The Companioned Prayer™ Movements

Companioned Prayer has eight steps or movements, each a small prayer in themselves. The first is a personal prayer to God. This centers our prayer relationship with him in and in him. From that we take a few minutes to notice how we physically feel. This allows us to be in the present moment and to come before God as we actually are, rather than caught up in our analytical thinking. Then we select a personal topic to take to God in prayer, such as a personal concern or other aspect of our life as we might normally do in our personal prayers with God. But instead of us picking what to pray about, we are open to noticing what it feels like God might be calling us to be with in prayer. Once we identify our prayer subject, we take it and ourself to the loving heart of Jesus and notice his love and acceptance within all of it. We take our time with this, and then instead of ending the prayer there, we go on. Staying within the loving heart of Jesus, we wait to see if there is anything else that he might want us to notice that may somehow be connected with our prayer subject. In faith we wait, and if anything else comes we notice; and continue noticing if he may wish to reveal more to us, following the promptings of the Holy Spirit inside us. This often leads to an unfolding of understanding and a further sense of God's presence and grace. At some point we will naturally feel that this part of the prayer is over. But instead of ending the prayer, we move on to simply resting in God's quiet gentle presence. We take a few minutes to rest and know the grace he may have shared with us. Finally, in the last movement of the prayer we acknowledge this gift of his personal love and grace felt within us, and end with a personal prayer.

Throughout all of this the companion encourages the person to continue on to the next part of the prayer when they say they were ready to go on. In this way the person praying can be completely focused on their inner prayer experience without any concern for where they are in the prayer. They can simply give themselves over to God in each part of the prayer, experiencing his gentle transformative love and personal presence within the very thing that we may be called to pray about.