



WAY OF LIFE

STAY ♦ SHARE ♦ SERVE

PRACTICE TOOLKIT

COMMUNAL PRACTICES



— DIOCESE OF —
LONDON



CONTENT

The following practices are a 'starting kit' for any church or team exploring, discerning or practising a shared Way of Life. They have a communal focus and can be integrated into meetings, services and small groups, creating space to listen to God, self, and others.

SETTING OFF

BREATHING // BREATH PRAYER

A practice to settle into a session or service or to pause and bring us back to an awareness of God's presence.

DWELLING // DWELLING IN THE WORD

A practice to dwell in a passage of Scripture together, where the focus is on listening to God and to others.

NOTICING // COMMUNITY EXAMEN

A practice to notice and name God's presence in joyful and difficult moments, and a way of asking God to help resolve how to live well in the future.

GOING DEEPER

STILLING // SHARED SILENCE

A silent form of gathered prayer to help deepen our awareness of God's love for us in the midst of our community.

DWELLING // DWELLING IN CREATION

A practice using poetry or visual elements, including works of art, icons, objects and nature, to connect with God and listen to others.

LISTENING // LISTENING GROUPS

A practice to encourage deep sharing about our faith journey.

JOURNEYING // PRAYER JOURNEYING

A practice taking us out on the streets, into our neighbourhoods, inviting us to have a conversation with God about what we notice as we journey.



WAY OF LIFE | PRACTICE TOOLKIT

BREATHING BREATH PRAYER

INTRODUCTION

◆ Background

Breath Prayer is a form of contemplative prayer linked to the rhythms of breathing. Each day, we take about 26,000 breaths. Our breath is so essential for life that we often don't think about it until something is wrong. It is simply part of who we are. In early Christianity, many monks and nuns started to combine a phrase of prayer or blessing with their every inhale and exhale as a way of being present to the sacred. In earliest tradition, the words used were:

*Lord Jesus Christ, Son of God, (inhale)
have mercy on me, a sinner. (exhale)*

◆ Summary of the practice

As you focus on your in and out breath, someone will slowly read out a passage from Scripture or a simple prayer.

This *Breathing* practice is an embodied form of prayer which requires us to slow down and as such can calm us physically as well as emotionally. It allows us to foster an awareness of God's presence with us wherever we are and whatever our circumstances.

◆ Ways to use the practice

When used as a communal practice, Breath Prayer can be integrated into a service or meeting, to settle into a session or to pause and bring those participating back to an awareness of God's presence. It can also be used as an act of resistance or justice, praying phrases that remind us of a specific cause or purpose and our shared identity in Christ.

As an individual practice, Breath Prayer is a way of punctuating our day with an awareness of God's presence. This can be practiced wherever we find ourselves: at work, in the car, at the school gate, while boiling the kettle or washing our hands. Our breath becomes an ally for slowing down, for touching stillness. Even if our mind continues to fill up with distractions, we gently bring ourselves back to our breath.

◆ Time

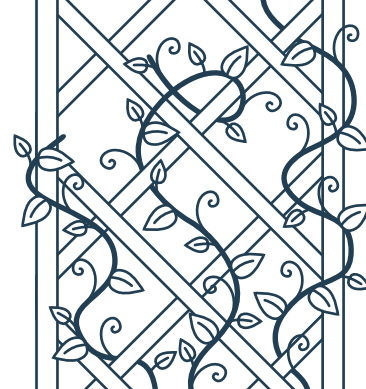
Whether used to help us settle into or pause during a meeting or service, or to punctuate our day, breath prayers are short, but repeated several times for 1-2 minutes.

Breath Prayer can also be used over an extended period of time as part of other contemplative prayer practices.



WAY OF LIFE | PRACTICE TOOLKIT

BREATH PRAYER



OUTLINE

1 Find a phrase

Look up a simple verse from Scripture, a prayer, poem or write your own phrase. Ideally, it is short and fits easily into one inhale and exhale. It might be useful to stick with a specific phrase for an extended period of time and learn it by heart.

Examples:

*The breath of God, (inhale)
gives us life. (exhale)*
Job 33:4

*The LORD is my shepherd; (inhale)
I lack nothing. (exhale)*
Psalm 23

*Nothing can separate us, (inhale)
from the love of God. (exhale)*
Romans 8:38-39

*You are before all things, (inhale)
in you all things hold together. (exhale)*
Colossians 1:17

*Lord Jesus Christ, Son of God, (inhale)
have mercy on me, a sinner. (exhale)*
Desert Fathers and Mothers

*I breathe in peace, (inhale)
I breathe out love. (exhale)*
Christine Valtner-Paintner

*In freedom, I lie down. (inhale)
Exhaustion is not my calling. (exhale)*
@BlackLiturgies

Another common formula is a name for God followed by your desire, for instance:

*Spirit. (inhale)
Peace. (exhale)*

2 Still

Stop what you are doing and take a moment to be still, whether physically, emotionally or both.

3 Breath

Notice your breathing. Use the natural contours of your in and out breaths to pray your chosen phrase. As you inhale, you whisper or say in your mind the first line of the phrase. As you exhale, you whisper or say in your mind the second line of the phrase.

When in a group, one person can gently lead others through the prayer: slowly saying the phrases aloud; encouraging everyone to inhale when the first part of the phrase is spoken and exhale when the second part of the phrase is spoken.

4 Repeat

Repeat step 3 at least three times, or for 1-2 minutes.



WAY OF LIFE | PRACTICE TOOLKIT

DWELLING

DWELLING IN THE WORD

INTRODUCTION

◆ Background

Dwelling in the Word is rooted in the ancient practice of *Lectio Divina*. We hear a passage of Scripture and, guided by the Holy Spirit, see where our attention is drawn. We dwell in the passage, listen and share.

◆ Summary of the practice

Once a Bible passage has been selected, the group hears the passage being read out slowly, listening for a word or phrase that stands out and feels important. This is shared in pairs, after which each listening partner will present to the group what stood out to their partner.

◆ Ways to use the practice

Dwelling in the Word can be a good way to start a PCC, Synod or other church meeting. Use the *Dwelling* practice in small groups; with children, young people and adults; in school as a tool for spiritual reflection or RE lesson; as a family at home; in church as a sermon or creative reading.

Any Bible passage can be used, though some good places to start could be:

- Genesis 32:22-31, Jacob Wrestles
- Exodus 3:1-6, Moses at the Burning Bush

- Exodus 3:11-14, I Am Who I Am
- Micah 6:1-8, What God Requires
- Matthew 3:3-17, The Baptism of Jesus
- Matthew 6:25-34, The Lilies of the Field
- Luke 6:12-19, The Twelve Apostles
- Luke 10:38-42, Mary and Martha
- John 20:11-18, Do Not Hold On To Me
- Acts 2:1-13, Pentecost
- 2 Corinthians 4:1-15, Spiritual Treasure in Clay Pots

You might want to choose one passage and use it throughout or have a more varied diet. As different groups of people meet at different times and in different places, there will be great richness from dwelling in the same passages.

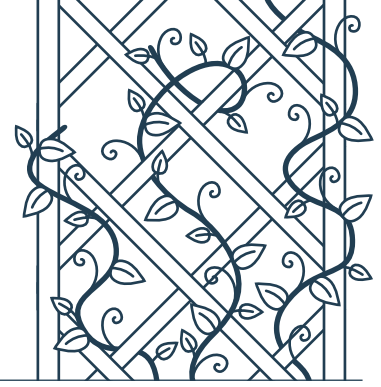
◆ Time

Dwelling in the Word is primarily a listening practice, which needs time. Anything from 15 minutes to an hour. If you are short on time, skip the second reading (step 5) and shorten the amount of sharing time (steps 6-8). If you have lots of time, leave long pauses after each reading. Share in pairs, then groups of four and then the whole group. Reflect together on the experience.



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DWELLING IN THE WORD



OUTLINE

1 Pray

Invite God in prayer, to open ears, hearts and minds. You could use the following prayer, with one person leading and everyone joining in with the words in bold:

God who speaks, hear our prayer.

As we dwell in your life-giving word,
May we find deep-rooted delight.

As we learn to live inside your Kingdom story,

May our stories find their meaning.

As we look through the lens of your love,
May our perspectives be enlarged.

As we let go and listen with ears to hear,
May we be open to hearing God's voice through others.

As we catch wind of your gentle whisper,
May we find your comfort and challenge.

Speak God, we are listening.

Amen.

2 Passage

Read your chosen Bible passage aloud, slowly.

3 Perceive

Notice where your attention is drawn. It could be a certain verse, phrase or single word. Something that resonates or something that feels strange or raises questions.

4 Pause

Hold silence for a minute or two. Dwell with the place in the passage that stood out for you.

5 Passage

Read the Bible passage again, slowly.

6 Pairs

Share in pairs what you noticed. Each person should speak without being interrupted and both need time to speak. In the next step, you will be asked to share what your partner said, not what you noticed. You might find it helpful to take notes to help you remember.

7 Pass on

Regather as a whole group or organise into groups of four or six. Take turns to introduce your partner by name and share what you heard them say.

8 Ponder

Spend some time reflecting, as a whole group, on the themes arising. What might God be saying to us?

9 Pray

Thank God in prayer, for speaking to the group. You may like to take some time to reflect together on the experience. You could use the following closing prayer:

God, we thank you for your word. A lamp for our feet, a light for our pathways.

May your light shine
Restoring your image in us.

May your light shine
Reorientating us within your story.

May your light shine
Reframing the present.

May your light shine
Reimagining the future.

May your light shine
Now and forever. Amen.

This practice is an adaptation of the Leicester Diocese Holy Habits resource. Used with permission.



WAY OF LIFE | PRACTICE TOOLKIT

NOTICING COMMUNITY EXAMEN

INTRODUCTION

◆ Background

The Examen is a spiritual practice created by priest and theologian St Ignatius of Loyola in the 16th century. It is a prayer of thankful reflection: a tool to walk through the recent past with God, noticing and naming God's presence in joyful and difficult moments, and a way of asking God to help resolve how to live well in the future.

◆ Summary of the practice

Community Examen is based around three questions:

1. Where have we seen a glimpse of glory?

This question enables us to see where God is in the present.

Our response is thanksgiving.

2. What is troubling us?

This question enables us to name our fears, anxieties and the things we lament.

Our response is to ask for peace.

3. What are we hoping for?

This question enables us to look to the future in faith.

Our response is to seek God's blessing.

◆ Ways to use the practice

Community Examen can be a good way to start or close a PCC, Synod or other church meeting. Use the practice in small groups; with children, young people and adults; in school as a tool for spiritual reflection or RE lesson; as a family at home; in church as a sermon.

Community Examen can form the structure for meetings, using each question as a lens to look at a particular issue - mission, finance, buildings, diocesan priorities, e.g.:
Where have we seen glimpses of glory in our local community?
What is troubling us about our building?
What are we hoping for financially?

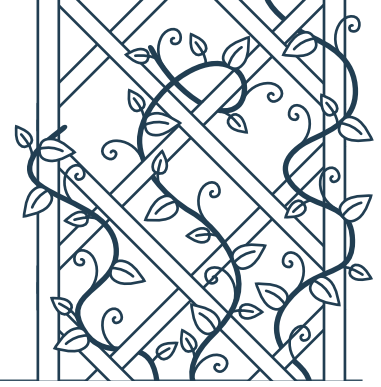
◆ Time

Community Examen is 'stretchy'. It can take a few minutes at the start of a meeting or form the entire structure of a meeting, small group or church service. With more time, there is space for reflection, sharing and conversation between each question.



WAY OF LIFE | PRACTICE TOOLKIT

COMMUNITY EXAMEN



OUTLINE

1 Pray

Open in prayer. You could use the following liturgy; inviting everyone to join in with the words in bold:

Slowing our breath, remembering God's presence with us, we open our hands to pray...

Come Holy Spirit to our mind,
We receive Your goodness.

Come Holy Spirit to our heart,
We receive your peace.

Come Holy Spirit to our soul,
We receive your blessing.

2 Question

Ask each question in turn, leaving space in between for silent reflection. If you have time, invite the group to share a few thoughts before concluding each question with a simple call and response.

Where have we seen glimpses of glory?

Where have we seen God at work? Where have we known God's Presence? What has been good?

Hold silence

Share brief reflections

CALL: Where we see glimpses of glory

RESPONSE: **Lord, we thank you.**

What is troubling us?

What is making us fearful? What is making things difficult? What are we lamenting?

Hold silence

Share brief reflections

CALL: Where there is trouble

RESPONSE: **Lord, bring wisdom and peace.**

What are we hoping for?

What are our hopes and dreams? What is giving us energy? What are we wanting from God now?

Hold silence

Share brief reflections

CALL: Where we see hope

RESPONSE: **Lord, pour out your blessing.**

3 Pray

At the end of the meeting, you could use the following closing prayer; inviting everyone to join in with the words in bold:

God, our maker, redeemer and friend. We thank you for being present with us:

May your goodness guide us.

May your peace protect us.

May your blessing encourage us.

May you send us out together in love.

Amen.



WAY OF LIFE | PRACTICE TOOLKIT

STILLING SHARED SILENCE

INTRODUCTION

◆ Background

This *Stilling* practice is outlining a contemplative, silent form of gathered prayer; moving away from more active and wordy kinds of prayer into a place of resting in God. It is not intended to replace our other ways of praying together, but to deepen and underpin them. Silent prayer has been part of the Church's tradition since the earliest days, though it has often been more pronounced within Catholic and Eastern Orthodox churches. Within the Protestant tradition, the Quakers are an example of a denomination where meetings are framed around prayerful silence.

◆ Summary of the practice

When we gather for Shared Silence, we simply dedicate time to sit in the presence of God. We find a space that is comfortable, whether sitting on a chair or kneeling on a prayer stool. If you are able, maintaining good posture will be helpful. It is important to acknowledge we might initially be worried to enter silence, wondering what might be disclosed. We can also be put off by our 'wandering mind'. Rather than fighting our thoughts, can we embrace ourselves with all our fears and distractions and try to gently bring ourselves back to God's love for us in Christ?

◆ Ways to use the practice

Though this practice has often been thought of in solitary terms, silent forms of prayer thrive well in communal settings. This practice can be integrated into a service or meeting, or be the sole focus of a gathering.

Coming together for Shared Silence can help us persevere when the silence feels challenging, foster a sense of belonging to the Body of Christ and be an intimate and bonding experience. As in an orchestra, each person's tune becomes part of a symphony of silence.

◆ Time

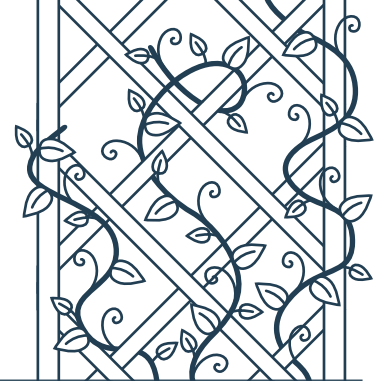
Shared Silence could be as short as 30 seconds to a minute with our children, 1-2 minutes to break up a meeting or 5-10 minutes as part of a daily prayer routine. Some groups spend as much as an hour in prayerful silence.

It will be helpful to find ways to prioritise and schedule this type of prayer, as silence is often the first thing to get squashed from our busy timetables.



WAY OF LIFE | PRACTICE TOOLKIT

SHARED SILENCE



OUTLINE

1 Prepare

Designate one person to hold the space for this shared time of silence, including leading the opening and closing prayer and to keep an eye on the time. Decide how long you will spend in silent prayer together and keep to this time. It might help to read through the steps below, before starting your time of Shared Silence.

2 Settle

To help everyone settle and focus, you might light a candle as a reminder of God's presence. Mark the start of the silence with an opening prayer. You can use the following prayer, saying the words in bold together:

God who stills, hear our prayer.

As we contemplate your presence,
may we be still and know that you are God.

When our thoughts try to take over,
may we return to the still centre.

Help us to rest in you,
and know that we are loved.

Through Jesus Christ our Lord.

Amen.

You might want to spend some time focusing on your breathing, becoming aware of its natural rhythm, not forcing anything; breathing out any heavy or difficult feelings you might be carrying, and breathing in God's deep and unconditional love.

3 Stay

Thoughts, feelings, and outside distractions will emerge. This is normal! Notice them but don't engage them in conversation. Take a friendly attitude towards them; try and let go of them by placing them in the hands of Christ so that you can make space for stillness and silence.

It can sometimes help to take a word or a phrase of prayer that you can return to when your thoughts take over like 'Come Holy Spirit' or 'Lord, have mercy on me' or 'Jesus'. You could also hold something in your hand, like a holding cross, stone or fidget toy. Or simply take a few deep breaths and gently remind yourself of God's love for you in Christ.

4 Emerge

At the end of your time of silence, close with a song, scripture reading or prayer of gratitude for God's presence and love in your life. Spend a few moments noticing what was going on within.

Remember that the outcome of practising silent prayer will often be experienced more in daily life, than during the practice itself.



WAY OF LIFE | PRACTICE TOOLKIT

DWELLING

DWELLING IN CREATION

INTRODUCTION

◆ Background

Dwelling in Creation is rooted in the ancient practices of *Lectio* and *Visio Divina*. We use creativity, e.g. works of art, stained glass windows, icons, objects in nature, poetry or music to help set our mind on prayer and, guided by the Holy Spirit, see where our attention is drawn. We dwell in this, listen and share.

This form of prayer is a multi-sensory way to connect to God. It is a form of prayer that has been used throughout the centuries, mainly in Catholic and Eastern Orthodox churches where icons are often used in prayer. It is growing in use across Protestant communities.

◆ Summary of the practice

Once an artwork, icon, image, object, poem or piece of music has been selected, the group spends time observing and reflecting on it prayerfully. This is shared in pairs, after which each listening partner will present to the group what stood out to their partner.

◆ Ways to use the practice

Dwelling in Creation can be a good way to start a PCC, Synod or other church meeting. Use the *Dwelling* practice in small groups; with children, young people and adults; in school as a tool for spiritual reflection or RE lesson; as a family at home; in church as part of a sermon.

You might want to explore and extend your experience of this practice by using creativity in response, e.g. spending some time to create your own piece of art or music.

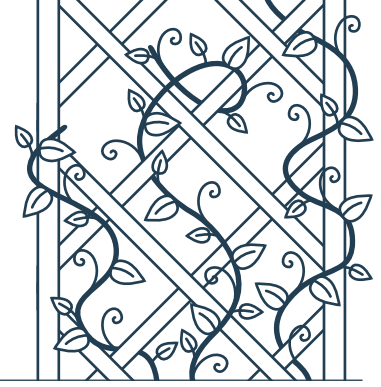
◆ Time

Dwelling in Creation is primarily a practice of observing and listening, which needs time. Anything from 15 minutes to an hour. If you have lots of time, leave longer pauses to observe and reflect. Share in pairs, then groups of four and then the whole group. Reflect together on the experience.



WAY OF LIFE | PRACTICE TOOLKIT

DWELLING IN CREATION



OUTLINE

1 Pray

Invite God in prayer, to open ears, hearts and minds. You might light a candle to be reminded of God's presence and focus on your breathing for a while.

2 Observe

Spend some time in silence, considering the artwork, icon, image, object, poem or piece of music. Is there anything that touches you, resonates, attracts or even disturbs you?

3 Reflect

Spend some time in quiet reflection. Notice any thoughts or feelings that have arisen as you observed. What emotions do you feel? You may be reminded of something: an event in the past, an experience or a place. Make notes or drawings if this is helpful. Stay with what you are already noticing or something that has stood out. Or go with other thoughts and feelings as they arise.

4 Pause

Hold silence for a minute or two, simply dwelling with what has come up so far and talking to God about it in silence.

5 Observe

Spend some more time to consider the piece of 'creation' you are dwelling in, e.g. read out the poem again, play the piece of music once more, explore the object with your hands, or simply sit with the piece of art for another moment.

6 Pairs

Share in pairs what you noticed. Each person should speak without being interrupted and both need time to speak. In the next step, you will be asked to share what your partner shared, not what you noticed. You might find it helpful to take notes to help you remember.

7 Pass on

Regather as a whole group or organise into groups of four or six. Take turns to introduce your partner by name and share what you heard them say.

8 Ponder

Spend some time reflecting, as a whole group, on the themes arising. You might want to put out some arts and crafts materials for people to respond creatively. What might God be saying to us?

9 Pray

Thank God in prayer, for speaking to the group. You may like to take some time to reflect together on the experience.



WAY OF LIFE | PRACTICE TOOLKIT

LISTENING LISTENING GROUPS

INTRODUCTION

This is a shortened version of the Listening Groups practice. A full introduction and further outlines can be downloaded from www.wayoflife.london.

◆ Background

Listening Groups are a tool to help us share with others about our experience of God in the midst of our lives. Our act of listening to each other is a form of prayer, and a key skill in the journey of faith. It has the potential to strengthen our relationship with God, ourselves and others.

◆ Summary of the practice

After an opening prayer and meditation, we take turns to share about our journey of faith and to listen to each other in small groups of 3-5 people. The aim is not to fix each other's problems, but to sit with our questions and trust that God is with us in this process. We consciously stay away from giving advice, but create an environment of unconditional love where we are welcomed as we are.

By committing to meet in listening groups, we seek to strengthen our relationships as we:

- Encourage one another in the process of attending to God's action in our lives;
- Develop the skills and habits of listening and discerning;
- Learn wisdom from one another's experiences.

◆ Ways to use the practice

Listening Groups could be run jointly or as part of another meeting, when several groups come together for a shared opening prayer and meditation, before going into smaller groups of 3-5 people for a time of sharing. They can also be run individually, with group members organising their own pattern of meeting up.

There are three different outlines available: *Beginner*, *Intermediate* and *Advanced*. While at the beginning the focus is mainly on silence and listening, as the group continues to journey together, more time for responses and reflections by group members are built into the practice.

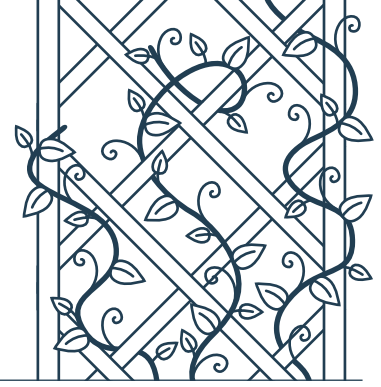
◆ Time

Depending on group size, a listening group session would usually take around an hour. The group might decide to add some time to pray for each other at the end. Sessions would take place every three to six weeks, either in person or online.



WAY OF LIFE | PRACTICE TOOLKIT

LISTENING GROUPS



OUTLINE | BEGINNER

| For groups that are coming together for the first few times.

| You will need: a candle, a lighter and a copy of this outline for all participants.

1 Introduction (5 min)

Before you start this session, take time to introduce yourselves to each other. Appoint someone to facilitate the session and lead the group through this outline. This can be a different person each time.

2 Preparation (5 min)

Share anything that is on your mind right now that will help you be more present. This might for instance be questions around the process or anything that happened today that is still on your mind.

3 Opening Prayer (1 min)

The facilitator will light a candle. Stay in silence for a moment. Then say together:

May the light of God illuminate our encounters as we discover and tune into God's heart; May the light of Christ warm and transform us in love as we learn and grow; May the light of the Spirit guide us as we share this time together. Amen.

4 Meditation (5-10 min)

The facilitator will lead a short time of meditation to help the group take on a posture of silence and attentiveness. This could be a simple moment of silence, or you can use a reading from Scripture, poem, inspiring quote, image, icon, video, piece of music, etc.

5 Sharing Time (30 min)

Take turns to share for 3-4 minutes each with a minute of silence in between sharing. The person sharing should not be

interrupted. When you finish sharing, the facilitator will gently invite people into a moment of silence, before moving on to the next person. You are welcome to share about anything, but, if you are unsure, the following questions might be a helpful guideline:

- How has God been present for me in the past week?
- When did God seem to be absent?
- What spiritual practices have been particularly meaningful to me in the past week?
- Which have been less meaningful than usual?
- What do I seek from God at this point in my life?

After everyone has shared, use the following questions to reflect on the experience together:

- What was it like to share something without being interrupted?
- What did it feel like being listened to?
- Were there any distractions that made it difficult to keep listening to others?
- If you have held a Listening Group before, was the experience any different from last time?

6 Closing Prayer (1 min)

Pray the following words together before blowing out the candle:

May the light of Christ shine in our hearts, our lives, in our ministries and in our world with wisdom, compassion and peace. Amen.

Note for future sessions:

Repeat this 'Beginner' outline at least once for your next Listening Group session. When the group has settled together and feels familiar with the format, move on to the 'Intermediate' outline (available online).



WAY OF LIFE | PRACTICE TOOLKIT

JOURNEYING PRAYER JOURNEYING

INTRODUCTION

◆ Background

Prayer Journeying, or prayer walking as it is often called, takes us out of our church buildings and into our streets, parks and estates. It is a form of prayer with a deep history; by it people have encountered the wonder of God in a specific place, prayed for protection and healing, spread the good news of the Gospel, and engaged in pilgrimage. It is a practice that spans different Anglican traditions, including pilgrimages, Rogation Sunday 'beating the bounds' and Palm Sunday processions.

◆ Summary of the practice

Prayer Journeying involves praying in and for our neighbourhoods by having a conversation with God about what we notice as we journey. It is a prayer of our whole being. Our prayer may involve words, thoughts or feelings in our hearts as we converse with God.

The focus is not on a specific destination; it is in the journey itself that we find meaning and a new way of understanding. We set out in trust, are attentive to encounters along the way and bring a sense of wonder to the environment through which we travel. Prayer Journeying often leads to greater engagement with our communities. It may

be through conversations we have with people we meet, or by God prompting us about the possibilities of responding to local needs, or simply through God's love for our neighbours, our community and ourselves being renewed.

Being prayerfully present helps us become aware of and recognise God's presence in the places around us, while also leaving footprints of blessing, goodness and mercy behind us.

◆ Ways to use the practice

This practice could be integrated in our already existing routines, e.g. the school drop off, our daily commute or another regular journey we take.

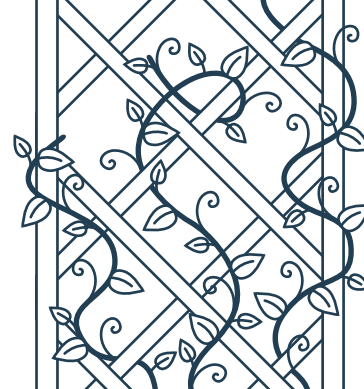
If meeting as a group, the journey could be started and finished with a communal time of prayer. For the journey itself, following the example of Jesus and his disciples, going out in pairs will give everyone involved plenty of space to pray and discern.

It is important to be aware of the different sensory abilities and perspectives in any group. We might want to consider a virtual opportunity, e.g. live streaming a prayer journey for those who cannot physically take part.



WAY OF LIFE | PRACTICE TOOLKIT

PRAYER JOURNEYING



OUTLINE

1 Plan

If your prayer journey is not part of one of your regular journeys, think about where you might go. Are there specific places you would like to include? For instance: significant buildings like a local school, health centre, or church, places with clear needs, places of beauty like a local park, or services like foodbanks and community groups.

2 Pray

Take time to prepare your heart and become aware of God's love for you. You may use a specific prayer practice, or use a worship song or hymn to centre your attention upon Jesus. Ask for help to recognise God's presence as you go out.

3 Journey

As you journey, the following steps might be helpful:

STAY:

Take time to be present and listen. Become aware of your own breathing and allow the journey to become an expression of prayer with your whole body, as you journey with God and respond to your environment. Become aware of anything you are drawn to and consider how you could respond to that prayerfully. **Where is God and what are you noticing in your locality?**

SHARE:

Share your insights with each other, to build up a bigger picture of the local area and what God is doing. Don't worry about interruptions. Many a prayer journey has been interrupted by conversations that

have provided opportunities to engage with people, receive and learn from them and share about the good news of Jesus. Be open to change where you go and what you pray for as you sense the Spirit's leading. **As you journey the streets, what do you sense, notice, feel, wonder?**

SERVE:

What are the prayers and actions that are emerging from this time? What does *Thy Kingdom Come* look like 'here and now'? How might you embody this? For example, if a specific place feels 'unsafe', pray for an increase in safety for all, if it looks 'unclean', you might feel stirred to spring into action and organise a litter pick.

4 Reflect

Record your experience in some way - make a journal or record a voice message, draw a picture, or think of a prayer that sums up the experience. If you have gone as part of a group, share stories, thank God and debrief together. Consider whether there were any repeated themes or prayers from different groups. If there are issues that need more prayer or specific actions, you might plan to return.

Finally, prayer brings change, both to yourself as well as to your surroundings, so expect and look for responses to your prayers. It may be a scheme to bring people in the community together, a news report or a minor detail that can be an encouragement for you in your prayer. You might also notice yourself becoming more present to the people you share your locality with. Thank God for the answers to prayer.