and forever. Amen.*

In the following pages, you will find notes that correspond with the Praying for Justice PowerPoint resource for use in a group event setting. Scripted portions for each slide are in regular typeface while instructions are in *blue italics*.

It is our hope and prayer that this resource will provide participants with a meaningful and powerful interaction with The Lord's Prayer.

If you have any questions about this resource, please contact [churches@ijm.ca](mailto:churches@ijm.ca).

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## **Praying for Justice**

During this time of prayer for justice, we will pray for the things that Jesus prescribed to His original followers to pray for by dividing the prayer into five parts – Orientation, Desperation, Confession, Deliverance, and Declaration.

The very first word of this prayer, “our,” moves us from a focus on the singular “me” and my needs, to focus on the collective “we,” and the needs and concerns of our world.

### **Orientation**

**Our Father in heaven, Holy is your name.**

Nowhere in this prayer do we encounter the words “me” or “mine.” God is the Father of the entire world and we are just one of the billions of people that He has created in His image. We are called to think beyond our own race, culture, country, and socio-economic status to consider all those who are equally loved by our Father in heaven. Jesus invites us to pray for the in-breaking of the Kingdom of God on this earth. The Kingdom of God refers to the complete and perfect rule of God that we will experience when Jesus returns to finally remove all sin and death, and establish His Kingdom rule of *shalom* for all eternity.

**Your Kingdom come, your will be done, on earth as in heaven.**

### **The Kingdom of God**

- |                  |                 |
|------------------|-----------------|
| • Transformation | Freedom         |
| • Renewal        | Truth           |
| • Hope           | Life            |
| • Wholeness      | Healing         |
| • Shalom         | Equality        |
| • Peace          | Reconciliation  |
| • Joy            | No Sin or Death |
| • Justice        |                 |

While most of us live with abundance and excess in Canada, this part of the Lord’s Prayer calls us to remember those who desperately need daily provision. These are the poor, the marginalized, the homeless, the refugee, and the widow and orphan.

## **Desperation**

Give us today our daily bread.

These are children, women, and men, who do not have any assurance that they will eat a meal today or tomorrow. These are the ones who are not guaranteed that they will be able to drink clean, uncontaminated water. These are the ones who, if they get sick, will not be able to see a doctor or buy medicine to combat their illness. These are the truly desperate people in our world. While we are able to give thanks for the provision that we have for our daily need we are called to pray to our Father for the daily life giving provision needed by our brothers and sisters.

Because of the fallen state of our world, we acknowledge that our sin affects the lives of others.

## **Confession**

Forgive us our sins, as we forgive those who sin against us.

Because sin damages not only the individual committing the sin, but those who have been sinned against, we need release from the consequences of all sin. We also know that justice is only accomplished when we acknowledge our sin through confession.

(“Prayer of Confession” by Beth Merrill Neel  
(<https://holdfasttowhatisgood.com/liturgy/prayer-of-confession>))

Take comfort in these words of Jesus from Matthew 6:14, “For if you forgive people when they sin against you, your heavenly Father will also forgive you.”

## **Deliverance**

Jesus warned His followers that there is one who opposes His coming Kingdom.

Even though Satan knows that he is defeated, he is determined to resist and destroy all that our Father loves ... especially His children. We are asked to pray for the rescue and deliverance of those who are victims of the evil plans of our enemy. But, to do this effectively we need to resist all distractions and selfish pursuits.

Lead us not into temptation. But deliver us from evil.

Leader: In a world where there is so much injustice, You ask us to care for the poor and rejected.

ALL: Lord have mercy.

Leader: In a world where there is so much inequality between people, You ask us to share from what we have.

ALL: Lord have mercy.

Leader: Creator God, each one of us is made in your image. Open our eyes, our hearts and our hands. May our love be free, bold and inclusive. Gather us as your church. Strength us so that we may be the good news of freedom, justice and peace to the world.

ALL: Amen.

### **Deliverance**

From our place of safety, we must pray for the deliverance of these brothers and sisters from an evil that most of us cannot even imagine.

*Read aloud.*

May all those who now lie beyond the reach of safety and freedom remain in Your watchful, tender care. For this day, I leave all that I have prayed in Your gentle hands.

### **Declaration**

Having prayed through the Lord's Prayer with our hearts and minds directed toward addressing the injustice in the world we must also declare the truth about our hope.

For the Kingdom, the power and the glory are yours. Now and forever. Amen.

("A Prayer for Justice" by Paul Janssen based on the Belhar Confession ([https://www.rca.org/resources/creeds- confessions-worship-prayer/prayers-unity-reconciliation-and-justice](https://www.rca.org/resources/creeds-confessions-worship-prayer/prayers-unity-reconciliation-and-justice)))

And so we pray together again.

**APPENDIX 13 -  
Individual Participant's response to describe  
their Current Prayer Life**

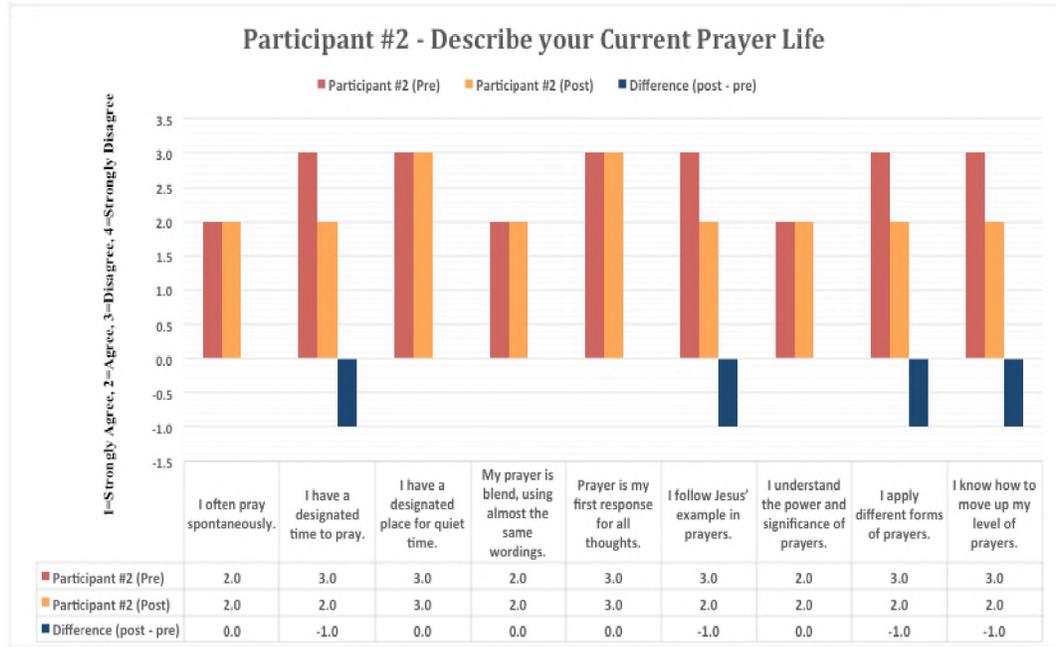


Figure 13.1. Prayer Life Description: Participant #2 (Pre- and Post-Journey)

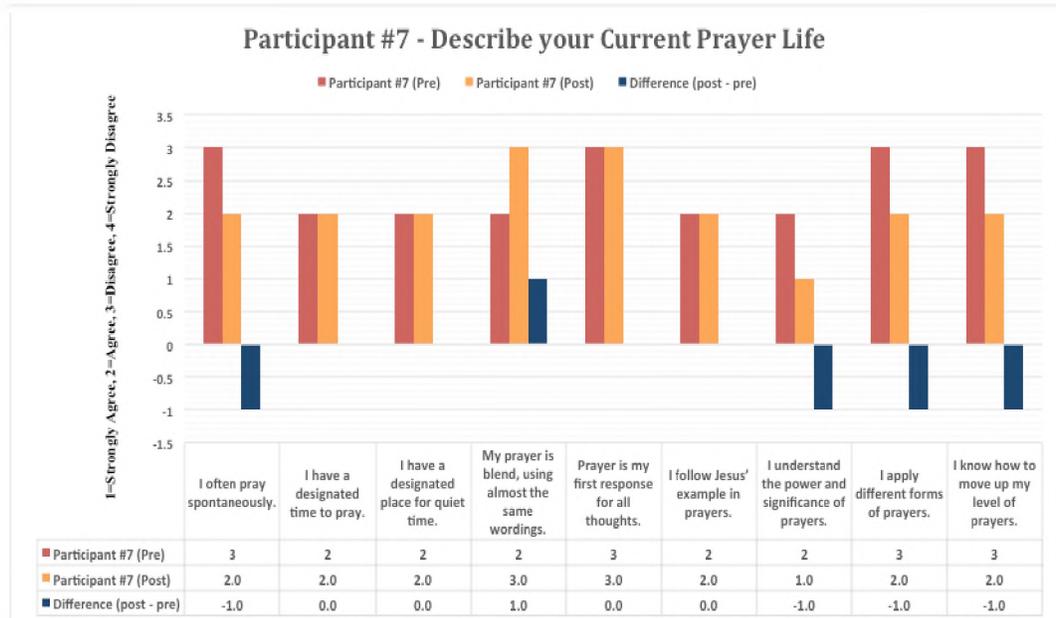


Figure 13.2. Prayer Life Description: Participant #7 (Pre- and Post-Journey)

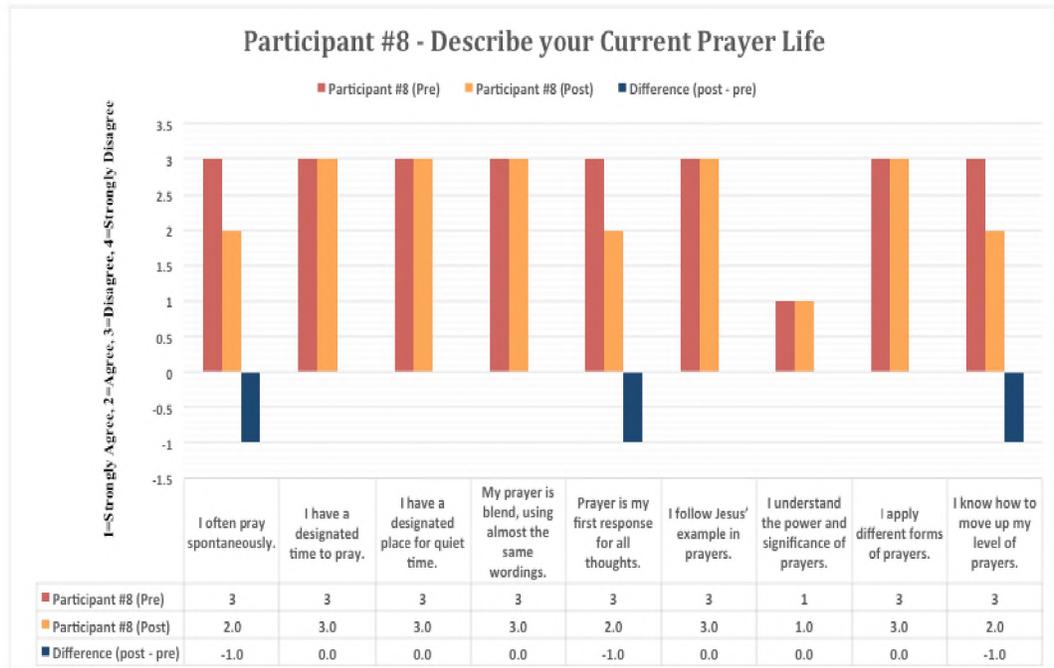


Figure 13.3. Prayer Life Description: Participant #8 (Pre- and Post-Journey)

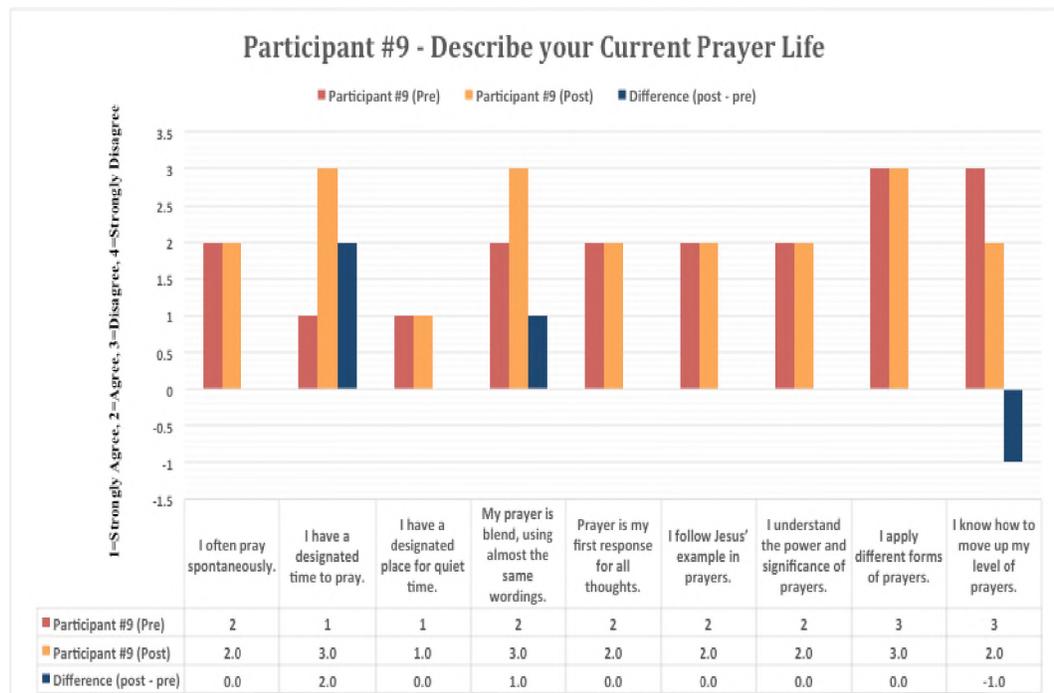


Figure 13.4. Prayer Life Description: Participant #9 (Pre- and Post-Journey)

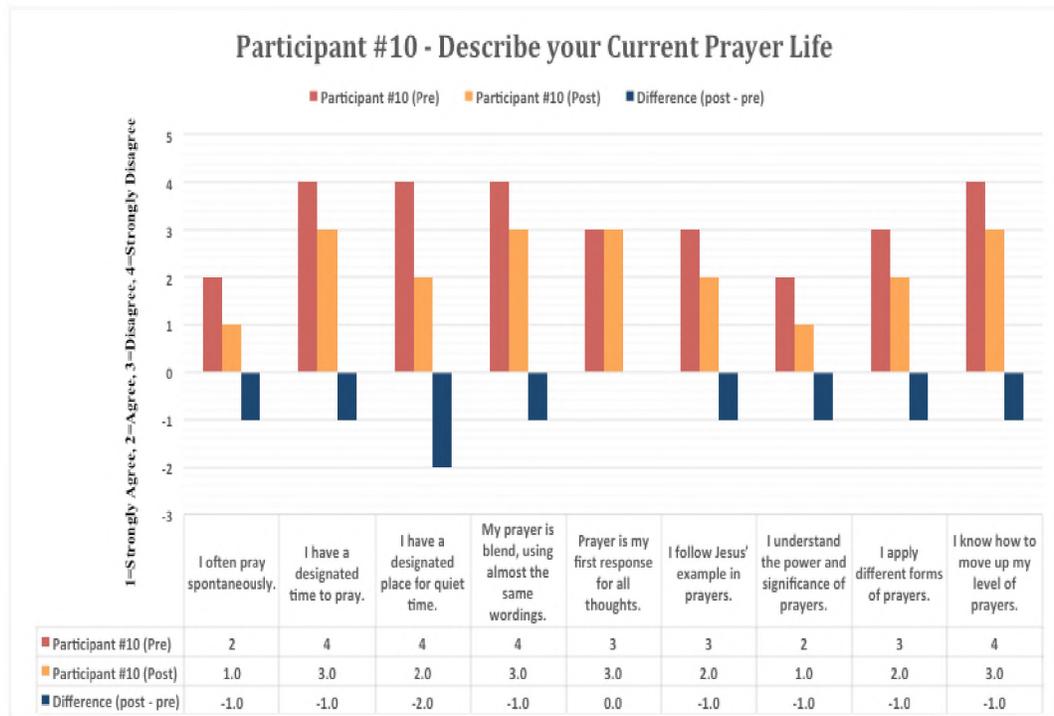


Figure 13.5. Prayer Life Description: Participant #10 (Pre- and Post-Journey)

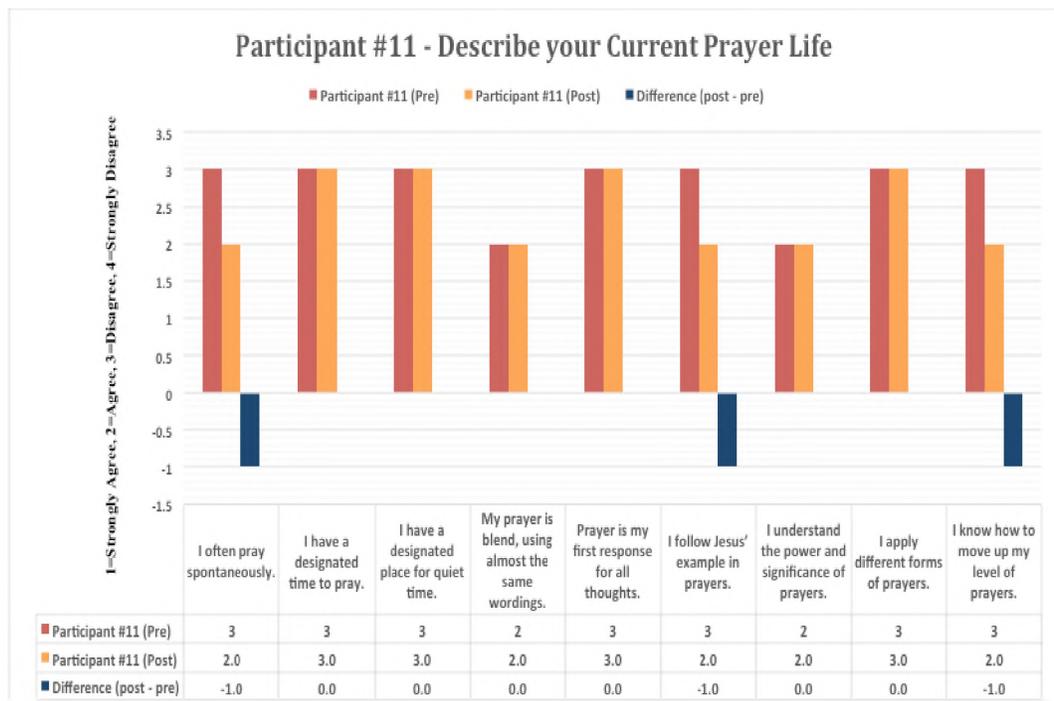


Figure 13.6. Prayer Life Description: Participant #11 (Pre- and Post-Journey)

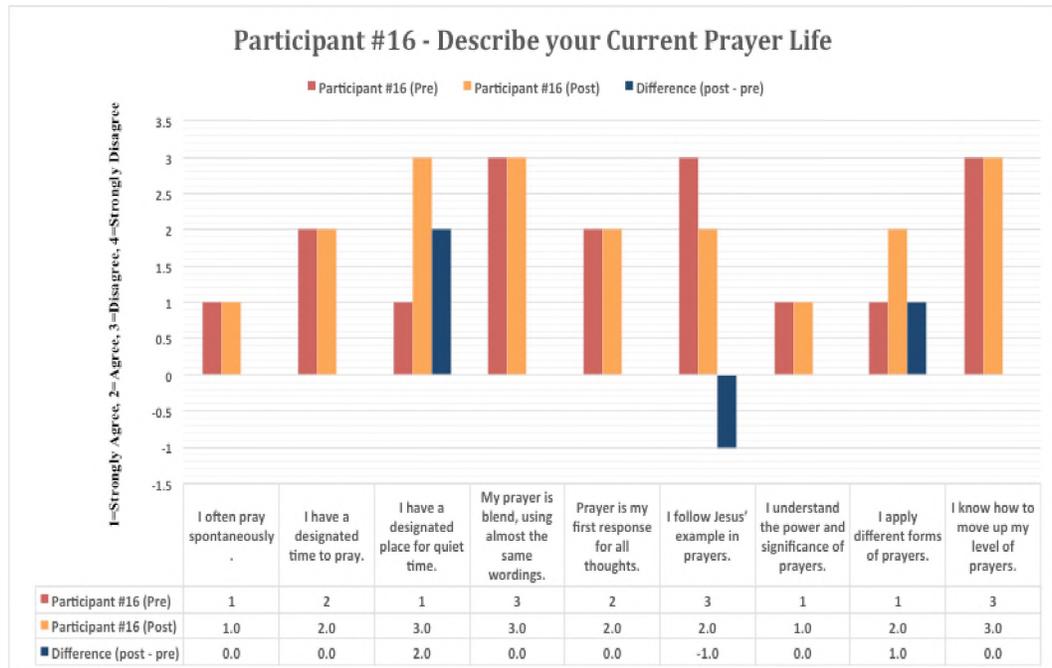


Figure 13.7. Prayer Life Description: Participant #16 (Pre- and Post-Journey)

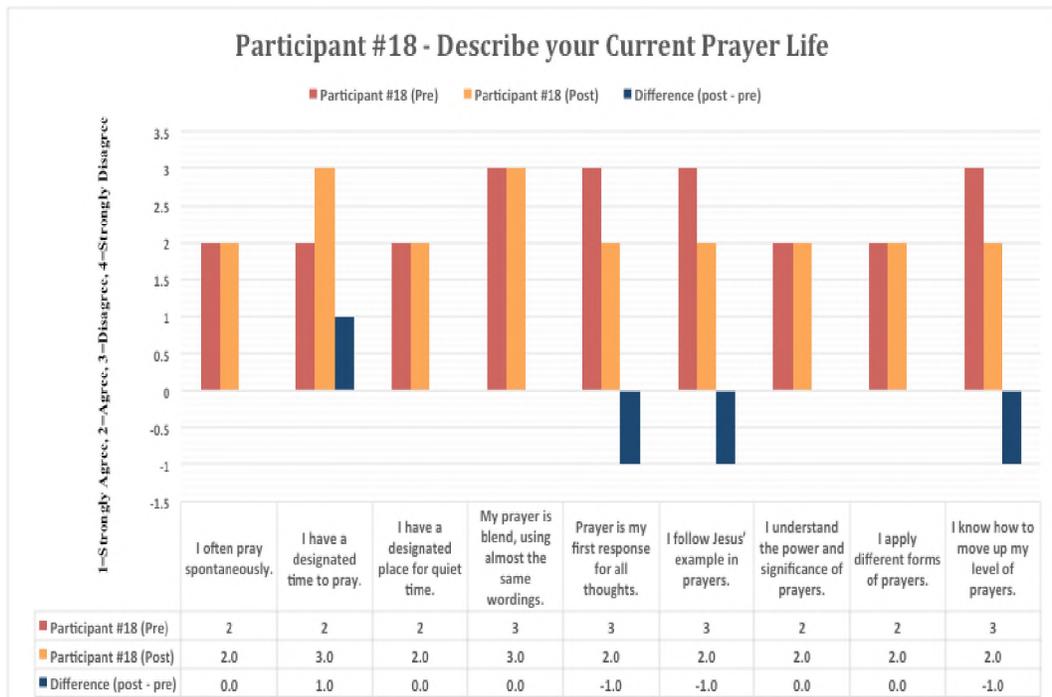


Figure 13.8. Prayer Life Description: Participant #18 (Pre- and Post-Journey)

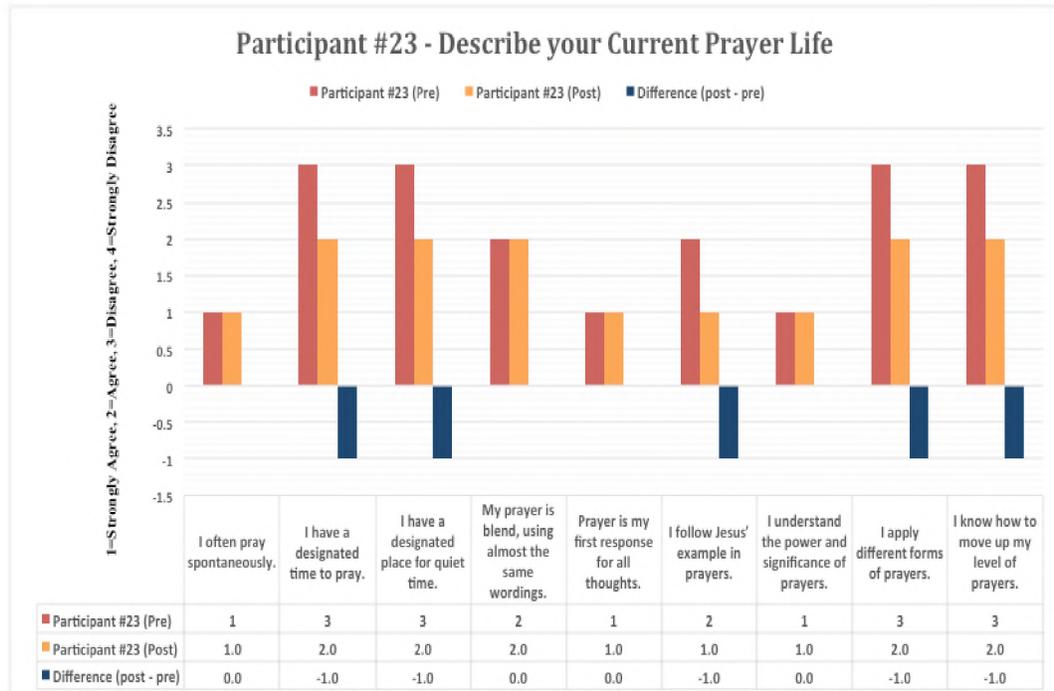


Figure 13.9. Prayer Life Description: Participant #23 (Pre- and Post-Journey)

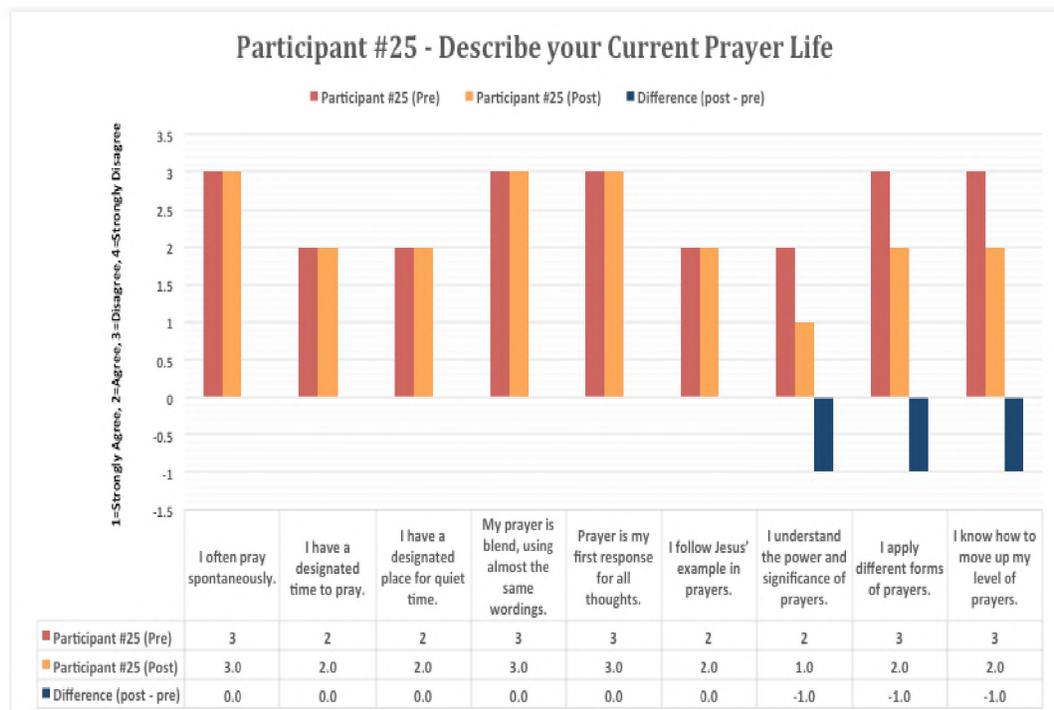


Figure 13.10. Prayer Life Description: Participant #25 (Pre- and Post-Journey)

**APPENDIX 14 -  
Statistical Tests of Significance (T test) on Paired  
Pre/Post Answers to Questions on Prayer**

Paired t-Test on Data1\_Q2pre and Data1\_Q2post  
meanstd. dev.N

-----  
Q2pre1.80.6324610  
Q2post1.30.4830510  
-----

t = 1.62698

p = 0.13818

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q3pre and Data1\_Q3post  
meanstd. dev.N

-----  
Q3pre20.816510  
Q3post1.70.8232710  
-----

t = 0.81818

p = 0.43438

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q4pre and Data1\_Q4post  
meanstd. dev.N

-----  
Q4pre2.40.9660910  
Q4post1.80.6324610  
-----

t = 1.96396

p = 0.08113

**At the 0.1 level the two means are significantly different**

Paired t-Test on Data1\_Q6pre and Data1\_Q6post  
meanstd. dev.N

-----  
Q6pre1.90.9944310  
Q6post1.20.4216410  
-----

t = 2.33333

p = 0.0445

At the 0.1 level **the two means are significantly different**

Paired t-Test on Data1\_Q13pre and Data1\_Q13post

meanstd. dev.N

-----  
Q13pre2.10.7378610

Q13post1.80.7888110  
-----

t = 0.81818

p = 0.43438

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q14pre and Data1\_Q14post

meanstd. dev.N

-----  
Q14pre20.6666710

Q14post1.50.5270510  
-----

t = 1.86052

p = 0.09573

At the 0.1 level **the two means are significantly different**

Paired t-Test on Data1\_Q15pre and Data1\_Q15post

meanstd. dev.N

-----  
Q15pre2.10.9944310

Q15post1.40.516410  
-----

t = 1.90909

p = 0.08859

At the 0.1 level **the two means are significantly different**

APPENDIX 15 -

Statistical Tests of Significance (T test) on Paired  
Pre/Post Survey Results: Questions 1 to 9

Paired t-Test on Data1\_Q1pre and Data1\_Q1post  
meanstd. dev.N

-----  
Q1pre2.20.7888110  
Q1post1.80.6324610  
-----

t = 1.80907  
p = 0.10389  
At the 0.05 level the two means are not significantly different

Paired t-Test on Data1\_Q2pre and Data1\_Q2post  
meanstd. dev.N

-----  
Q2pre2.50.8498410  
Q2post2.50.5270510  
-----

t = 0  
p = 1  
At the 0.05 level the two means are not significantly different

Paired t-Test on Data1\_Q3pre and Data1\_Q3post  
meanstd. dev.N

-----  
Q3pre2.40.9660910  
Q3post2.30.6749510  
-----

t = 0.24577  
p = 0.81137  
At the 0.05 level the two means are not significantly different

Paired t-Test on Data1\_Q4pre and Data1\_Q4post  
meanstd. dev.N

-----  
Q4pre2.60.6992110  
Q4post2.70.4830510  
-----

t = -0.42857  
p = 0.67831  
At the 0.05 level the two means are not significantly different

Paired t-Test on Data1\_Q5pre and Data1\_Q5post  
meanstd. dev.N

-----  
Q5pre2.60.6992110  
Q5post2.40.6992110  
-----

t = 1

p = 0.34344

At the 0.05 level the two means are not significantly different

Paired t-Test on Data1\_Q6pre and Data1\_Q6post  
meanstd. dev.N

-----  
Q6pre2.60.516410  
Q6post20.471410  
-----

t = 3.67423

p = 0.00512

At the 0.05 level **the two means are significantly different**

Paired t-Test on Data1\_Q7pre and Data1\_Q7post  
meanstd. dev.N

-----  
Q7pre1.70.4830510  
Q7post1.40.516410  
-----

t = 1.96396

p = 0.08113

At the 0.05 level the two means are not significantly different

Paired t-Test on Data1\_Q8pre and Data1\_Q8post  
meanstd. dev.N

-----  
Q8pre2.60.6992110  
Q8post2.30.4830510  
-----

t = 1.15233

p = 0.27887

At the 0.05 level the two means are not significantly different

Paired t-Test on Data1\_Q9pre and Data1\_Q9post  
meanstd. dev.N

-----

Q9pre3.10.3162310  
Q9post2.20.4216410

-----  
t = 5.01377

p = 7.25215E-4

At the 0.05 level **the two means are significantly different**

Paired t-Test on Data1\_Q1pre and Data1\_Q1post  
meanstd. dev.N

-----  
Q1pre2.20.7888110

Q1post1.80.6324610

-----  
t = 1.80907

p = 0.10389

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q2pre and Data1\_Q2post  
meanstd. dev.N

-----  
Q2pre2.50.8498410

Q2post2.50.5270510

-----  
t = 0

p = 1

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q3pre and Data1\_Q3post  
meanstd. dev.N

-----  
Q3pre2.40.9660910

Q3post2.30.6749510

-----  
t = 0.24577

p = 0.81137

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q4pre and Data1\_Q4post  
meanstd. dev.N

-----  
Q4pre2.60.6992110

Q4post2.70.4830510

-----  
t = -0.42857

p = 0.67831

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q5pre and Data1\_Q5post  
meanstd. dev.N

-----  
Q5pre2.60.6992110

Q5post2.40.6992110  
-----

t = 1

p = 0.34344

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q6pre and Data1\_Q6post  
meanstd. dev.N

-----  
Q6pre2.60.516410

Q6post20.471410  
-----

t = 3.67423

p = 0.00512

At the 0.1 level **the two means are significantly different**

Paired t-Test on Data1\_Q7pre and Data1\_Q7post  
meanstd. dev.N

-----  
Q7pre1.70.4830510

Q7post1.40.516410  
-----

t = 1.96396

p = 0.08113

At the 0.1 level the **two means are significantly different**

Paired t-Test on Data1\_Q8pre and Data1\_Q8post  
meanstd. dev.N

-----  
Q8pre2.60.6992110

Q8post2.30.4830510  
-----

t = 1.15233

p = 0.27887

At the 0.1 level the two means are not significantly different

Paired t-Test on Data1\_Q9pre and Data1\_Q9post  
meanstd. dev.N

-----  
Q9pre3.10.3162310  
Q9post2.20.4216410  
-----

t = 5.01377

p = 7.25215E-4

At the 0.1 level **the two means are significantly different**

Statistical Tests of Significance performed by **SPC/PI+ Software**, copyright 1990  
by Qualitran Professional Service Inc, Barrie, Ontario Canada

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