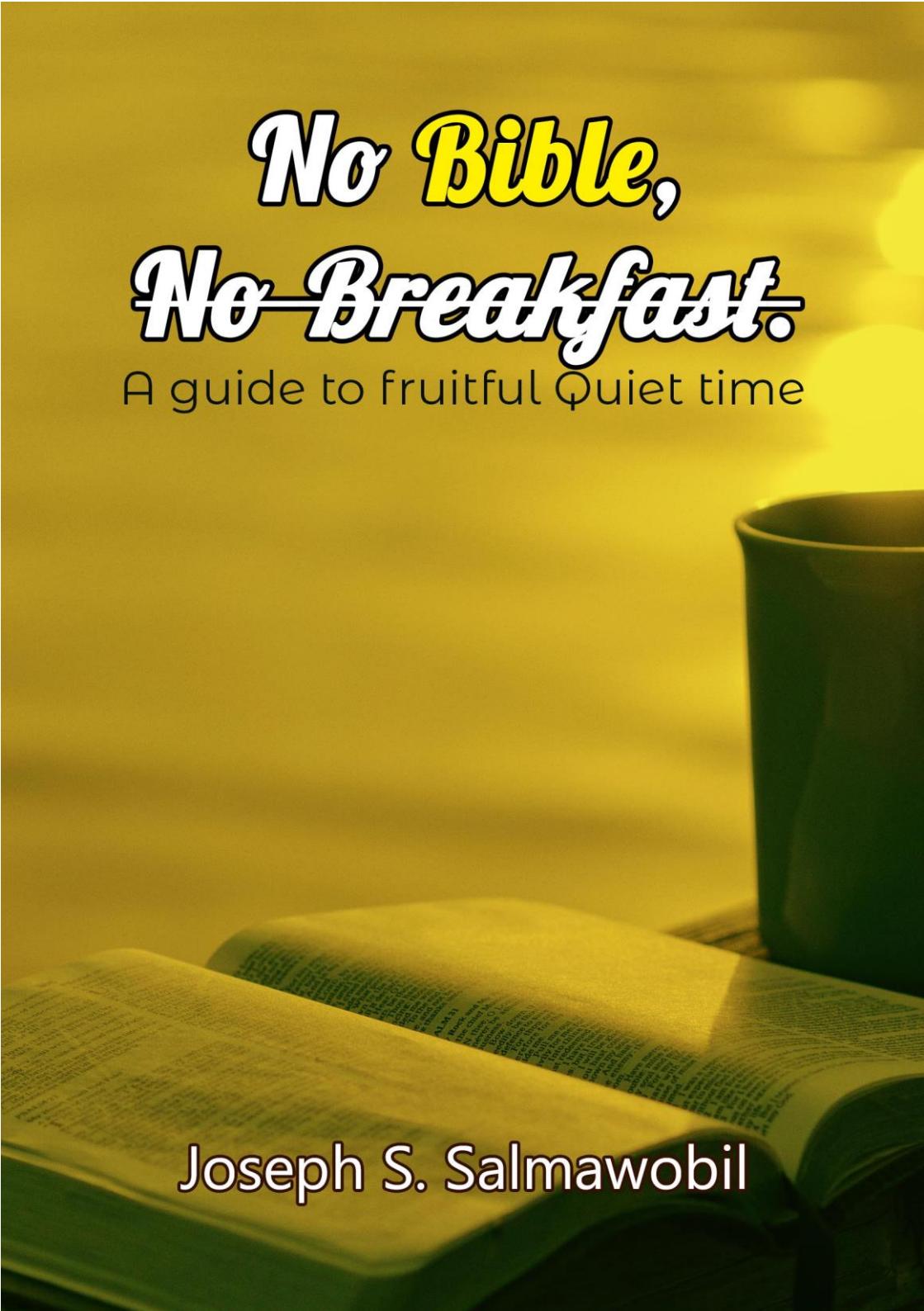


# **No Bible, No Breakfast.**

A guide to fruitful Quiet time



Joseph S. Salmawobil

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## Table of Contents

Why Quiet time.....	4
Building Consistency (my story) .....	12
Doing Quiet time.....	20
Quiet time is not enough .....	36

## Appreciation

I would like to express my heartfelt gratitude to my dear friends, Philip Belebe, Peter Adua, Paul Kutam, Elizabeth Asamoah, and Florence Atisinsira, for their invaluable time in reading this manuscript, providing corrections, and offering insightful comments that have greatly improved its quality. May God bless you abundantly.

Above all, Glory be to the Father, the Son, and the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

*The Bible text used here is New American Bible, Revised Edition (NABRE)*

## Why Quiet time

*“Rising very early before dawn, he left and went off to a deserted place, where he prayed” (Mark 1:35).*

One consistent aspect of Jesus’ life and ministry on earth was that He never neglected spending time alone with the Father. Even when He was with people ministering, He remained connected to the Father, observing what the Father was doing and following His example. Jesus said, *“Amen, amen, I say to you, the Son cannot do anything on his own, but only what he sees his Father doing; for what the Father does, the Son will do also. For the Father loves the Son and shows Him everything that He Himself does, and He will show Him greater works than these, so that you may be amazed”* (John 5:19). Jesus maintained a constant relationship with the Father, which is what is expected of all His followers as well. We are called to have a close and intimate relationship with the Father, not a distant God.

Christianity is fundamentally a relationship with the triune God, and like every relationship, constant communication is essential. Jesus kept His

communication with the Father at all times, so much so that busy moments never distracted Him from the Father. Despite being able to hear and see what the Father was doing at all times, He still set aside special times to be alone with the Father. He would wake up early in the morning, when everyone was still asleep, to go to a deserted place to pray. Through prayer, which is a form of communication between us and God, He spoke to the Father and listened to the Father's responses.

I first encountered the term "quiet time" during Life in the Spirit Seminars (LSS) in my first year at university. As a Catholic, I knew I was supposed to pray every morning after waking up and read the Bible, though I did this only occasionally. The term "quiet time" was new to me. At Notre Dame Seminary Senior High School, it was compulsory to attend morning and night prayers in the chapel, so I and many of my peers did not see the need for personal prayer time. Often, we would wake up just minutes before morning prayers, rush to bathe, and hurry to the chapel. I remember waking up at 5:20 am, rushing to fetch water, bathed, getting dressed, and arriving at the

chapel by 5:25 am—arriving even a second later would have meant missing out on my siesta for the day. Don’t try to figure out how all that was possible in just 5 minutes—it’s a special talent of boys.

The point is that I rarely spent personal time in prayer, and even during communal prayers, it was often about repeating what others were saying without paying much attention. Throughout that period, I wanted to be closer to God and loved preaching but didn’t know how to go about it. After my inner conversion in 2013 through my baptism in 2014, I had no one guiding me on the need to get closer to God or how to learn to hear God’s voice.

I began preaching weekly during Junior High School worship times and continued during group bible sharing at Notre Dame. However, I never prepared properly before speaking. The best I did was to skim through readings and pick out a few points or use points from someone else’s sermon on a similar passage. The only times I spent more time with the Bible were when writing a love letter and needing verses about love to include (which was unsuccessful), or when I wrote a list of verses

about not worshiping leaders to give to our School Prefects. The outcomes of both attempts were not favorable.

I started hearing about quiet time during LSS, but as it was new to me, I struggled with it. I would only read the Bible on days I felt like it and spend about 30 seconds praying after waking up. However, as I continued to learn more about God during Catholic Charismatic Renewal (CCR) general prayer meetings and ministerial meetings, I desired to practice quiet time regularly. It has since become a significant part of my life and continues to impact me greatly. Most of my books are products of what I meditated on during my quiet time.

## **What is Quiet Time?**

Though not formally defined, quiet time generally refers to spending time in a quiet place to commune with God. It involves reading the Bible, meditating on it, praying to God, and listening for His instructions. The most recommended times are early in the morning, after

waking up, or at night before going to bed. From my experience, morning quiet time is more fruitful as it sets a good foundation for the day ahead and occurs before interacting with others. As a practice in the Catholic Church, night time is for self-introspection, praying for mercy, reading the Bible, and praying before sleep. Both times are important for spending time with God, hence the acronyms "No Bible, No Breakfast" and "No Bible, No Bed," also known as NSNS (No Scripture, No Sleep).

Quiet time is a personal devotional practice and should not be confused with communal morning devotion. It is a practice recommended by God from the beginning. God communed with Adam during the cool of the day (cf. Gen 3:8). Enoch walked with God until he was taken to heaven (cf. Gen 5:22). Moses spent significant time alone talking with God, as recorded in Exodus: "*The LORD used to speak to Moses face to face, as a person speaks to a friend*" (Exodus 33:11). Quiet time is about speaking to God face to face, a time to converse with God as friends do. We are not slaves to God but friends, and conversing with a friend is often more pleasant than making a formal

request to a boss. God has called us friends (cf. John 15:15), so we should spend quality time with Him daily.

Prayer with God is not meant to be monotonous but a dialogue. The basic definition of prayer is “communication between man and God.” The nature of this communication depends on the relationship. When we view God as a friend, our prayer life transforms from talking to God to talking with God. It evolves from praying only during gatherings or upon waking to hearing God throughout the day. St. Paul advised the Thessalonians to “pray always” (cf. 1 Thes 5:16-18). This doesn’t mean stopping everything to talk to God but rather talking to Him continuously throughout our daily activities. Paul also stated that if a man will not work, he should not eat (cf. 2 Thes 3:10).

In our era of earbuds and pods, this concept of praying always can be better understood. I ride a bicycle on campus, and will ring my bell behind people to allow me pass, sometimes people don’t respond to my bell because they are listening to something through their earbuds or pods. They are totally disconnected from the road. While

this practice is not advisable on the road, it teaches a lesson. Praying always is like keeping God's voice constantly in our spiritual ears, allowing us to talk to God and hear from Him at all times. We don't need a special time to pray but can turn every moment into a time of prayer. I highly recommend the book "Practicing the Presence of God" by Brother Lawrence (available for free online).

Quiet time sets the pace for a day fully connected to God. When Joshua was tasked with leading Israel into the promised land, God instructed him: "*Do not let this book of the law depart from your lips. Recite it by day and by night, so that you may carefully observe all that is written in it; then you will attain your goal; then you will succeed*" (Joshua 1:8). Other translations use "meditate" instead of "recite." God's recipe for Joshua's success was meditating on His Word day and night, which applies to us as well. Each day brings its own challenges, and preparing for them with the Word of God is essential.

The Psalmist describes God's word as a lamp to his feet and a light to his path (cf. Psalms 119:105), which calls us

to turn on this light every morning before facing the world and every night before sleeping. As soldiers of Christ, quiet time provides daily retreats, helps us learn to hear God's voice, and teaches us to wait upon the Lord daily. The Prophet Isaiah wrote, "*Do you not know? Have you not heard? The LORD is God from of old, creator of the ends of the earth. He does not faint or grow weary, and His knowledge is beyond scrutiny. He gives power to the faint, and abundant strength to the weak. Though young men faint and grow weary, and youths stagger and fall, those who hope in [wait upon] the LORD will renew their strength; they will soar on eagles' wings; they will run and not grow weary, walk and not grow faint*" (Isaiah 40:28-31, emphasis mine). The secret to renewing your strength is creating a daily moment to wait upon God.

Quiet time requires discipline and sacrifice. At times, you may need to choose between being late for an appointment or doing your quiet time. It demands consistency and a willingness to listen to God.

## **Building Consistency (my story)**

Adopting new habits, especially good ones that require self-discipline, is not easy, and this certainly applied to building a habit of daily quiet time. Although I began hearing about quiet time during Life in the Spirit Seminars (LSS) in my first year (2018), it became a consistent practice for me in 2021. Here is my story of how God led me to this beautiful and crucial habit.

After Senior High School, I abandoned the practice of reading material unrelated to academics, and this continued through my first two years at university. This likely affected my ability to adopt daily quiet time as a practice. I spent a significant portion of my first-year learning computer programming, particularly Python. My roommate and I would spend entire nights watching coding tutorials and working on various mini-projects. This was also when I first had a personal computer, as I had never owned one before coming to university. The long hours of learning left us exhausted in the mornings, leading to instances where I woke up just minutes after my first lecture had begun and had to rush there,

sometimes without even bathing. This schedule did not allow me any time for quiet time in the mornings.

## **You Abandoned Me**

In March 2020, on my way to my first Inter-Tertiary Institutions of Catholic Charismatic Renewal (ITI-CCR) National Conference at the University of Cape Coast, I asked for a book to read during the long bus journey, which was expected to last over 16 hours. I received a book, "Fresh Anointing" by Kenneth E. Hagin, which I finished after the conference. It sparked a desire in me to seek more. The inputs at the conference also created a hunger within me, but unfortunately, I did nothing with this hunger. A week after returning from the conference, the country went into lockdown due to the COVID-19 pandemic, and the university was closed. Everyone was expected to go home, but I chose to stay and use the time to learn from my list of interests.

The campus was nearly empty, with only a few people around. I could access the university Wi-Fi from the

private hostel where I was staying, so I had little worry. My routine became waking up late, watching tutorials, finding something to eat, sleeping late, and repeating the cycle. However, a few weeks into the lockdown, the university decided to continue the academic trimester online, requiring everyone to download certain apps. My phone, which I had received from my uncle in 2019, was malfunctioning and I needed a new one to keep up with the online classes. Eventually, my phone completely froze, and I had to use a friend's phone to call my mother to send me money to purchase a new one. She had to take all her spare change to the Mobile Money Vendor to send me the money. I bought the new phone on Monday, April 27, 2020, and was excited to join the online classes.

This happiness was short-lived. On Friday, May 1, 2020, I woke up to find my room door open and my new phone missing. Everything else in the room, including my laptop, was still there. The previous night, we had just completed an online retreat where the main speaker had discussed the theme "Walking in the Desert." I had also had a call with a friend and gone to sleep, though I

couldn't recall if I had locked the room. The missing phone stirred something within me. I began praying fervently to recover the phone, making declarations like "I command the spirit of the person who took the phone to return it," among other prayers that were more like curses.

Everyone around me seemed a suspect, except for a few trusted individuals. I became a fervent "prayer warrior" over a missing phone. During one of my prayers for the phone's return, I decided to lie down and listen to God. What I heard was, "You have abandoned me." This realization hit me hard; I had abandoned God, praying only because I wanted the phone back. Immediately, I decided to go on a retreat. My mother came to the school because they had tried reaching me via phone for days after buying the new one. She got me a basic phone to use temporarily. My old phone started working again, but it remained slow.

## **A Hunger for Knowledge**

When I decided to go on the retreat, I chose Navrongo Basilica as the location. I spent two days there, leaving my phone in the hostel, dedicating the whole day to fasting and prayers, focusing on building a relationship with God rather than on the phone. To accompany this, I began reading books such as "Sun in the Midnight" by Rev. Fr. Derrick Senanu and "Purpose Unlocked" by Apostle Peter Owusu Ansah. The latter, in particular, ignited a hunger in me for more knowledge and a desire to live according to God's call on my life without failing my generation. I resolved to purchase two books monthly on self-development and spiritual growth. While there were months I bought more books and others where I bought fewer, by the end of 2022, I had acquired and read over 100 books, for which I am very grateful to God. I began doing my quiet time more frequently because I no longer had a place to rush to in the morning.

## **No Bible, No Breakfast**

During the retreat period, I saw a post on a course mate's WhatsApp Status that read, "No Bible, No Breakfast." This intrigued me, and I decided to practice it. Each morning, after waking up, I would read my Bible and pray before doing anything else. Afterward, I would continue with my reading and daily learning activities. Some quiet times led to long periods of praying in tongues, leaving me with a tangible sense of God's presence. Although I never recovered my missing phone, it ceased to be a major concern.

The practice of "No Bible, No Breakfast" led me to buy an additional table for my room, dedicated to my Bible and other spiritual books, positioned close to my bed. Therefore, the first thing I did each morning was not to check my phone or open my laptop but to read the Bible and pray. While there were times I fell asleep while reading or praying, I was committed to building the habit of quiet time rather than achieving perfect quiet times.

After over a year of consistent practice, it became a nearly automatic part of my routine. I would feel incomplete if I

left the room without reading my Bible. On days when I woke up late for lectures, I would at least read the Gospel of the day before bathing and heading out. During a retreat meeting I attended, Dr. Callistus Nakpih discussed how to have a fruitful quiet time as a leader. He emphasized starting with quiet time first thing in the morning, which was already my practice, but added two new elements.

The first was to take a bath after waking up to refresh the body and reduce the tendency to fall asleep during quiet time. While bathing, he suggested playing solemn gospel music to create a conducive atmosphere for meditating on God's word. I quickly adopted these practices, and my quiet time became more fruitful. Now, the first thing I do each morning after waking up is to play a gospel song from my laptop (if it wasn't already playing overnight) and then go to the washroom to bathe. After bathing, I proceed directly to my quiet time table to begin my meditation.

Recently, I added the practice of having a quiet time partner, someone I share my quiet time with each morning. This keeps me accountable, as there is no excuse

for skipping quiet time. Having a quiet time partner is similar to having an accountability partner when building a new good habit or breaking a bad one.

Often, I dive into writing or reading after my quiet time. I love to write, and I believe this stems from my habit of reading, doing quiet time, and the desire to share what I learn with others.

You may not need to go through what I did to build a habit of having a fruitful quiet time every morning, but there are key points to consider. Focus on building consistency at the start rather than trying to spend long durations. It is better to have more consistent, short quiet times than occasional long ones. As you build the habit through consistency, remember that your efforts will be fruitless without the help of the Holy Spirit, who should be your first accountability partner. Ultimately, as you grow, there may come a time when you spend the whole day in quiet time.

## **Doing Quiet time**

Now, let's focus on the main act of doing quiet time. There are some key elements to this practice, and how you choose each of them will influence how fruitful your quiet time will be. Quiet time requires minimal distraction to meditate on the word of God, and various guides can assist with this. The points below are merely suggestions; your situation may require a different approach.

### **Choosing a Place and Time**

In the book's opening verse, we read, “Rising very early before dawn, he left and went off to a deserted place, where he prayed” (Mark 1:35). Jesus chose a deserted place very early in the morning for his quiet time. These two aspects are important and apply to us as well. However, this may not be directly applicable to someone living in a city or on a campus. Choosing a deserted place means finding a location with minimal contact with the outside world. It doesn't necessarily have to be outside your house or room, but could be a specific part of it.

From my experience, doing quiet time in bed is rarely a good idea, as the probability of falling back to sleep is high. To address this, I bought an additional table and chair dedicated to quiet time in my room. This setup helps me differentiate between my work desk and meditation desk, reducing the temptation to think about work instead of meditating. If you have roommates or limited space, choosing an appropriate time can help.

Jesus' practice was to wake up before dawn, a time when people were not yet searching for him. Waking up early, when everyone else is still asleep, allows for concentration with minimal distractions. This time is likely to be free of calls, even though your phone should be on silent. It's a time before the day's tasks begin. If you are a corporate worker, waking up a bit earlier than usual can alleviate worries about being late for work.

Initially, I was a "night owl," working through the night, but I shifted to becoming an "early bird," working more in the morning and throughout the day. Consequently, I now sleep early to ensure I have time for quiet time in the morning. Choosing a deserted place and an early time

minimizes distractions. Late nights can also be a good time, but I find myself too tired by then. As a practice, you might try resting after work to reduce stress for night-time quiet time.

## **Choosing the Reading**

Reading and meditating on the word of God is an essential part of quiet time. Through the word of God, you hear Him speak to you, respond, and then listen again. Choosing what to read can be challenging, but there are several options:

### **1. Using the Daily Readings of the Catholic Church:**

A common practice for Catholics is to use the church's daily readings. The church provides at least three readings daily and four on Sundays. Weekday readings typically include an Old Testament or New Testament passage (excluding the Gospels), followed by a Psalm and a reading from one of the four Gospels. These readings are arranged according to the church's seasons and aim to help us grow spiritually. Some

people meditate on the Gospel alone, but I highly recommend reading all the daily readings, focusing on one for meditation. Social media often floods with these readings, but to avoid distractions during quiet time, consider purchasing a daily reading book like “God’s Word” by Pauline Publications or “One Bread, One Body (OBOB)” by Presentation Ministries, distributed in Ghana by Adom Fie. I use OBOB for my quiet time and prefer reading the passages directly from the Bible, often starting with earlier verses to gain context. Strictly following the church’s daily and Sunday readings will not make you finish the Bible in three years, but it will help you read most parts. Additional reading is needed to complete the entire Bible.

2. **Following a Bible Reading Plan:** If you want to journey through the entire Bible in a set period, various plans are available for three months, six months, or a year. Choose a plan that suits your desire and available time. Be cautious not to read the entire Bible in a year merely as a badge of achievement.

Instead, approach it as a way to understand salvation history and seek God's plan for your life. Ascension Presents offers a helpful "Bible in a Year" podcast and study plan.

3. **Thematic Reading:** You may also focus your quiet time on various biblical themes for specific periods, such as dedicating a month to "Prayer" and reading passages that teach about prayer. Resources for finding thematic passages can be found on Christian websites or devotional books. Ultimately, pray for the Holy Spirit's guidance on your reading choice.

## **Meditation Methods/Approaches**

There are thousands of religions across the globe, each with its own methods of meditation. Even within the Body of Christ, various meditation methods exist, depending on the spiritualities of different individuals. The ultimate purpose, however, is to fruitfully hear God during these meditations and to receive His direction for life. The

common methods are summarized here; depending on your choice, you can search for more details.

### ***Lectio Divina***

The phrase “*Lectio Divina*” translates to English as “Divine Reading” or “Spiritual Reading.” “*Lectio*” means reading and “*divina*” means divine (relating to God). It is an ancient practice in the Catholic Church, especially among monks and religious congregations, as they encountered the word of God. It is a form of praying with Scripture. A similar practice I experienced during Marian devotions is the scriptural rosary, in which we read passages of the Bible related to each mystery before praying any of the beads. By the time you finish praying the last decade of the rosary on a Tuesday or Friday, you will have read and meditated on almost everything that took place at the Crucifixion of Jesus.

*Lectio Divina* is a four-step approach to praying with the word of God. It involves reading (*lectio*), meditation (*meditatio*), prayer (*oratio*), and contemplation

(*contemplatio*). The first step is to prepare yourself in a place and posture suitable for prayer, ensuring it will not make you easily fall asleep. It can be done at any time of the day but is highly recommended for quiet time.

1. **Reading (*Lectio*):** This first step involves attentively reading the passage of Scripture to understand its literal meaning. It is not about rushing through it but approaching the text with an open heart, seeking to grasp what the biblical text says in itself, rather than imposing personal interpretations. You may have heard someone preach on the passage or have your own interpretation, but put those aside for a moment and allow the text to speak to you.
2. **Meditation (*Meditatio*):** In this step, you reflect on what the text says to you personally and to the community (if you are doing a group Lectio Divina). This step encourages you to engage more deeply with the message, considering how it challenges or inspires you. Allow the word or phrase to brood over your mind and permeate your thoughts and feelings. The Catechism of the Catholic Church defines meditation

as “*a prayerful quest engaging thought, imagination, emotion, and desire. Its goal is to make our own in faith the subject considered, by confronting it with the reality of our own life*” (CCC 2723).

3. **Prayer (*Oratio*):** Following meditation, this step involves responding to God through prayer. It includes various forms of prayer: petition, intercession, thanksgiving, and praise. This is where you express your thoughts and feelings in relation to the Scripture to God. This is the time to speak back to God in relation to what you heard. Like sharing with a friend during a conversation, if you are curious about anything in the passage, ask without fear. Remember, it is a time of dialogue with your best friend, God.
4. **Contemplation (*Contemplatio*):** The final step is a silent, loving gaze upon God, where you seek to understand His perspective and discern what transformation He is calling you to in your life. It is a time to be still and rest in God’s embrace without speaking, simply enjoying His presence. Through contemplation, you connect the reading with your

daily life experiences and allow the inspiration of the word to refresh your heart and mind. It is also a time to allow God to speak directly to you. The CCC defines contemplative prayer as “*a gaze of faith, fixed on Jesus. 'I look at him and he looks at me': this is what a certain peasant of Ars in the time of his holy curé used to say while praying before the tabernacle. This focus on Jesus is a renunciation of self. His gaze purifies our heart; the light of the countenance of Jesus illumines the eyes of our heart and teaches us to see everything in the light of his truth and his compassion for all men. Contemplation also turns its gaze on the mysteries of the life of Christ. Thus it learns the 'interior knowledge of our Lord,' the more to love him and follow him*” (CCC 2715).

Through Lectio Divina, you move from just reading the Bible to praying with it and allowing the word to transform your heart and mind. Meditation is a practice that even the secular world now recommends for health and productivity. However, what they recommend for meditation is never as fruitful as doing it with the Word

of God. You can read the Catechism of the Catholic Church, Section One, Chapter Three, which teaches on The Life of Prayer (CCC 2700-2724).

### ***Ignatian Meditation***

Ignatian Meditation is a style of prayer developed by St. Ignatius of Loyola, using visualization and imagination, where you interact with the figures in the passage (e.g., Jesus, James, Paul, or Moses). It involves imagining what was happening in the context of the passage you are reading and possibly asking the author questions. Ignatian Meditation is especially effective for reflecting on the Gospels. In this practice, you pick the passage and, rather than imagining what Jesus was doing with His disciples in the past, you place yourself in the scene, allowing the mysteries to speak directly to you. The key aspects of Ignatian Meditation involve preparation, listening/reading, imagination, and prayer.

1. **Preparation:** You are required to position yourself suitably for meditation, ensuring that your body is

relaxed. This involves calming the mind and making a simple, sincere prayer to God, asking Him to honor and encounter you during the process.

2. **Reading/Listening:** Like Lectio Divina, you are required to read the passage you are meditating on. When in a group, you may listen to someone read the passage aloud. Read the passage, preferably short, slowly, and pause after each sentence or particular phrase to explore what it triggers within you: anger, excitement, sadness, or challenge.
3. **Imagination:** This is the central part of the process. It involves creating visual scenes for the passage you just read or heard, placing yourself within it. For instance, in the passage of Jesus calling His first four disciples in the Gospel of Matthew 4:18-22, you start by placing yourself by the seashore and adding various elements like moving waves, the sound of the water, fishmongers, and fishermen's shouts. Take on the role of Peter, Andrew, or any observer on the seashore. As you live in the scene, interact with it, ask questions of Jesus as He teaches from Peter's boat,

make your own comments, and express your feelings about what is happening. If you are unhappy with what is happening, challenge it. The purpose is to immerse yourself in the scene and allow the words of the main speaker to permeate your heart. In this imaginative process, you move from reading the text to hearing Jesus or the author speak directly to you. While asking your questions, listen to how the main speaker, such as Jesus, responds to your queries.

4. **Prayer:** With what you have just experienced in the scene, offer a prayer. If you heard something that you know you cannot do on your own or were confused, ask for God's help. All forms of prayer are applicable, but it should relate to the passage you just meditated upon.
5. **Writing and Application to Real Life:** As a good practice, and not just for Ignatian Meditation, it is very important to write down reflections from your quiet time and apply what you read to your life. Quiet time is not for enjoyment alone but to help transform your

life, which happens when you apply what you meditate upon daily to your life.

If you have watched the series “The Chosen,” which I highly recommend, or any Bible movie, they are forms of the imagination created here. They visualize what is written in the Bible. Watching “The Chosen” has helped my meditation on certain passages; however, as a caution, those movies are not the Bible; they are guides to lead you back to good reflection on the Bible. No movie or spiritual book should replace your reading of the Bible; they are meant to complement it.

### ***Seven Steps of Gospel Sharing***

This is not directly a quiet time approach; it is used in the context of Bible sharing as a group. However, you can apply it to your context and use it for your quiet time. They are basically seven steps, as the name implies:

1. **Inviting Jesus in Prayer:** This is a crucial part of any Christian activity, especially in relation to the Bible. Make a humble prayer asking Jesus to help you in the

process of Bible sharing or quiet time. The prayer to the Holy Spirit is also helpful:

*"Come, Holy Spirit, fill the hearts of your faithful. And kindle in them the fire of your love. Send forth your Spirit and they shall be created. And you will renew the face of the earth. Lord, by the light of the Holy Spirit you have taught the hearts of your faithful. In the same Spirit help us to relish what is right and always rejoice in your consolation. We ask this through Christ our Lord. Amen."*

2. **Read the Passage Twice**
3. **Say Aloud the Phrase That Struck You Thrice:** For example, "I will make you fishers of men, I will make you fishers of men, I will make you fishers of men."
4. **Reflect in Silence Over the Phrase That Struck You:** It can be a whole line or even just a word.
5. **Faith Sharing:** In the context of group Bible sharing, this is the point of sharing with everyone what the phrase you reflected upon spoke to you. As much as possible, do not preach or use the personal pronoun

“I.” In a personal quiet time, you can focus on how the passage speaks to various aspects of your life.

6. **Make a Commitment to Live Out the Word of God:** St. Mother Teresa said, “Faith in action is Love and Love in action is service.” Reflection on the word of God should always lead you to commit to living the life required of us by Christ.
7. **Closing Prayer:** Thank God for the opportunity to reflect on the Scripture and pray for the grace to live it out. All forms of prayer are applicable here as well.

These three methods are among the many models you can use for personal meditation or to teach others. It is important to note that they are separate from each other; however, you can use them concurrently for a more fruitful time with God. You can apply the use of imagination from Ignatian Meditation to your practice of Lectio Divina. These two can also be used during group Bible sharing. The end goal is not to become an expert in Ignatian Meditation, Lectio Divina, or Gospel sharing but to become closer to God and especially to become like

Him. You can accompany your quiet time meditation with devotional readings or spiritual books on topics to help you grow in faith. Ideally, these should be done after your meditation. I use the One Bread, One Body (OBOB) daily devotion, which has a reflection on each day's reading. However, I read the reflection after having my own meditation.

## **Quiet time is not enough**

*“All of us, gazing with unveiled faces on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit”* (2 Corinthians 3:18). The whole purpose of gazing upon Jesus in quiet time is to be transformed to look like Him. We were created in His image and likeness, and this is what we ought to desire—to regain that image and likeness in its fullness. When Moses encountered God in quiet time and spoke to Him face to face as with a friend, his face began to glow with the glory of God. This is possible for you every morning after your quiet time; it is possible for me as well.

Having a fruitful quiet time is not the ultimate goal of the Holy Spirit experience; it is just the basic requirement. Quiet time should transform us toward living our Christian duty of evangelization and living in holiness.

Quiet time is not the same as Bible study, and hence you should also allocate time for Bible study as part of your quest to grow in the life of the Spirit. I encourage you to

start or continue your journey toward a fruitful quiet time with a prayer of commitment to the Holy Spirit.

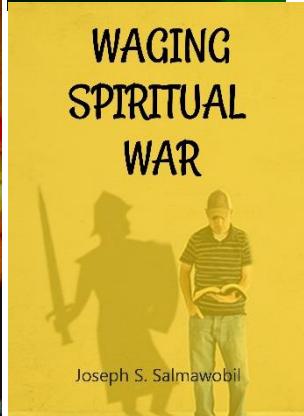
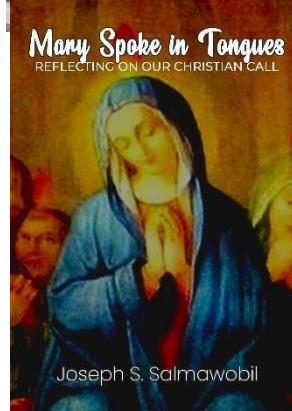
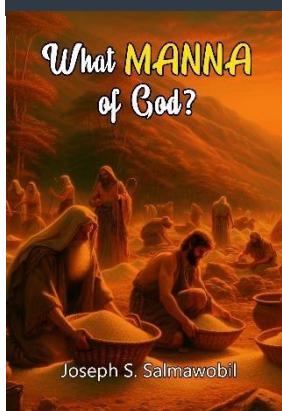
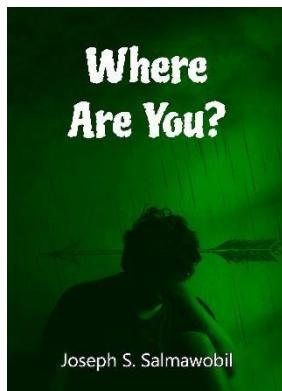
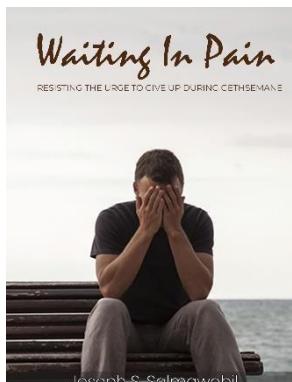
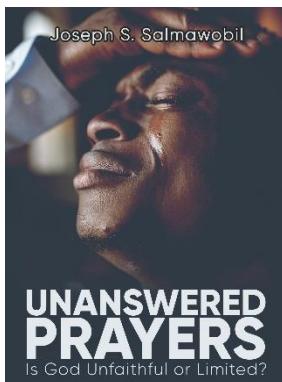
## **Acts of Consecration to the Holy Spirit**

On my knees before the great multitude of heavenly witnesses, I offer myself, soul and body, to You, Eternal Spirit of God. I adore the brightness of Your purity, the unerring keenness of Your justice, and the might of Your love. You are the strength and light of my soul. In You, I live and move and am. I desire never to grieve You by unfaithfulness to grace, and I pray with all my heart to be kept from the smallest sin against You. Mercifully guard my every thought and grant that I may always watch for Your light, listen to Your voice, and follow Your gracious inspirations. I cling to You and give myself to You, and I ask You, by Your compassion, to watch over me in my weakness. Holding the pierced feet of Jesus and looking at His five wounds, trusting in His precious blood, and adoring His opened side and stricken heart, I implore You, Adorable Spirit, helper of my infirmity, to keep me in Your grace so that I may never sin against You. Give me grace, O Holy Spirit, Spirit of the Father and the Son, to say to You always and everywhere, “Speak, Lord, for Your servant hears.”

**Kindly do well to share this with others as well.** Share your comments, reviews and testimonies via

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# ABOUT THE AUTHOR

10 years ago, on the 19th of April, 2014, **Joseph Sohyinzor Salmawobil (aka Joe Yapzor)** said “Yes, I do” in response to the creed of the Church and received the three sacraments of initiation (Baptism, Confirmation and First Communion).

Since that time, his life has become more dedicated to Jesus above all thing and all he wants to do is to make Jesus visible to all. Through one-on-one ministrations, preaching, writing and other methods he proclaims the Good News of Jesus.

He is the current National Organiser for the Inter-Tertiary Institutions Catholic Charismatic Renewal and the Parish Youth Chairman of St. Theresa of the Child Jesus Parish, Tongo. He has continually served in many other leadership positions in the church and outside the church since 2015.

The book "NO BIBLE, NO BREAKFAST: A GUIDE TO EFFECTIVE QUIET TIME" aims to draw Christians back to the crucial practice of daily quiet time. It draws from personal experiences, Biblical practices, and meditative traditions in the Catholic Church. This book is for anyone willing to deepen their spiritual life through the consistent practice of quiet time.

