

# Prayer & The Rosicrucian Fellowship



**G. E. Carlin**

# Preface

In The Rosicrucian Fellowship Winter Conference of 2024, *Spiritual Astro-Philosophy: Beauty and the Soul Body*, Jean de Galzain stepped in at the last minute to provide a workshop for a colleague that had been called away. His workshop on the *Healing Beauty and Power of Prayer* was a truly insightful presentation on how *The Rosicrucian Fellowship* communicates with our divine source through the process of prayer. Starting with the fundamental question of “*What is Prayer?*”, Jean proceeded to take the participants on a journey through the use of devotional exercises, the connection between prayer and fellowship, the creation of a living sanctuary, how prayer is used in *The Rosicrucian Healing Services*, how the process of prayer could be seen in various aspects of church architecture, and how to make our prayers more effective tools in our relationship with the divine source.

Hopefully, this book can capture some of the magic of Jean’s presentation as well as expand on some of his thoughts and ideas and clearly connect them to the supporting biblical scriptures. In addition, specific methods and techniques of praying are fully described and sample templates are provided for specific exercises and activities. Prayer is an integral part of *The Rosicrucian Fellowship* in order to promote soul growth through the building of our vital bodies. In order to get a complete understanding of prayer and its connection to our past and present evolution one should study the literature of Max Heindel, especially *The Rosicrucian Cosmo-Conception*. It is essential that we fully understand what prayer really is, how we should conduct our prayers, and how we can use our prayers in service to others so we can fully promote our spiritual progress and connect to the Christ within us.

Please note that within the text, *The Rosicrucian Fellowship* is indicated simply as “*TRF*”. The information within this text represents a *single grain of sand* from an ever-growing beach.

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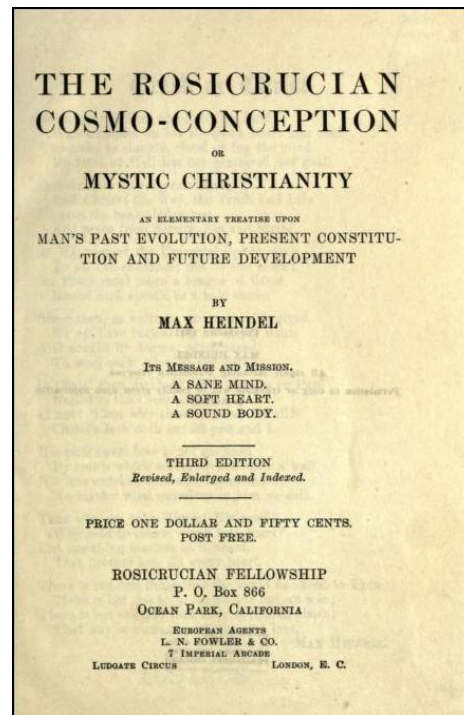
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*What is it then? I will pray with the spirit, and I will*  
*pray with the understanding also: I will sing with the*  
*spirit, and I will sing with the understanding also.*

**1 Corinthians 14:15**

# Introduction

The Rosicrucian Fellowship is a Christian organization that was founded in 1909 by Max Heindel. Its students study the philosophy of the Western Wisdom Teaching as written by Max Heindel in *The Rosicrucian Cosmo-Conception*.



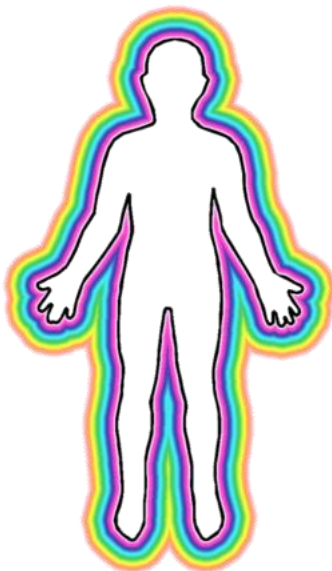
## Max Heindel and his Book, *The Rosicrucian Cosmo-Conception*

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The primary aim of The Rosicrucian Fellowship is to assist in bringing Christianity to life, leading people to Christ, and to prepare the world for the Age of Aquarius. This is accomplished through the Western Wisdom Teachings of esoteric knowledge that helps people to accept and put their full confidence in the Christian doctrines and way of life. Therefore, preaching the message of Jesus Christ and the healing of the sick are the main concerns of its students.

In order to facilitate a student's abilities in spiritual healing of others, the Rosicrucian Fellowship provides extensive teachings on the development and spiritualization of our invisible energy bodies, such as the etheric body, and guidance on purifying our physical body and minds.

### **Auras Extending from Body**



Random user 39849958, Public domain, via Wikimedia Commons

In addition, the Fellowship promotes the personal work upon ourselves in developing our self-discipline, inner power, moral character, and providing service to others. This requires that we work to develop our skills of “*observation, discrimination and memory, devotion to high ideals, prayer, concentration, persistent and right use of life force*”. Then we can effectively work with the Invisible Helpers to support the Elder Brothers of The Rose Cross in their worldwide healing ministry.

# **The Invisible Helpers**

*There are, there are  
Invisible Great Helpers of the race.  
Across unatlated continents of space,  
From star to star,  
In answer to some soul's imperious need,  
They speed, they speed.*

*When the earth-loving young  
are forced to stand  
Upon the border of the Unknown Land,  
They come, they come— those angels who have trod  
The altitudes of God,  
And to the trembling heart  
Their strength impart.  
Have you not seen the delicate young maid,  
Filled with the joy of life in her fair dawn,  
Look in the face of death, all unafraid,  
And smilingly pass on?*

*This is not human strength; not even faith  
Has such large confidence in such an hour.  
It is a power  
Supplied by beings  
who have conquered death.  
Floating from sphere to sphere  
They hover near  
The souls that need  
the courage they can give.*

*This is no vision of a dreamer's mind.  
Though we are blind  
They live, they live,  
Filling all space—  
Invisible Great Helpers of the race.*

— from *Poems of Optimism* by Ella Wheeler Wilcox (1919)



## The Need of Prayer in Our Spiritual Work

Our spiritual evolution is the changing or transmutation of our bodies into “*soul*” and prayer is the key to our soul growth. For us to enter the kingdom of God it will have to be by our soul body or what TRF refers to as the *Golden Wedding Garment*. So, while the church encourages us to pray for our spiritual growth, in order for prayer to be effective and promote soul growth it must be true scientific prayer. Therefore, TRF works with its students to understand the process of scientific prayer so as to “*build their soul bodies and evolve the soul powers*” necessary to be admitted to the kingdom of God.

Therefore, it is essential that we move beyond what we call common prayer or the basic definition of prayer as a communication with God. In TRF, prayer is an essential part of our search for illumination or the *light of Christ*. It is how we have close and intimate communication with God allowing His Divine Life and Light to flow within us so we will become more Christ-like over time. The light of God symbolizes the glory of God and the love He has for righteousness. It is how we know we have fellowship with God as we are in the light and not the darkness. By showing faith in Jesus Christ our hearts are filled with His light and power. Through our attempts at a devout life, accumulation of knowledge, service to others, and the practices of TRF exercises we glorify God and come to walk in God’s light and reflect His perfection in truth and holiness.

Therefore, we shall explore how prayer is an essential part of the esoteric training of The Rosicrucian Fellowship and how we can better understand and apply the Fellowship’s scientific prayer to our spiritual growth and path to God. The information on TRF prayer comes from the books, pamphlets, and *Rays from the Rosy Cross* Magazine of Max Heindel, all of which can be found *The Rosicrucian Fellowship: An Association of Christian Mystics* website (<http://www.rosicrucian.com>) in a .pdf format. The corresponding biblical citations

related to TRF payers are all taken from the *King James Bible* as Max Heindel preferred this version, not that it is was perfect in translation in his opinion but for its sheer beauty of its divinely inspired expression of the Lord's word.

*“While transcription and translation errors do exist in the King James Version, it retains what later and allegedly more correct versions do not have—a spirit of holiness and a poetical and noble language. The King James Version may not get the academic seal of approval, but it is inspired and generates piety and adoration. Be assured that more than bodily translators were involved in that estimable project. As the writers of the Old Testament and the four Gospel writers and the Apostle Paul themselves were imbued with wisdom and insight from the Holy Spirit, so the seminal document of the Christian faith received some divine assistance when it was translated into the English language. This invisible help has been distressingly absent from "modern" politically correct versions, which have been altered to satisfy secular and parochial agendas.”*

***Rays from the Rose Cross July/August 2004, Reader's Questions, p. 33***

*“[T]hey made a translation so magnificent that to this day the common human Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God.”*

**George Bernard Shaw on the KJV**

## The Rosicrucian Fellowship Devotional Exercises

The Rosicrucian *Cosmo-Conception*, written by Max Heindel, is the foundational text of TRF that provided the Rosicrucian teachings in terms of the development of man and his spirit, our connection to the universe and concepts of science, the mission of Christ, and the theories, practices, and training procedures in Christian Mysticism as presented to Max Heindel by the Elder Brothers. In another book by Max Heindel, *The Occult Practices of Health and Healing*, Heindel discusses the importance of devotional exercises in terms of our spiritual development, “*putting us in tune with Christ.*” It is through our consistent practice of the devotional exercises that we come to feel the suffering of our fellow man and understand the means by which he can help to alleviate their pain. In addition, TRF classes are always started with devotional exercise help to balance the intellectual component of the teaching or training.

Devotional exercised that are cited include:

- **Reading the Bible**

In the New Testament there are twenty-three recorded healings of Jesus of either a single person or multiple people. The healings included; leprosy, paralysis, fever, demon possession, uncontrolled female bleeding, blindness, seizures, epilepsy, deafness, dropsy, congenital deformities, crippled limbs, dysentery, near death and death, etc. In the *Acts of the Apostles* the apostles also performed healings.

In terms of devotional exercises, reading the bible is essential, especially as related to Christ healing the sick and providing comfort to the suffering. Examples form the New Testament include:

## MATTHEW

*And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them. (Matthew 15:30)*

- Simon Peter's Mother-in-Law (Matthew 8:14)
- The Healing of the Paralytic (Matthew 9:1)
- Woman with the Issue of Blood (Matthew 9:20)

## LUKE

*Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. (Luke 4:40 KJV)*

- Ten Leppers (Luke 17:11)
- Widow's Deceased Son (Luke 7:11)
- Woman Bent Double (Luke 13:10)

## MARK

*And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.*

**(Mark 6:56 KJV)**

- Man with an Unclean Spirit (Mark 1:21)
- Deaf Man with Impediment (Mark 7:32)
- Blind Man at Bethsaida (Mark 8:22)

## JOHN

*And it was the sabbath day when Jesus made the clay, and opened his eyes.*

**(John 9:14 KJV)**

- Lazarus (John 11:11)
- The Man at Bethesda Pool (John. 5:2)
- Man Born Blind (John 9:1)

## ACTS

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. **(Acts 10:38 KJV)**

- Peter heals lame man (Acts 4:22)
- Sick to Apostles (Acts 5:12-16)
- Paul brings dead man back to life (Acts 20:7-12)

*“Reading is the careful study of the Scriptures, concentrations of one’s powers on it. Meditation is the busy application of the mind to seek with the help of one’s own reason for knowledge of hidden truth. Prayer is the heart’s devoted turning to God to drive away evil and obtain what is good. Contemplation is when the mind is in some sort lifted to God and held above itself, so that it tastes the joys of everlasting sweetness.”*

**(The Ladder of Monks, Guigo II, the Angelic, a Carthusian monk)**

## Contemplative Prayer of Jesus Healing

As early as the fourteenth century the Franciscans were utilizing contemplative prayer or what we now refer to as “imaginative prayer”. The Franciscan theologian, St. Bonaventure wrote on how one could connect and pray with the scriptures through their imagination in his *Life of the Lord and Saviour Jesus Christ*. In this practice someone who was to pray would be given a story from the scriptures, usually the Gospels, in which to place themselves and become part of the story.

Later, St. Ignatius reintroduced the practice in his *Spiritual Exercises*. However, he not only had people place themselves in stories from the scriptures, he also would only start a story and it was expected that person praying would then create the rest of the story using their imagination. He also instructed people to engage *all five of their senses* within a story to explore new exciting details from even very familiar stories.

During “*Ignatian Contemplation*” the person praying comes to feel that they are indirect communication with God and have the rare opportunity to:

- *ask their own questions,*
- *directly make new observations not discussed in the scriptures, and*
- *even come to a better understanding of God’s will.*

The stories, or prayers, we create with *Ignatian Contemplation* must touch upon all of our five senses as deeply as we can. We must see what is being told in the specific Gospel passage, we need to hear what is around us, we should smell the environment we are being placed in, we need to feel the unique sensations the different parts of our body experience, and even taste whatever may enter our mouths. For example, let us consider *The Healing of the Ten Lepers* in the Gospel of Luke:

*And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole (Luke 17: 11-19 KJV).*

### **Observations form Our Five Senses**

- **See** all the different vegetation on the sides of the road on which Jesus and His followers are walking, the flying insects moving about the different colored wildflowers, the faded colors of the different heavily worn tunics His followers are wearing, etc.
- **Hear** the clanging of the leper's bell as they approached Jesus and His followers, the rustling of the vegetation as the winds blow them about, the painful sighing and groaning as the lepers struggled to walk the rough road, etc.
- **Smell** of the manure from the animals that have traveled this road, the acrid odor from Jesus and His follower's sweaty clothes, the burning of wood from a small hut on the side of the road, etc.

- **Feel** the heat of the air on your skin, the hardness of road on your sandaled feet, the smoothness of the staff you are using to guide your way along the road, etc.
- **Taste** the salty drops of sweat that come to your lips, the wild mint you have picked from the roadside and are chewing upon, the water that is passed to you to quench your thirst, etc.

However, as most of us are highly visual in terms of how we experience the world, there will a very strong emphasis on what is seen in our prayer stories, which you will then take to the smallest of detail. We will need to consider all aspects of the characters and the setting so as to make them appear as real as possible. We must believe the story we are telling ourselves. Two things will then happen, your mind with and without you knowing it will now want to work towards obtaining that need or desire (i.e., the Health of Others) and secondly, your prayer will be put out into the universe so other forces (Visible and Invisible Helpers, the Elder Brothers, and the Creator) be brought into play to also help you obtain what you have petitioned for.

Prayer through imagination will put you in a more active role in praying that allows you to be a bigger part of the process. You can not only create a prayer story from an event from the life of Jesus in which He healed others, you can also have a deep and meaningful conversation with him to better understand what He did and why it happened so that you can learn how best to generate and share your healing forces in TRF Healing Services. You can experience all the other things and details regarding healing from the story you have placed yourself within that the scriptures did not provide because - you are there. The story can be continued and expanded upon if you need more time to take everything in or fully understand what is or has occurred in terms of the healing process. This can all happen in the context of a story that you create as a prayer!



People have told stories from the beginning of time to pass down their histories, maintain their culture and traditions, and understand the world they live in. Even Jesus, the son of God, taught his disciples and followers through parables, simple stories with deep spiritual meaning. As research shows, stories are not only a way to teach people but they are one of the best ways for people to create long-lasting memory with what they are experiencing or learning. Now what we want to do is to create stories with Jesus healing others that are like short movies that we see in our mind. These movies in our mind, will tell the different stories of how Jesus healed others, what He said and did to affect the healings, how the people receiving the healing responded and their reactions, the thoughts of Jesus before and after the healing, how the healings affected the bystanders and ourselves, so that we may consider how Jesus is calling us to heal others and how we will answer this task.

In TRF, the focused projection of our imagination or *visualization* is an important tool that allows the student to see different possibilities and outcomes and thereby create *thought forms* that act as “building up inspiring models capable of arousing strong enthusiasm for their fulfillment in both the visualizer and others”. TRF firmly maintains that for man, thoughts are power. Ultimately, these visualizations represent our prayers, that if performed “earnestly” can provide the means by which we are capable of generating and providing healing forces for those who are in pain or suffering from ill health as we shall discuss later.

One of the stories in the bible that is told in the greatest of detail is that of Jesus washing the feet of His disciples. Therefore, this is an excellent story to begin your practice of using all five sense to bring the story to life. At first start by bringing in your senses into the story one at a time until you have all five faithfully reporting back to you. A good method is start with your sight, secondly add in what you hear, and then smell so you can then build to “tasting the experience”. Then bring the entire experience to life through your physical touch.

*O taste and see that the Lord is good: blessed is the man that trusteth in him.*

**(Psalm 34: 8 KJV)**

### **Jesus washing the Feet of His Disciples**

*Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. (John 13: 3-17 KJV)*

Through this story we come to feel the “Kingliness of the love of Jesus” and the humility of His actions. He has set aside any pride and offered the perfect example to His disciples of “That ye do as I have done to you.” By bring the story to life through your five senses in your contemplative prayer it can now be consumed as food for the growth of your soul. In this way we fully understand the “spirit of service” as revealed by the very actions of Christ. As true service does not lie in authority or being recognized as a leader it lies in humility and selflessness. Jesus entire life is an example of humility and humble service to others. By washing the feet of His disciples, He demonstrated His humility by becoming an actual servant to His disciples and performing a task that only a servant would perform for one above him, his master.

*But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matthew 20: 26-28)*

This act of washing the feet awakened in His disciples what they had not fully understand about the life of Jesus even while he had lived among them for three years and would foreshadow His greatest service for man, His sacrifice on the cross. Therefore, if we take this “highly charged” story we have enriched and brought to life within ourselves through the visualization of our senses it can then add to the spiritualization of our vital bodies for our soul’s growth. While, later we shall see how we can pray by using an artist portrayal of the same event when we discuss another process for praying called *Visio divina*.

- **Studying the Anatomy and Physiology of the Human Body:** Gain a thorough understanding of the human body so we can support and strengthen our bodies as we age or problems arise with our body and its proper functioning.

## **Basic Anatomy & Physiology Outline**

### **A. Levels of Structural Organization**

Chemical, Cellular, Tissue, Organ, System, Organism

### **B. Anatomical Position**

Common Names and Anatomical Terms for Body Parts and Regions

Directional Terms

Body Cavities

Abdominopelvic Regions and Quadrants

### **B. Eleven Major Systems of the Human Body**

Components, Functions, Processes, Development, Disorders, etc.

### **C. Homeostasis**

Nervous and Endocrine System

Somatic and Autonomic Nervous Systems

Glands, Hormones, and Feedback Systems

Imbalance and Disease

### **D. Metabolism**

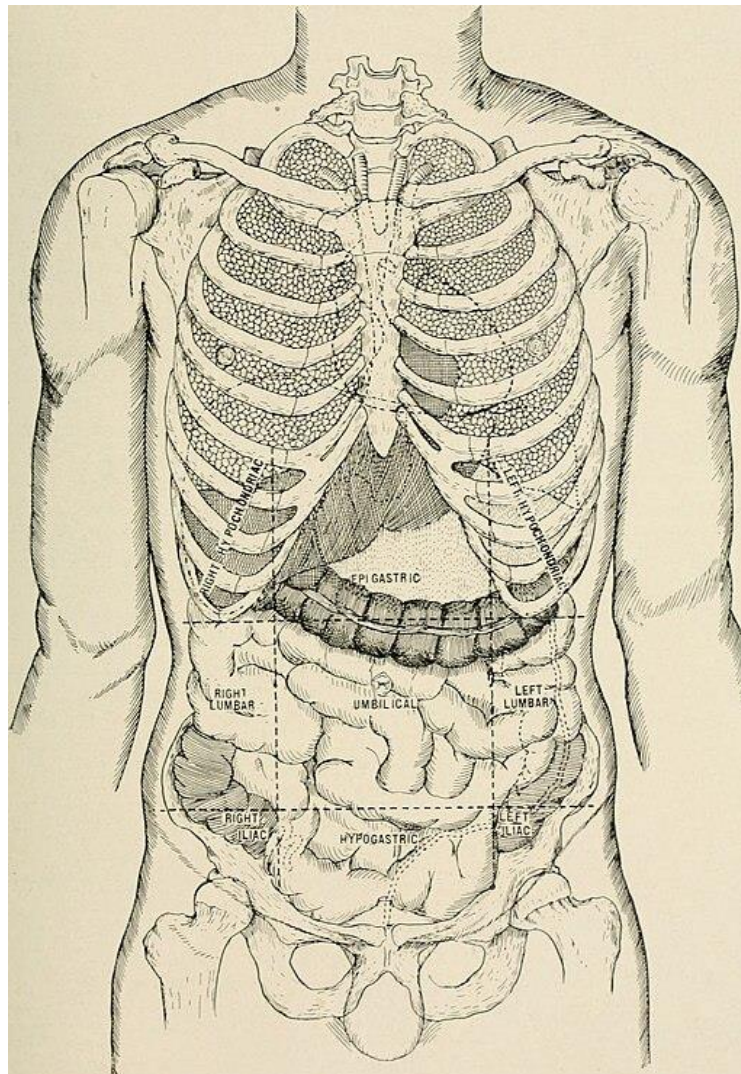
Nutrients, Vitamins, Minerals, Body Temperature, etc.

## Major Systems of the Body Systems Related to TRF

<b>System</b>	<b>TRF Connection</b>	<b>TRF Focus Areas</b>
<b>Integumentary</b>	Bathing	Elimination of Wastes
<b>Skeletal</b>	Effects on Consciousness Stronghold of Divine Spirit	Skeleton Bones: <i>Ribs</i> Cartilage
<b>Muscular</b>	Stronghold of Desire Body	Voluntary and Involuntary Muscles
<b>Nervous</b>	Intuition Sex Force Used to Build Brain Observation from Senses	Brain and Spinal Cord Nerves: <i>Voluntary, Pneumogastric</i> Sense Organs: <i>Eye and Ear</i> Solar Plexus
<b>Endocrine</b>	Seat of Feeling Expressions of Vital Body Clairvoyance	Glands: <i>Thymus, Pituitary, Pineal</i>
<b>Cardiovascular</b>	Warm and Cold Blooded Blood Circulation Direct Vehicle of the Ego Carrier of Feelings and Emotions Silver Cord and Seed Atom	Heart: <i>Ventricles, Involuntary Muscle</i> Veins and Arteries Blood: <i>Red and White Corpuscles</i>
<b>Lymphatic and Immune</b>	Root of Vital Body	Spleen
<b>Respiratory</b>	Ingress for Group-Spirit Highest Achievement of Ego Future Sex Organ	Lungs Larynx
<b>Digestive</b>	Law of Assimilation Digestion and Chemical Ether	Liver Alimentary Canal Gastric Juice
<b>Urinary</b>	Selective Elimination	Bodily Wastes
<b>Reproductive</b>	Menstruation Haemolysis Parturition Puberty Sex Force	Male and Female Sex Organs Spermatozoa and Ovum Vital Body Brain

- In addition to any textbook on Anatomy & Physiology, *The Story of the Living Temple* by Fredrick M. Rossiter is suggested as a supplemental text as it deals with the anatomy of the body in a spiritual manner.

*“Yes, every human being is a building, a live building, a building that can move and see and talk, a building that is full of strange and mysterious rooms. This building, the body, is not a house. It is far grander and more important building than that. It is grander even than a church. It is temple. A temple is a special place where God is to be worshipped.”* **Fredrick M. Rossiter**



- **Reading Devotional Literature:** Reading literature that is regarded as highly devotional.

Specifically cited as an example is *The Imitation of Christ* by Thomas a Kempis.



E. Delaunay pinx.

W. G. Smith sculp.

He that followeth me shall not  
walk in darkness, John viii. 12.



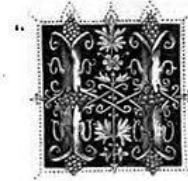
## OF THE IMITATION OF CHRIST.

### The First Book.

ADMONITIONS, USEFUL FOR A SPIRITUAL LIFE.

### CHAPTER I.

*Of the Imitation of Christ, and Contempt of all the Vanities of the World.*



E that followeth Me, walketh not in darkness,"<sup>1</sup> saith the Lord. These are the words of Christ, by which we are taught to imitate His life and manners, if we would be truly enlightened, and be delivered from all blindness of heart. Let therefore our chief endeavour be to meditate upon the life of JESUS CHRIST.

<sup>1</sup> John viii. 12.

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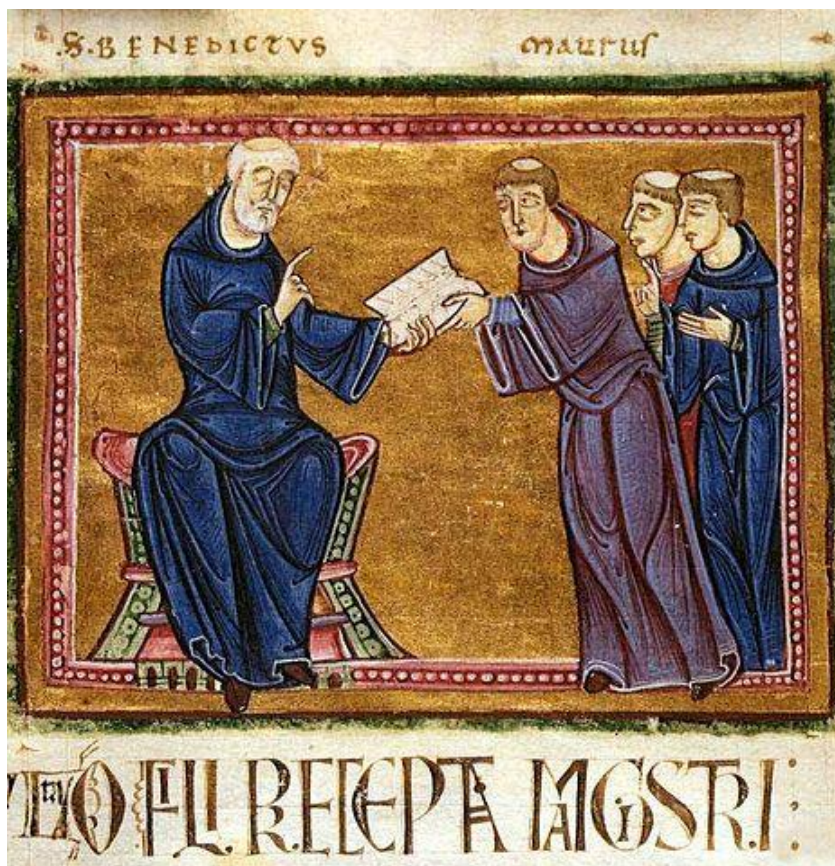
### **Other Possible Devotional Literature Titles Might Include:**

- *The Practice of the Presence of God* by Brother Lawrence
- *An Introduction to the Devout Life* by St. Frances de Sales
- *Confessions* by St. Augustine
- *Dark Night of the Soul* by St. John of the Cross
- *A Serious Call to a Devout and Holy Life* by William Law
- *Spiritual Progress* by Francois Fenelon
- *Practical Mysticism* by Evelyn Underhill
- *The Cloud of Unknowing* by Anonymous



- *The Spiritual Exercises of St. Ignatius* by St. Ignatius of Loyola
- *Pilgrim's Progress* by John Bunyan
- *The Philokalia* by St. Nikodimos of the Holy Mountain and St. Markarios of Corinth
- *The Interior Castle* by St. Teresa of Avila
- *Ladder of Perfection* by Walter Hilton
- *Humility* by Andrew Murray
- *Genius of the Transcendent* by Jakob Boehme
- *Wandering Joy* by Meister Eckhart
- *Revelations of a Divine Life* by Julian of Norwich
- *The Rule of St. Benedict* by St. Benedict

***St. Benedict Delivering his Rule to St. Maurus and Other Monks of his Order***



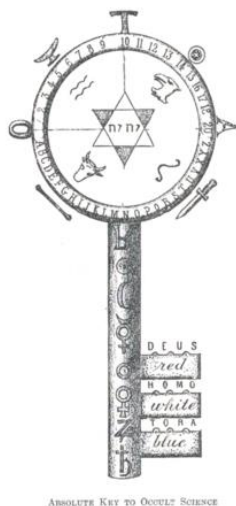


# The Truth from Books

## The Bible

TRF sees the bible as an *instructional manual* that contains all the teachings that we need for our spiritual development. The Fellowship acknowledges the bible “as the only true inspired word of God” even though in some ways they view the current version as a “mutilation of the original writings” they firmly believe that there are a “few kernels of occult truth”. Unlike any other book, they believe the bible has the power to transform us and put Christ within us. Yet, the occult knowledge that was placed in the bible was not placed in plain sight.

The writers of the bible did not write an “open book of God” and this was compounded over time through a loss of meaning by translation issues, mistakes, addition of new content, and even the removal of specific parts or even entire books of the bible. In order to truly understand the meanings in the bible an “occult key” is needed to discern the hidden truths. Much of the secret teachings are hidden in allegories that have a deeper meaning which is not readily apparent unless explained as Jesus did with his disciples and the parables he used or Paul who saved the deeper teachings to those who were initiated.



Gérard Encausse (aka Papus; 1865–1916)?, Public domain, via Wikimedia Commons

## Occult Key

## Esoteric Applications of the Bible in Jesus's Healing Ministry

In order to bring the meaning of the Bible into plain sight, certain “keys” are needed for specific words, methods, and materials to identify and understand the “phases of occult law” that are being addressed. In the Rosicrucian Cosmo-Conception, Max Heindel starts by describing the evolution of religion and Christ's mission to save the lost and “make initiation possible to all”. In order to save the lost and leave no one behind (stragglers) Christ sent an *evolutionary impulse* into the world to raise the spiritual level of all of humanity and especially those who had not yet spiritually progressed enough to continue to “perfection” and needed “special aid”. He came to earth to save these stragglers and “bring peace and good will to all”.

In Christ's time with man, he healed many people of many different diseases, however His healing ministry had two functions; to heal the sick and to train His disciples in metaphysical practices they would need for their own future ministries. Therefore, if we study each healing of Jesus, we will find they each “contain a key to spiritual Illumination or Initiation”. Christ's work in healing went beyond the physical body to the “invisible bodies” where all diseases first progressed and the place where healing first needs to occur before it could be transmitted to the physical body. In essence, disease is what stops us from becoming “perfect” and causes our attention to focus on other thoughts and beliefs. In healing we must learn certain lessons to be permanently cured. Healing is the belief within us and with belief all diseases can be cured.

In Corinne Helene's seven volume work, *New Age Bible Interpretation*, she provides an “occult commentary” that provides the keys to “unlock the treasures not only of the Holy Scriptures, but those of any other inspired work as well,” This volume of books was written for people who were actively seeking their inner Christ and to help them become increasingly “conscious of the kingdom of heaven within”.

## **The Blind Man of Bethsaida (Mark 8: 22-25)**

*And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.*

*And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.*

*And he looked up, and said, I see men as trees, walking.*

*After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.*

<b>Object, Place, Person, Activity</b>	<b>Esoteric Representation</b>
<i>Having eyes, see ye not? And having ears, hear ye not? And do ye remember not?</i>	Lesson on Spiritual understanding - Just before in (Mark 8:18)
Body Organs	Thoughts and ideas and their manifestation
Eyes	Conscious knowledge of the Spirit
Older Age	Rebirth over time
Blindness	Ego loses ability to see “Ideal World”, closing eyes to spiritual truth over lives, insufficient understanding
Bethsaida, House of fishing (Fish)	Initiate
Healing of Blind man	Initiatory Process
Take blind man out of town and teacher spits in eyes, puts hand on him and then eyes	Rite of Initiatory Process: out of town is holy place and teacher is focusing His life force on the man
Blind Man	Neophyte
Seeing Trees Walking	Insight into people (good and bad fruit) and being uprooted – rejected Christ
Vision Opened	Vision saw man’s past and its evolution until the present time

## Other Spiritual Books

In Max Heindel's book, *Letters to Students*, he discusses how we should use spiritual books in terms of finding a way to our religious realization. Many people believe that books can provide absolute truths in religion. Yet, Max Heindel points out that there is progress in everything in life including religion therefore, there can never be ultimate religious truths. In his opinion, all books including those he wrote did not contain the "ultimate truths" on spiritual growth and development. However, many books do contain useful information and can provide excellent "food for thought".

It is important that we do not just accept what the different authors tell us. We should take the ideas that they provide and bring them "into our inner being and there work them over carefully and prayerfully". What comes from our inner being may or may not agree with the conclusions of the books we read but it belongs to us and it is a truth greater than the most profound ideas we read from others.

## Prayerful Truths from Spiritual Books

	Agree	Unsure About	Disagree
<b>Author's Main Ideas</b>			
<b>Thoughts After Prayer</b>			
<b>Author's Conclusions</b>			
<b>Thoughts After Prayer</b>			
<b>Your Truths</b>			
<b>Big Takeaways</b>			
<b>Next Read? Why?</b>			

## Devotional Exercise #1: *Retrospection*

In order to promote soul growth TRF teaches its members to offer confession to a higher self in a process called *retrospection*. It involves “judging our motives, merits, and shortcomings” every night for the events of each day. Ideally, this nightly habit is a spiritual cleansing process in which we acknowledge our positive actions as well as negative actions where we hurt or treated others badly, fell short in our efforts, or acted deceitfully, arrogantly, or without concern for others. In reviewing the actions of our day, we are seeking to renew our *desire bodies* so we can better serve God as we move forward into a new day with new opportunities to have purer motives and considerations for our fellow man.

*Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isaiah 1:18 KJV)*

Through retrospection over time, TRF believes that spiritually we shine greater light and clarity so we are better able to be honest with ourselves and judge ourselves appropriately as God would see us and our actions. Retrospection in TRF is an essential part of their faith in showing their sincere belief in God that opens them to His grace. Yet, it is not enough to simply acknowledge your blame, you have to feel the pain you inflicted on others so deeply that you feel regret and remorse that overflows your consciousness. Max Heindel likens this “pain” to the sacrifices that were brought to the tabernacle in the wilderness and placed upon the altar of burnt offerings. As all sacrifices had to be salted to be accepted by God, we can imagine the pain of placing salt within our own wounds from negative actions towards others.

The cleansing or renewal from retrospection comes when we have given our “sins” to God and then let go of our own guilt, regrets, and remorse. If any apologies or restitution is needed it then can be made and we then can release these memories of our negative actions and behaviors and move forward with a clean slate in our life, born anew to start again.

If, however, we do not let go of the regret and remorse we will only drain the strength from our desire body and destroy our “moral and spiritual health”. Retrospection allows one to pay their debt for their sins, promote their soul growth, and shorten their time in purgatory (not the traditional purgatory as will be discussed later).

*Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much*  
(James 5:16 KJV)

## **Delayed Retrospection**

TRF also encourages all members to perform a retrospection of their life prior to when they started their nightly retrospection exercises. This log of past events in your life that need to be acknowledged and addressed is called a *delayed retrospection*. While the daily retrospection is done mentally, the delayed retrospection is a written process and will probably extend over multiple days until your entire life has been captured.

It can be written as an outline, a free write by your age groups (early, middle, late adolescent, twenties, thirties, etc.) randomly written on index cards that later can then be arranged chronologically, in a template you create to organize the events, etc. In addition, to

those negative actions that stand out in your life, also try to capture those past events that had strongly influence your life that involved “fear, anger, shame, etc.”. Remember this is only for your personal use to release yourself from past issues, suffering, and emotional difficulties. Therefore, keep it private and when you have finished you can permanently destroy it a way that speaks to you (i.e., burn it, shred it, tear it up and recycle it, etc.)

*Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.*

**(Psalms 139:23-24)**

## **Delayed Retrospection Brainstorm**

Sometimes it just helps to get all of events out that you need to deal with in your life history without trying to organize it at the same time. For each category, list all of the events (without trying to arrange them in any way) that you need to release.

<b>Regret</b>	<b>Remorse</b>	<b>Shortcomings</b>
<b>Fear</b>	<b>Anger</b>	<b>Worry</b>
<b>Guilt</b>	<b>Shame</b>	<b>Inadequate</b>



# *Prayer for the Submission to God*

## **Psalm 5 (KJV)**

*Give ear to my words, O LORD, consider my meditation.*

*Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.*

*My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.*

*For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.*

*The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*

*Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.*

*But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.*

*Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.*

*For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.*

*Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.*

*But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.*

*For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.*

**- King James Version**

## Concentration

Concentration is a form of prayer but unlike most prayers it is not focused directly on God and it is more difficult for most people to clear their minds of any inner and outer distractions. Yet, the power of man ultimately lies within his thoughts and his proficiency in concentrating them.

Through our thoughts we can not only manifest those things we desire and need in our lives; we can also acquire whatever knowledge we are in search of. However, for most of us the intensity of our thought force is insufficient to produce their objective. It is only when our thought force is sufficiently focused through concentration that they will rise to the needed level of intensity.

We need to start by learning to have control of our thoughts so we can apply our thought power to obtaining objects, solving problems, and even directing them to others for healing (i.e., TRF Healing Service). Max Heindel compares the art of concentration to the focusing of the light rays of the Sun by a magnifying glass to a single concentrated point that is capable of setting an object such as a piece of paper on fire.

Our thoughts must be produced by ourselves so that they only come from the imagination of our minds as a product of our inner Spirit. Through concentration, our focused thoughts increase in their power and allow us to complete tasks more easily so they may be accomplished more quickly with a greater degree of accuracy. Even tasks that we find repetitive and boring will become more interesting and uncover things that we are interested in or can connect with more positively. When we are properly concentrating on a task, a problem or learning we are working with our Higher Self that already possesses a wealth of knowledge compared to our lower self and unlike the daydreaming low-intensity thoughts of our minds, the Higher Self is actively engaged in the process of bringing our concentrated thought forms to fruition.

In TRF the daily exercise of concentration with the calming of the senses trains students to learn to focus their minds on an object or idea and become completely absorbed with that object or idea until only it remains in their consciousness. Only by our intense concentration can we create the most realistic and authentic images possible and this in turn creates “living thought forms”. Once this skill is perfected students now have the ability to envision the spiritual side and inner nature of any object or idea that they concentrate on and find new and deeper spiritual truths and experience the Christ-within. Concentration upon anything will reveal its entire history, development, connections to other things and unite us in a way that will experience it all together within a present moment. As our spiritual progress is directly related to the use of concentration of the mind to release ourselves from our desire bodies so that we can reach out and explore the invisible worlds.

During our spiritual journey it is imperative that we learn to move beyond the control of our desire body and strengthen our vital body so that we can have control how we react to the world and approach life with an even temperament. Having a bad temper (anger), hate, resentment, acting disrespectfully, being arrogant, or selfish are all traits that come from our desire bodies. These negative traits can hurt the people we love and encounter and as memories they can also cause our vital body to act in ways that disrupt our spiritual growth such as expressing the need for revenge on others when we were hurt by them. Part of strengthening our vital bodies to release these memories is to use the skill of concentration on “high ideals” such as charity (love), compassion, peace, optimism, goodness, kindness etc. Over time you can become fully absorbed in any of the high ideals, objects, problems you need answers for, healing thoughts for others, or any subject you wish to gain knowledge.

To ensure we have fully mastered the skill of concentration it is best if we practice in places that are crowded, busy, and highly distracting so we can fully test our abilities in places it would

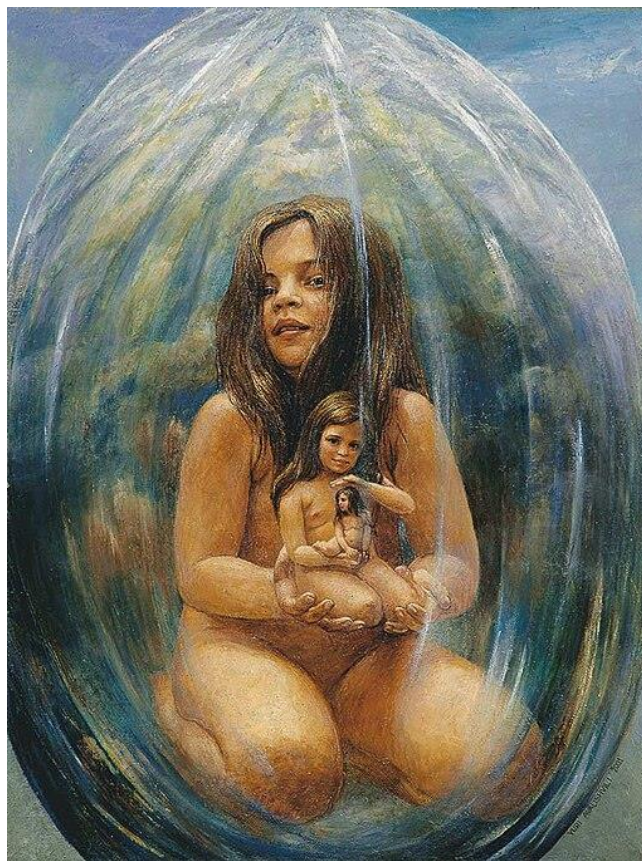
difficult for anyone to focus. Concentration can also be made difficult by our strong feelings and emotions so that we cannot feel calm or collected enough to completely focus on our thoughts. Yet, just as with prayers, strong feelings of love and devotion to God the Father coupled with concentration will further enhance the chances of the desired outcome. It is only when a person can fully control and direct their thoughts through concentrated that they can manifest their thought forms or send helpful thought forms that can be received by others.

# **Man: A Composite Being**

## **Body, Soul, and Spirit**

Each man is a composite being consisting of a physical body, a soul, and a Spirit. The physical body is the body that is seen and used to perform our functions and activities. The soul is our consciousness that is responsible for our senses, emotions, and desires, while the Spirit is our connection to God.

*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thessalonians 5:23)*



## **Spirit, Soul, and Body**

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*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thessalonians 5:23 KJV)*

## TRF and the Threefold Spirit

The TRF has a much greater detailed description of man as composite being consisting of a threefold Spirit or Ego (*Divine Spirit, Life Spirit, and Human Spirit*) with a Mind that controls a threefold Body (*Dense Body, Vital Body, and Desire Body*). The threefold Spirit is linked to the Mind and over a person's lifetime it exerts a force on the threefold body which is then transformed into a threefold soul (*Conscious Soul, Intellectual Soul, and Emotional Soul*).

### Man as a Threefold Spirit

		<i>Works in/on the ...</i>	<i>Brings into Existence the ...</i>
<b>Divine Spirit</b>	<i>With Mind Link</i>	Dense Body	Conscious Soul
<b>Life Spirit</b>		Vital Body	Intellectual Soul
<b>Human Spirit</b>		Desire Body	Emotional Soul

## The Vital Body

For most people except those who are sensitive, the Vital Body is firmly connected to the Dense Body so our only connection to the visible world is through our five senses. As we shall see later, Rosicrucian training enables one to separate the upper layers of the vital body so it may leave the body at will and communicate with the invisible worlds and assist in the healing of others. When Christ died for our sins, He left His physical (Dense) body as we will

one day and we will live within our soul body (*soma psuchicon*) which is also called the vital body. The separation of the layers of the vital body is actually the “birth of the Christ within.” The higher layers of the vital body therefore represent the “body and blood” of Jesus Christ.

*It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (1 Corinthians 15:44)*

Within each man’s physical body or dense body is an energy body. The initial or lowest layer of the energy body is the *etheric* or *vital body*. When compared to the physical body, it is almost identical except it has an opposite polarity and is slightly larger in size. The vital body is our connection between the physical body and our higher bodies. It is composed of four ethers; *the chemical ether (assimilation)*, *the life ether (growth and propagation)*, *the light ether (vehicle of sense perception)*, and *the reflecting ether (receptacle of memory)*, each of which consist of smaller and purer particles than matter found on the physical plane. The ethers of our ethereal body provide the entrance for the vital forces from the Sun and nature to enter our bodies and promote “*assimilation, growth, and propagation.*”

The vital body is born when you are seven years of age and develops until you are fourteen. The seven years that your vital body is growing and developing are critical and it is greatly influenced by prayers, chants, and the use of incense. In addition, because the vital body in those working on their spiritual development is positively charged it is better able to attract and collect the vibrations from the Life Spirit.

In “The Path of Preparation” the vital body is sensitized by the development of *persistence*, *devotion*, *observation*, and *discrimination*. The two lower ethers (chemical and light) are sensitized by persistence and devotion so that the dense body can maintain the vital functions

during sleep. Then the two lower ethers separate from the two higher ethers. Through observation and discrimination, the two higher ethers (light and reflecting) continue to be spiritualized until they are ready to be released from the body using a formula provided by a teacher.



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## Prayer and the Vital Body

The true key to the development of the vital body is to create memory by repetition in activities such as prayer. In terms of praying this means to cultivate a habit in which we “*pray without ceasing*”. As Max Heindel states that our entire life must be a “*a prayer for illumination or sanctifications*” otherwise our prayers will not reach God and “*bring down his baptism of His power.*”



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*Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. (1 Thessalonians 5:17-18 KJV)*

In time the continued repetition allows one to separate the lower ethers (chemical and life) from the two higher (light and reflecting) ethers at will as it is only with the two higher ethers (*vehicles of service*) that we can “*function in the higher worlds.*” Ultimately, the vital body is responsible for the formation of our higher self or “*the Christ Within*”.

# Golden Wedding Garment

*“Prayer, true scientific prayer, is one of the most powerful and efficacious methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body” (Max Heindel, Web of Destiny, p.122)*

## Parable of the Wedding Banquet

Through our work as Rosicrucians, we strive to build our Astral Body, also referred to as our *Soul body*. In alchemy, the Astral body or Philosopher’s Stone allows for out-of-body experiences in which one is able to travel within the astral plane to converse with angels and spirits in the higher realms, visit the Akashic records to view all universal knowledge, or as in the TRF assist in the healing of others. In TRF, the Astral body is referred to as the *Golden Wedding Garment*. This name is connected to the *Parable of the Wedding Banquet* in Chapter 22 of Matthew in the bible.

*And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen. (Matthew 22:11-14)*



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The parable of the Wedding Banquet teaches that all are welcome in the Kingdom of God, however, one needs to wear a wedding garment as it symbolizes our willingness to submit to God and follow the life that Christ has asked of us. Otherwise, we are cast out into the darkness, to no longer be in the light. Max Heindel also references the bible for the *soma psuchicon*, or Soul Body, which he states is mistranslated as “*natural body*” in Paul’s First epistle to Corinthians.

*It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (1 Corinthians 15:44)*

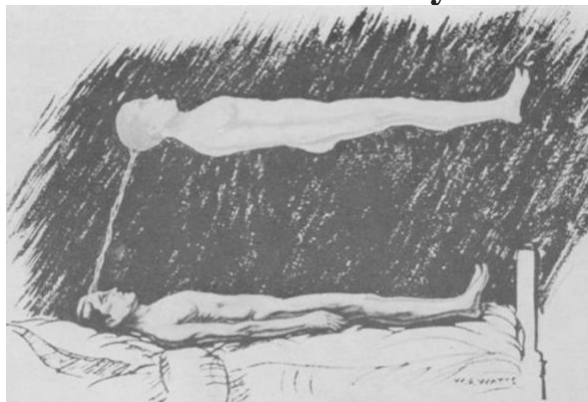
## Prayer and the Golden Wedding Garment

During our lifetime of purity and service the Spirit builds an “etheric vehicle” called the Golden Wedding Garment. In the book the *Vital Body*, Max Heindel is steadfast in asserting that the Golden Wedding Garment is something we could only grow by “*service and unselfishness*” in our fellowship with others. It was not something we could produce as others had tried in the past by fasting and depriving their bodies of food or through the control of their sexual desires in living a celibate life. As the opening quote of the chapter expresses, prayer is the most powerful and effective method by which we will build our Golden Wedding Garment. Yet, it is not just in praying in any fashion, TRF speaks of “true scientific prayer” as we shall discuss in upcoming chapters. In time, those who purify their hearts and follow Christ’s model of service to others will build an “*etheric organ in the throat and head*” that is used with the Soul Body or Golden Wedding Garment so they leave their bodies at will. And once they do, they are “*to speak the word of power*” so they can act as “*Invisible Helpers*” to heal others of disease and illness.

*The man who is capable of extracting his own vital body by an act of will, becomes a citizen of two worlds, independent and free. Such are usually known as Invisible Helpers.*

**(Vital Body, Max Heindel)**

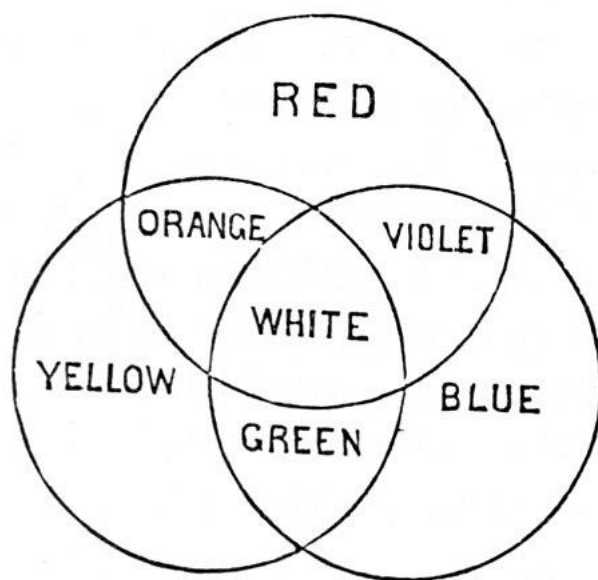
## The Astral Body



Hereward Carrington, Sylvan Muldoon., Public domain, via Wikimedia Commons

For the TRF, the Golden Wedding Garment symbolizes a golden light that surrounds us or “*The Christ light of the soul body*”. It is a light that is produced from our “*lives of service*” and emanates from our bodies so as to fill our aura completely with a golden glow. The source of that light is from God who is light and then sends His light to the earth. When his light enters the atmosphere, it is refracted into the three primary colors of red, blue, and yellow.

The Father is blue light, the Son is yellow light, and the Holy Spirit is red light. As humans we absorb, all three rays of light. The red light of the Holy Spirit is seen in our blood and flesh and red light and blue light mix to produce purple (violet in diagram below) which is also seen in our blood as a purple blood that has been poisoned with sin. While the yellow light only becomes apparent as we produce our soul body or our Golden Wedding Garment that surrounds us with golden light within our aura when we have merged with the Christ presence within us.



Popular Science Monthly Volume 4, Public domain, via Wikimedia Commons

# Prayer and Fellowship

## Physicians of the Soul

At one point Jesus called together his twelve apostles and sent them out to “*preach the kingdom of God, and to heal the sick*” (**Luke 9:2**) to honor His commandment to “Love God, love your neighbor” The Rosicrucian Fellowship asks the same of its esoteric students. While they are not asked to become medical doctors they are considered to be “*physicians of the soul*” as Rosicrucians believe that sickness and disease originates in the Vital Body which is the “vehicle of our soul”. As part of a student’s spiritual development, they learn to become “*seekers of the light*” and live in the Fellowship with God and their fellow man. TRF believes that all the information we need for spiritual development can be found in the Bible which was given to man by the *Recording Angels*. In the *Manual of Forms*, Max Heindel specifically directs students to the Epistles of John and the letters of Paul to the Corinthians and Philippians to fully understand concept of fellowship.

## Fellowship with God

Fellowship is from the Greek word *koinonia* meaning “*Holding our lives in common*” and speaks to how we devote ourselves to God’s word. The first epistle of John focuses in great detail on love and fellowship with God and how we can be certain that we have a true connection to God in which we are morally right in His eyes. When we are in fellowship with God we walk in the light of God.

*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. (1 John 1:7)*

*Acts 2:42* is the first verse in the bible that describes how the apostles conducted their fellowship. They shared the teachings of God's word, the breaking of the bread, and prayers of praise to God. Through this we come to learn the most important task that God has asked of us, to come into fellowship with his Son.

*God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. (1 Corinthians 1:9)*

Our efforts should be applied to imitating the sacred example of Christ in which the light symbolizes that we must follow Christ's doctrines of the truth and through that we set ourselves apart from sin. Therefore, we should look to the fellowship between God and His Son as the model we strive to replicate so as to be in a deep and meaningful relationship with Christ.

*And now I am no more in the world, but these are in the world, and I come to thee.  
Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. (John 17:11)*

In *Web of Destiny*, Max Heindel retells the story of St. Francis asking a young brother of the monastery to come with him to the village so they might preach. As they walked to town and within the town, they discussed many topics related to spiritual growth and development. Then having arrived back at the monastery the young brother realized that they had not preached to the people of the town. However, St. Francis explained to his companion that they had preached the entire time they were in the village by happily greeting all those they had passed, taking time to comfort anyone who was suffering and in their words of love they spoke about Christ that many people overheard and even the way they thoughtfully wore their woolen tunics tied with a knotted rope. This St. Francis explained was also a type of preaching and in many ways better than if

they had stood in the market place preaching for hours. What St. Francis understood very well is that when we are among others in the world, we are *ambassadors for Christ*. Everything that we say and do is seen and judged by others. Therefore, as His representatives we want others to see the character of Christ both within us and through us as this is another effective way to share the word of God with others. Ultimately, our goal, as exemplified so clearly by St. Francis, is to be a person who is working in every way to become as alike to Christ as possible in all areas of our life.

*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

**(2 Corinthians 3:18)**

However, it is important to understand that our fellowship with Christ also means that we are to be in fellowship with all those around us. God desires that we be together as there is strength in numbers, we can look after each other and encourage one another, and we can work together in order to fulfill God's will and build His kingdom. In fellowship no one is alone and we come together, united as one so we can devote ourselves to the word of God. Even though we are all sinners, Christ died on the cross to forgive us our sins so that we might walk together in fellowship in the light.

*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7)*



As Christians we strive to walk together as God's children together in fellowship in His light which not only bring us immediate rewards, but with His promise that there will be so much more revealed to us when Christ returns. Even though we still may sin, the light of God is there to cleanse us of our sins if we are willing to acknowledge our sins and repent.

*That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. (1 John 1:3)*

Fellowship goes beyond the love and obedience we have for God it also has to include the love and encouragement for others and maintaining our faith in all situations so we are always living in truth. In order to always love our fellow man so as to be obedient to the will of God we must always listen to God through the reading of the bible, meditation on scripture, and then speak to God through our prayer so we understand what God is telling us and then as difficult as it might be, we must put God's word into action in our lives. If we struggle and fall, then we need to confess our sins and continue to move forward. Then and only then, will we go beyond the things of this world and experience the true joy of the eternal world.

*Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. (Philippians 2:2)*

## **Fellowship and Love**

One of the major benefits of fellowship is it brings people together so we can teach each other and learn from one another as a community. All of us have special and unique gifts we have been given from the Holy Spirit so that we might have all the resources we need as a group to share

with one another. This not only ensures we are not alone but ensures that we can find any help and support we might need to ensure our spiritual growth. However, fellowship goes beyond the community it also provides the “spiritual actions” by which we support the spiritual growth of our fellow man which may at times even include bearing your neighbor’s burdens or providing correction when needed to keep us all on God’s path.

*Bear ye one another's burdens, and so fulfil the law of Christ. (Galatians 6:2)*

Ultimately, true fellowship is grounded in the love we have for God and one another. Love is what connects and keeps our fellowship alive and bearing spiritual fruit. We offer our heart and obedience to Christ as our leader in a partnership in which he only asks for our love (charity) and for us to love all of our neighbors. Love creates the unity of fellowship that establishes the peace necessary for the Holy Spirit to do its work within us.

*And above all these things put on charity, which is the bond of perfectness.*

**(Colossians 3:14)**

Fellowship is a requirement of all Christians. And it is only when we are in fellowship with God that we are placed on His vine so we might bear fruit. Yet, in order to stay on the vine, we must talk to God in both words and actions in a continuous manner so we might hold our place on the vine over time.

*If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

**(John 15:6-7 KJV)**

TRF believes that when Christ returns in the Sixth Epoch, He will lead the Universal Brotherhood and the new race in peace and good will. His return will occur when a large enough portion of the world's population is living a "... *life of Fellowship and Love, which is to be the hall-mark of the new dispensation.*" In order for the people to "... *learn to live by the teachings of the Christ ... willingly offering up their bodies as a living sacrifice upon the altar of Fellowship and Love*" we have been provided with the Bible that contains all the necessary teachings. The fellowship of the new race will also include all the fauna of the earth. Our new race will be vegetarians who do not hunt, farm, or eat animal flesh so that they become part of our family and now completely trust that we love and care for them.

*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. (Ephesians 4:1-3 KJV)*

As Max Heindel writes, the Sixth Epoch will now be the time of worldwide fellowship in which we are walking in the light of God in which "... *the Christ will be born within each of us.*" and "... *the Christ light will begin to radiate from us. Then we shall walk in the Light as He is in the Light, and we shall all have Fellowship, one with another.*" Therefore, if we wish to be in fellowship with God then we must walk and live in the Spirit, accepting the guidance of the Holy Spirit and living a life of kindness, compassion, love, forgiveness, and service for our fellow man.

*If we live in the Spirit, let us also walk in the Spirit. (Galatians 5:25)*

Ultimately, the practice that brings us into fellowship with God is prayer in which we bring ourselves before God to tell him about our life, praise him for his glory, request that which we need to fulfill his will, and thank Him for his kindness and mercy. Ideally, our prayers are continuous prayers expressed as St. Francis did in all the ways we live our lives and interact with our fellow beings in the world. In addition, prayer is a powerful tool to eliminate our fears and worries and bring us the needed confidence so we might always move forward in our spiritual work.

*Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. (Philippians 4:6)*

In the simplest sense, if you want to experience a fellowship with God you need only meditate and pray on the word of God. It is your belief and acceptance of God's word as truth that will bring the changes in you that will open the door to your fellowship with God. As changes occur in our conscious bodies, or the soul, this then leads to a greater connection to God through our spirit. In the *Web of Destiny*, Max Heindel goes as far to state that prayer when "*Properly performed is the most powerful method of soul growth known.*" The power of prayer is that it places us before God so we might be in fellowship and continue to build our relationship with God as our father.

*Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*  
**(1 John 4:11-12 KJV)**

## Carrying the Burden of Others

In our efforts to become more Christ-like we should seek to carry the burdens of others, just as Christ did for mankind. If we find life difficult and are tempted by sin, we should be able to share our burden with others so that they can support and encourage us in our efforts to live a life without sin. In addition, we need to remember that when we bear another's burden, we are fulfilling the law of Christ. In this imitation of Christ others will recognize us as His disciples. TRF teaches that every act is a prayer, therefore, bearing the burdens of others is also a form of divine prayer. When we carry the burdens of others it is a sign of our love.

*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. (Roman's 15:1 KJV)*

It is important that we learn to carry our own burdens as well and fulfill our earthly duties on a consistent basis so as to train ourselves to faithfully conduct our spiritual work. For students in TRF this means making a commitment to doing their spiritual exercises twice daily. Although martyrdom may seem like the ultimate expression of our faith, the real test is to have the courage to live each and every day of our life by our faith in Jesus Christ. Life can be difficult and sometimes we fall victim to our fears and doubts but if we need only remember that God is always with us and will never forsake you and He will always honor His promises.

*Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (James 1:12 KJV)*

When we recognize and give our burdens to the Lord, we are expressing the complete trust we have in him. Trust is the first step in releasing our doubts and fears so that our faith accepts the guidance we need in our lives so can follow His will and accept the plans He has for us. The life Jesus promises us is that if we follow Him then we will live a life in which there will be no oppression or burdens from the following of unnecessary regulations or laws so our “burden is light”. All Jesus asks of us is to follow His commandments as He willingly carries the heavy burden of our sins and is the source of our faith. Thus, if we really want to be Christ-like and carry the burden of others then we should imitate Jesus who willingly carried the burden for mankind and gave us new life.

*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

*Take my yoke upon you, and learn of me; for I am meek and lowly in heart:*

*and ye shall find rest unto your souls. For my yoke is easy, and my burden is*

*light. (Matthew 11:28-30 KJV)*

# Inner Power: *Our Faith of God Within*

## Connecting to Our Inner Power

In the *Law & Order* pamphlet, Max Heindel identifies the “*Ego, the Spirit, the Higher Self, the vitalizing Life which comes from God and the essential power that keeps man going*” as our Inner Power. Our Inner Power is our connection to God; therefore, it is essential to learn to believe in and cultivate our “*Inner Power*” so that we can connect our inner God to our conscious mind. In this way messages (i.e., “intuitions, inspirations, and original ideas”) from the Ego can easily be sent to us from our “God within” to help guide us in our lives.

Our belief in our Inner Power is actually what we would refer to as our *faith* in God or our *faith of God within*. Having conversations with our Inner Power is how we pray to God. Our prayers can be in words or done mentally in which we talk to God about life, what we are working towards, and even what we might need from Him. Once you have made your requests to God, you need to leave it to your Inner Power. What is discussed in your conversations with God, your prayers, then become *thought forms*. Once your conversation with God is over, your thought forms are released so they eventually be can manifested by the Spirit. However, what you receive ultimately depends on what God feels what will best serve you.

When we pray it is important that our requests do not come across as demands. “*Living in faith*” is trusting in your Inner Power and expecting things to work out for the best. As God is omnipotent, your Inner Power is also omnipotent and a vast source of wisdom, therefore it is extremely powerful and capable of producing tremendous positive changes in your life and your personality. Overtime, you will find yourself becoming more confident and calmer so you can approach the world without fear or anxiety. Your faith will allow you to deal with the most challenging situations and bring you much greater joy in your life.

## Our Inner Man

The Bible speaks about each person's "inner man" or spiritual self and how we must come to understand and accept it so that we might grow in our compassion and love for others so that our future choices in life bring us closer to Christ and a life that is lived by true faith.

*That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; (Ephesians 3:16 KJV)*

Our inner man is our connection to our conscience, one of the voices of our Inner Power. TRF believes that the evil deeds of our past lives are stored in our conscience so that when we might repeat these deeds the conscience can send us the messages to stop us from making the same mistakes. Thomas a Kempis in the *Imitation of Christ* spends considerable time instructing us on how we can purify our hearts, find inner peace, and develop a *good conscience* so that we can carry the cross not as an arduous task but willingly so that we can achieve our desired goals. Yet, it is not an easy process and we may appear to suffer in our outward bodily appearance, our inner man grows in strength and endurance as it is renewed each day by the Holy Spirit.

*For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. (2 Corinthians 4:16 KJV)*

Therefore, it is essential that we pray to our Inner Power, talk to it as often as possible. In some cases, this might take the form of an actual out loud conversation while at other times it will occur mentally either with words or without words and with images. Regardless, your job is to communicate to your Inner Power the ideals you are working towards, your most important ambitions, and what you desire most to accomplish in your life. When you have these



conversations with our Inner Power without demands and expectations then you are living by faith.

### Praying to Your Inner Power

In order to reap the greatest benefit from our Inner Power, we need to listen to the messages we are being sent and disregard our desires and fantasies of the mind. The messages, or our intuition, are the guidance we are constantly receiving from our higher self to help us to continue on our path of spiritual awakening. It is important that we learn to quiet the conscious mind through *mediation* so we can most clearly receive and hear the messages we are being sent. In addition, we must also learn to listen to and obey our conscience as the conscience is another form of messages sent from our higher self with the added benefit of improving the clarity of the messages we receive.

### Message Log

Date	MESSAGE: <i>Intuitions, Inspirations, or Original Ideas</i>	HOW Put Into Effect	OUTCOME

# Prayers and Praying

## Prayers and Faith

TRF clearly believes that faith is essential, however, its definition of faith goes beyond a body of religious beliefs or principles that should not be questioned to being “*an open and unbiased state of the mind which is ready to entertain any proposition until thorough investigation has proven it untenable.*” TRF stresses the fact that our prayers can only be successful if we have faith. Max Heindel describe the faith we must have to be like the “energy which turns the switch” so an electric current from a power plant can be sent to our home. In the same way, prayer creates an opening for “divine Life and Light” to enter into our Spirit. Yet, our doubts and the doubts others have about us not only have a negative depressing effect upon us in the physical world they can also destroy our spiritual life. Our prayers need to focus exclusively on our love for God and our fellow man and the universal good we want to bring to the world and not be distracted by doubts and other negative influences. Prayers that ask for things that we desire or the temporary things of the world that are not of a divine nature or purpose will not be answered.

For students in TRF it is essential that they take the time to examine themselves so that they have a complete understanding of their traits that are serving them in their spiritual journey and the traits that are blocking or preventing them from making progress. In essence, they are taking an “trait inventory” to determine which traits they need to continue to build and which traits they need to remove. Ideally those traits that can assist us on our spiritual path are the ones we focus on by spending time thinking about them so they become “thought forms”. They take on life and lead to action to accomplish the desired outcome or in some cases are stored so that they can be activated at a future time. However, one of the problems we encounter is entertaining thoughts of “wrong desires”. Therefore, we must be on guard at all times to *substitute* constructive thoughts anytime thoughts of wrong desires enter our mind.

## Thinking of God in Difficult Times is Prayer

Our thoughts should always be good and uplifting but at times it can be difficult because we might have lost a loved one, the source of our income or savings, or something that is valuable to us.

*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Philippians 4: 8 KJV)*

Therefore, we should work to create within ourselves a *habit* that anytime we find ourselves in difficult times and focusing on our loss we should “reverse the process and think of God”. We can think about God in terms of His strength, power, goodness, wisdom, kindness, compassion, justice, holiness, etc. Or how He can be loving, caring, gracious, merciful, glorious, joyous, omnipresent, faithful, benevolent, forgiving, etc. Then we can also think about how these attributes can lead to our feelings of confidence, inspiration, joy, gratitude, relief, hope, optimism, harmony, success, etc.

*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Romans 12:2 KJV)*

As Max Heindel explains that by “refusing to think of misfortune and by constantly thinking of God, we are making thought forms of strength, beauty, goodness, and success”. It does us no good to continue to produce thought forms of our painful thoughts of loss, we need to create a

bank of positive thought forms within ourselves so that when we are faced with difficulties the positive thought forms can “materialize into good” and what we fear might have happened can be avoided or resolved in a positive manner. If we can create this habit of thinking of God especially in difficult times then we will automatically engage in the *reverse thinking* and find ourselves delivered without having to deal with any negative thought forms.

*When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things*

**(1 Corinthians 13:11 KJV)**

Thinking about God in this sense is actually a form of prayer because you are not directing your thought about yourself you are thinking about God, how God cares for you through His attributes, and you are either addressing an immediate need or preparing for a future need.

*Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

**(1 Peter 1:13 KJV)**

## Seeing the Truth

Faith not only lifts us up, it also “opens and expands our mental capacity”. However, it is important that we do not let our thoughts, ideas, and previous knowledge prevent us from seeing the truth. Jesus makes it clear that we need to be like little children who accept new ideas and teachings on faith alone. This is the key to what is needed of all students who study in the occult sciences.

*Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:15 KJV)*

## Prayer and the Divine Light of God

The Bible speaks of God as being “light” and even Jesus says that He is the “light of the world” (John 8:12). And TRF believes that it is through our prayers that God’s divine light comes onto our bodies so it can touch our hearts and mind and penetrate our souls. Prayer opens the access as an “*electric switch*” that allows electricity to flow in a circuit such as one that runs through the filament of a light bulb causing it to light. However, in order for our prayers to produce results they must respect and humbly serve God’s purpose. Prayers that only focus on ourself and our desires and fail to address God’s will that we love and serve our neighbors will not bring God’s light upon or soul. Our prayers must reflect love and be in harmony with God’s will.

## Prayer and the Holy Spirit

In TRF’s Rays Magazine there is a quote “*Prayer clears the path to the Water of Life*”. The living water or the Water of Life is a reference to the Holy Spirit and the giving of eternal life.

Therefore, if people believe in Jesus Christ and follow his teachings they will receive “*spiritual refreshment*”, the Holy Spirit, and salvation from Jesus Christ.

*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. (John 7: 37-39 KJV)*

In the Old Testament, water was critical for survival and was the difference between life and death. The prophets such as Isaiah spoke of the coming of salvation used water as their symbol. “*Therefore with joy shall ye draw water out of the wells of salvation.*” (**Isaiah 12:3 KJV**) In the New Testament, when Jesus came to Samaria on his way to Galilee he stopped to rest at a well and asked a Samaritan woman for a drink of water.

*“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” (John 4:10 KJV)*

She asked Jesus why a Jew would ask a woman for water. Then tells her that anyone that drinks of the living water He could offer would never be thirsty and it “... *shall be in him a well of water springing up into everlasting life.*” (**John 4:14 KJV**)



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TRF believes that in order for prayer to be effective and reach the Father in Heaven your prayers must have to have “Wings” which are identified as “Love” and “Aspiration”. In biblical terms aspiration is far more than the ambition of achieving something it is how we come to our new Christian life with Christ when we accept Jesus Christ and God forgives us for our sins. This is our “*resurrection*” to our new life and is only the beginning of our journey being committed to not going back to our old life.

*Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Colossians 2:20 KJV)*

As we move away from our old life, we need to look to things above in heaven and heavenly treasures. This means looking past the temporal things and focusing on truth, purity, and love. Yet, to safely rise up to our new life in Christ is not something we can do by ourselves it requires that we have fellowship with Christ. As our time in fellowship with Christ increases so does our love for Him. Our love for Christ manifests itself through righteousness working with love. The love of fellowship is not only of God, but the love of all of our fellow man.

*We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (1 John 3:14)*

## **Prayers Require Intense Earnestness**

In addition, TRF also believes that the power of our prayers come from the “*intense earnestness*” in which we send them to our Heavenly Father. Being earnest is showing sincerity in your intentions, having a sincere conviction, and a zealousness of purpose because of how important our beliefs are in finding salvation with God and being able to walk with Him in our new life. Matthew 7:7-8 show us that if we want something from God and it is His will we need to first ask, then seek it with all earnestness, and finally to knock to demonstrate our persistence.

*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matthew 7:7-8)*

## **Persistence in Prayer**

TRF recognizes that purification of oneself requires extensive time and a fierce persistence in your studies, training, and prayers. It was only through persistence that the people in the bible found their success. We must also be willing to withstand considerable challenges and difficulties in order to progress in our development. Persistence is also essential in our prayer. As discussed previously in order to spiritualize our vital body it requires us to form habits and habits require dedication and commitment to be programmed into our vital bodies through willed repetition to create memory. In essence, the habits you acquire produce reflexes or automatic responses or actions that are essential to your spiritual



growth. For example, we can program the vital body to pray every morning and every evening at a given time. However, it is also important that we also program the vital body to put our intense feelings, emotions, and love into our prayers so they are always intensely earnest with necessary power to bring us before our Father.

*By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. (1 Corinthians 15:2 KJV)*

## **Prayerful Devotion**

Having devotion goes beyond being a believer and your loving search for God, it speaks to the bond you have with Jesus through your obedience, spirit, and the service you offer for Him and your fellow man. When you are devoted to God there are never any doubts, only complete faith and confidence. Devotion is an expression of your love and gratitude for Jesus Christ, it is your commitment to walk with God with no demands or expectations. Devotion has an intensity that goes way beyond being dedicated, as it is unselfish, courageous, compassionate, and highly charged with our emotions so it ultimately leads to spiritual growth. If we consider Jesus Christ, we can say that everything He did was out of His devotion to the Father.

Therefore, when we speak of prayerful devotions, we are speaking of prayer in which there is a true love of God. Ultimately, we want our prayer to help us develop a relationship with God that becomes deeper and stronger over time. In TRF it is prayerful devotion that lifts us up to God so we can have the privilege of spending time to talk with Him. Yet, devotion is a skill that requires time and patience so it can be properly cultivated. We need to spend time cultivating worthy traits such as unselfishness, compassion, love, understanding, and persistence. Then over time we perfect these traits so they can unite as “One”, a perfect tool for our true devotion of “self-less-

ness” so that we can fully devote ourselves to the service of God. Therefore, our goal should be to express our “uplifting traits” as often as we can so we can see our problems and the troubles that life brings us as far less important to ourselves and no longer overwhelming or crippling but as things we can easily work to resolve.

## **Choice Through Prayer**

In life we need to set goals that honor God’s will and persevere regardless of the obstacles. Determination is a force and a motivating factor that keeps you positive, focused, and moving forward in which failure is not an option. Therefore, determination requires that we make the right decisions about how we will live our lives, the difficult things we need to do, and how to stay in control of our lives. There is great peace and fulfillment in our lives when our decisions help us to accomplish the goals that God has set for us.

*I have fought a good fight, I have finished my course, I have kept the faith:  
Henceforth there is laid up for me a crown of righteousness, which the Lord, the  
righteous judge, shall give me at that day: and not to me only, but unto all them  
also that love his appearing.*

**(2 Timothy 4:7-8 KJV)**

Resolution and determination go hand and hand as they are both mental attributes that are necessary to accomplish our goals. When we are determined we need to make decisions that will help us to achieve our goals and bring us close to God. However, we must also be resolved so that nothing prevents us from putting our decisions into action. It is essential that we understand how to make the right decisions for our lives and the goals we are attempting to reach so that we can experience the peace and love of God the Father. TRF teaches us that we should use prayer to help us make the correct decisions. Making decisions is not always easy and sometimes requires

us to be courageous in order to be willing to do something different, take a big risk, or do something that others may not understand or approve of. Therefore, we should use prayer to bring us the courage and strength we need to make the changes that will guide our life in the right direction or build habits that will be most useful in our spiritual growth.

*Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*

**(Proverbs 3:5-6)**

Prayer is our source of divine guidance so we have the wisdom we need to make our important life decisions. Some decisions in our life are beyond our understanding and our prayers connects us to God so that we can see the bigger picture and God's perspective in what we need to do. Prayer helps to bring the clarity we need to make the best decisions. Prayer also reminds us that God is always with us so that when we need to make the difficult decisions we are never alone. In addition, we learn patience from our prayers so that we don't rush in making our decisions. Timing is an essential in the decision we make to fulfill God's will.

*I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. (Psalm 32:8 KJV)*

There may be times in our lives when we just don't know what to do and we lose our confidence and feel stuck. Yet, if we love and believe in God, He will ensure that the events of our lives and the decisions we make will be for our good.

*And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Romans 8:28 KJV)*

God as our king has the ultimate authority to exercise his ruling power over all things. We can trust that God will answer our prayers for wisdom and discernment so we know what is best for us. TRF reminds us that in all decisions in our lives, even the smallest ones, require that we start by acknowledge the supreme authority or sovereignty of God in our prayers just as the Lord's prayer does as we shall see later.

*And this I pray, that your love may abound yet more and more in knowledge and in all judgment; (Philippians 1:9 KJV)*

## **Creating Prayer Habits**

TRF stress that developing positive habits are essential to our spiritual growth. Through willed or desired repetition involuntary habits are produced. However, the repetition must contain strong feelings or emotions as “*vain repetitions*” will only negate any spiritual growth that could lead to us to becoming more Christ-like.

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. (Matthew 6:7 KJV)*

When we pray a prayer such as the Lord's Prayer we need to soulfully pray from the heart with sincerity until the prayer becomes automatic or involuntary. Prayers are a special type of habit in that they come from the “*seat of consciousness*”, the heart. In order to completely program our vital body in the TRF, we need to install other “*spirit-evolving habits*” into our daily life so as to facilitate deeper spiritual growth of the vital body. In addition, to prayer there are other habits we must develop such as our devotional exercises (retrospection and concentration), habits of health,

and the habits of right-thinking. And once installed we need to constantly monitor and strengthen these conscious habits so that they are optimally reflecting our higher values and principles.

In addition to developing spiritual habits, we must also learn to eliminate those habits that can block our spiritual progress. Fortunately, *discrimination* helps us to recognize the desirable and undesirable habits so we can weed out the ones that can and will hinder our progress. Yet.

Discrimination also teaches us not to just recognize the positive habits we need but it also allows us to understand that we will derive greater benefit from choosing the positive habits that will be difficult to engrain within us rather than simply choosing the easier ones and steering clear of the negative ones that are so attractive to our Ego.

## **Prayer and Self-Realization**

In TRF spiritual work our ultimate goal is to come to a self-realization in which we know who we are and how we can connect to our spiritual self. Self-realization is the evolution from the Christ within or our Spirit so that we can now see, understand, and act upon our true nature and purpose in life. Then through our prayer we can explore the thoughts we have created and live by, the feelings and emotions we have attached to our thoughts and views of the world we interact in, the perception of our physical bodies, and the beliefs and values we might hold that prevent us from reaching our full potential and accomplishing God's work.

In the Sermon on the Mount, Jesus is telling us that if we fully commit ourselves to the pursuit of righteousness above all else then we will be blessed and we will find salvation. This is the key to our self-realization, through a life dedicated to righteousness we are sanctified so we may live a life in which our thoughts, choices, and actions are aligned to God's will. For TRF this is the

release of the Ego and the empowerment of our Inner Power that unquestionably believes that “all good things are attainable” for ourselves and others.

*Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matthew 5:6 KJV)*

In the process of self-realization, you go beyond yourself so you can help and be of service to others, build a greater connection to your inner man, and experience peace and fulfillment in your life. TRF understands that it is this knowledge and what it brings to our lives that we need to acknowledge so that our prayers are primarily prayers of praise for God.

### **Prayers to Connect Us to a Departed Loved One**

Sometimes when a loved one passes it is hard for us to let go and we suffer with immense sorrow and inconsolable regret and our only thoughts are the longings we are for the return of our loved one. However, these thoughts only prevent the Spirit of our loved ones from passing on and progressing through Higher Regions to prepare for their rebirth. Our departed loved ones actually need the very opposite, they need our “thoughts of love, courage, hopefulness, cheer, and goodwill”. Max Heindel suggests that cultivate these traits within yourself so that when you pray *earnestly* as you go to sleep at night that you will be allowed to be in the company of your loved one. Then if your desire is intense enough you will find yourself with your loved one on an invisible plane so you can spend considerable time together each night. When this practice is cultivated long enough, you will be able to fully recount your time together. While the benefit will be for both yourself and your loved one as you will be able to share the methods by which one can shorten their time in purgatory.

# The Basic Forms of Prayer

*Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. (Jeremiah 29:12, KJV)*

## Types of Prayer

Prayer in its most basic sense is talking or communicating with God. There are two categories of prayer: *unceasing* and *intentional* prayers. Unceasing prayer is a spontaneous event while intentional prayer is something you plan and schedule. In *Timothy 2:1-2* there are four specific types of prayer listed.

*I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*  
**(1 Timothy 2:1-2 KJV)**

However, the Bible lists many other types of prayers: i.e., *intercession, confession, faith, corporate, agreement, lament, blessings, dedication*, etc. One way to group the four *most basic* forms of prayer is:

**(1) Prayer of Adoration** – in which you are praising God for his greatness and acknowledging your need for Him to be in your life.

*Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed for ever. (Psalm 110:1-5)*

**(2) Prayer of Supplication** (or Petition) – in which you are asking God for what you need in your life, i.e., forgiveness, relief from suffering, health issues, family problems, etc. Yet, we should understand that when we ask God for something that “nothing can come to you that is not your own”. The highest form of supplication is found the words of Jesus, “Not my will but thine be done.” In which His petition so strong that it was also a “resolution and affirmation”.

*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. (Philippians 4:6)*

**(3) Prayer of Intercession** – in which you are praying for the needs and support of others

*And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*

**(Philippians 1:9-11 KJV)**





Johann Michael Rottmayr, Public domain, via Wikimedia Commons

**(4) Pray of Thanksgiving** – in which you are thanking God for everything he has done and provided you and the world with, all of his many blessings

*And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. (Luke 1:46-49 KJV)*

While others group the prayers into the four *major modes* of prayer found in the Bible by replacing *Intercession* with *Confession*. If you list the types of prayer in the following order: *Adoration, Confession, Thanksgiving and Supplication* it produces the acronym “**ACTS**”. In a Confession Prayer you identify and describe your sins and make a commitment not to repeat the offense and then by the grace of God you may receive forgiveness.

*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

**(Romans 10:9 KJV)**

**Note:** Most people begin usually begin by using petitionary prayers in when they first communicate with God as it common to believe that we need things from God if we are to fulfill His will. However, over time you will begin to realize that there is nothing you need to ask for and your greatest joy is to simply to be in His presence. Over time your prayers of petition will transition to prayers of adoration (praise) and thanksgiving.

## **Prayer Positions**

In the TRF collective prayer is done with “*bowed heads and hands folded in a peculiar manner*” so as to unite all the individuals spiritually by means of a magnetic circuit. However, both the Bible and TRF agree that solitary prayer can (and should) be done from any bodily position. The method selected should be the one best suited to the individual so that they can remain perfectly still, with their spine erect, and the muscles of their body relaxed without tension so to ensure your fullest concentration. In this way the Higher Self can forget the lower self and focus on the concentration in their prayer.

The Bible lists five specific postures for praying:

<b>Prayer Position</b>	<b>Bible Citation</b>	<b>Scripture</b>
<b>Sitting</b>	<b>(2 Sam 7:18)</b>	<i>Then went king David in, and <b>sat</b> before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?</i>
<b>Standing</b>	<b>(Mark 11:25)</b>	<i>And when ye <b>stand</b> praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.</i>
<b>Kneeling</b>	<b>Daniel 6:10</b>	<i>Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he <b>kneeled</b> upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.</i>
<b>Hands Lifted Up</b>	<b>1 Timothy 2:8</b>	<i>I will therefore that men pray every where, <b>lifting up holy hands</b>, without wrath and doubting.</i>
<b>Prostration Face to Ground</b>	<b>Matthew 26:39</b>	<i>And he went a little farther, and <b>fell on his face</b>, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.</i>

## **Most Basic Prayer Structure**

When thinking of a prayer in or head or writing a more formal prayer you can start with the most basic prayer structure that consists of four elementary parts.

### **(1) Receiver of the Prayer**

All prayers should start by identifying who they are addressed to and the title should be formal so it shows the proper respect and reverence.

*Lord Jesus Christ, Son of God*

### **(2) Example of the Receiver's Power**

God is omnipotent and demonstrates his power and greatness in many ways such as being the unseen hand that guides us, a supernatural force that allows us to accomplish things we could never do on our own, or provides us with the strength and courage to withstand any hardship.

*Our Light and Love of the World*

### **(3) Desired Action**

There are times in your prayer when you will want or need to ask something from God so you can better follow His will or encourage and support your neighbors. Prayers of supplication or petition are a way “to plead humbly” with God and ask for needs such as wisdom and understanding, strength and courage, protection, and peace and love.

*Show me your will as I make this important decision in my life*

#### **(4) Attributes ... In/By/For/Through ... (Who or What)**

Then you can conclude by acknowledging the attributes (In/By/For/Through) of the Receiver of the Prayer and how it affects you. It is important to remember that when we ask something from God that you should always conclude with acknowledging that it should always be *His will* that must be done. Amen can be translated in many different ways such as reliable, trusted, certainty, verily, truly, truth, or so be it.

*For your Goodness and Knowledge is always with me. Your will be done. Amen*

#### **Complete Prayer:**

*Lord Jesus Christ, Son of God*

*Our Light and Love of the World*

*Show me your will as I make this important decision in my life*

*For your Goodness and Knowledge is always with me. Your will be done. Amen*

## Expanding Short Prayers from the Bible

There are many short prayers in the bible, some as short as three words, “*Lord, help me*” (Matthew 15:25) that can be used as the starting point or even with your closing statement.

### Short Prayers from the Gospels

- *God, be merciful to me, a sinner* (**Luke 18:13 KJV**)
- *Lord, save me* (**Matthew 14:30 KJV**)
- *Lord, remember me when thou comest into thy kingdom.* (**Luke 23:42 KJV**)

1. Add a line from a Psalm either before or after the prayer from the Gospel that addresses the specific intent or issue you want to pray for.

*For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.* (**Psalm 1: 6**) ....

*God, be merciful to me, a sinner* (**Luke 18:13 KJV**)

2. Continue the prayer from the Gospel by adding a line that explains why you are praying the specific prayer from the Gospel.

*Lord, remember me when thou comest into thy kingdom.* (**Luke 23:42 KJV**) ...

*For I know we walked together every day even in my darkest hours still offering me your forgiveness, showing me my name on the palm of your hand*

3. Use *Prayer Verbs of Petition* to Add New Lines (before or after)

<b>A-B</b> Anoint Bless Bring Break	<b>C-D</b> Control Deliver Cleanse Direct	<b>E-F</b> Empower Entreat Establish Forgive	<b>G-H</b> Guide Grant Give Heal
<b>I-J</b> Ignite Illuminate Instruct Increase	<b>K-L</b> Keep Let Lift Light	<b>M-N</b> Mercy Make Manifest Mend	<b>O-P</b> Open Protect Prevent Put
<b>Q-R</b> Rescue Remember Restore Release	<b>S-T</b> Save Show Teach Take Away	<b>U-V</b> Unmask Unravel Use Unbind	<b>W-X-Y-Z</b> Wash Wipe Whisper Warn

My almighty God, I ask that you *EMPOWER* me so that I can love with all my heart. *DELIVER* me from my earthly desires and *RESTORE* my strength and courage to follow your will ... *Lord, save me* (Matthew 14:30 KJV)

### Prayers Lines from the Psalms

- *Have mercy upon me, O God, according to thy lovingkindness* (Psalm 51: 1)
- *Bless the Lord, O my soul, and all that is within me, bless His holy name!* (Psalm 103: 1)
- *Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.*  
(Psalm 119: 27)
- *I know that the LORD will maintain the cause of the afflicted, and the right of the poor.*  
(140: 12 KJV)

1. Add a line before the Psalm prayer line that praises or thanks God

*Almighty Father, your goodness and mercy have overwhelmed my heart, in what I have asked you have given me so much more than I deserve. ...*

*Have mercy upon me, O God, according to thy lovingkindness (Psalm 51: 1)*

2. Use an attribute of nature, living or nonliving, and connect it to God. Using your nature connection as an addition line to your prayer.

In terms of living things, after God and man the most commonly mentioned living thing in the bible are the trees which are mentioned over 250 times.

*The quivering leaves of the aspen tree are within me as the eagerness in which I come to you in my prayer to invite the Holy Spirit into my life ... Bless the Lord, O my soul, and all that is within me, bless His holy name! (Psalm 103: 1)*

### **Additional Sample Tree Connections to God**

- *The might oak reaches upwards to be closer to you and praise your glory, I live to do the same with even greater faith and dedication*
- *The multitude of samaras from the maple tree descend around me like the many blessings you have bestowed upon me, many of which I failed to notice*
- *The deep cracks in the bark of the elm tree are the openings of my heart waiting to be filled with your steadfast and unchanging love*



- *The sticky resin of the pine tree clings to my fingers just like the sweet prayers of praise and thanksgiving that are always on my lips for you*
- *Just as the shade of the Catalpa tree brings me relief, your goodness and mercy refresh my soul so I can turn away from any wrongdoings*

### **Animals for Connection**

The most common animals in the bible include: *sheep/lamb, goats, horses, donkeys, lion, ox/cow/cattle, camel, dog, dove, fish, deer, and the eagle*. They can also be connected to God in your expanded prayers.

*There is no other finer animal for service than that of the donkey, I need not be struck three times as I am prepared to be last and serve all others. ... Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.*  
(Psalm 119: 27)

### **Additional Sample Animal Connections to God**

**Camel:** *In my heart I have many strong camels that carry my precious cargo of love and mercy across all deserts without the slightest hesitation so I might share them with my fellow man as you commanded*

**Deer:** *The deer thirsts for water yet he is also ready to find safety when needed, yet I know that through your living water you will always be with me to and protect me when I face times of trouble*

**Eagle:** *The eagle has great power and swiftness in its actions and can endure where others have failed, let me be such a great messenger to bring your Word to those who are lost.*

### **Nonliving Factors for Connection**

Also consider using some of the nonliving factors found in nature (i.e., light, wind, forms of water, landscape features, celestial structures and events, etc.).

*I know that the LORD will maintain the cause of the afflicted, and the right of the poor. (140: 12 KJV). ... As your divine WIND stirs the fallen leaves around me just as You stir my heart and bring me into bold action to do your work for your glory.*

### **Additional Sample Nonliving Factors Connected to God**

- **Rain:** *The rain drops dance on the muddy ground around me, they call attention to my transgressions and my duty to repent and ask for your forgiveness*

- **Rock:** *As I stand on the narrow rock shelf of the cliff I look out upon your majesty and I feel your greatness reach deep within me, encouraging and fortifying me in times of trouble and doubt*
- **Mountain:** *Even at the top of the tallest mountain, I feel your true greatness beneath me, it is your mercy and compassion so that I may stand beside your throne as a product of your divine grace*
- **Clouds:** *Soft white clouds gently drift across the sky, they are as pure as the love you send to me and they affectionately kiss my heart to awaken my soul*
- **Salt:** *The salt roads brought that which was needed to bring taste to my food and preserve it to save my future, therefore I beg you to allow my salt to maintain its saltiness so I can continue to do your good works*
- **Stars:** *As I gaze upon the nightly stars, I notice they are denser in certain areas it is as if they have found Your Son and have been divinely drawn around Him shining their brilliant light about Him in wonder and praise as I also feel.*

**Note:** You can also you the Living and Nonliving Connections (Trees, Animals, Nonliving Factors, etc. in the prayers you create from the prayers from the Gospels.

# **TRF Sample Prayer Structure**

## **God's Name/Invocation**

In TRF it is important that we show respect to God by addressing our prayers to God the Father, Jesus Christ, or the Holy Spirit as a sign our respect and devotion.

## **Adoration**

We need to spend considerable time acknowledging our love and reverence for God as the creator of the heavens and earth and all it contains and what He has meant in our lives, our loved ones, and the world. In addition, adoration speaks to God's kingship, His constant presence in our lives, being our master, His power and glory, His knowledge, and as Jesus Christ His son as the lamb who was slaughtered to cover our sins. Therefore, it is through our adoration that we worship and pray to the triune God: The Father, Jesus Christ the Son, or the Holy Spirit.

## **Praise**

We can never offer enough praise or exaltation to God in all forms including our Inner Power in our prayers. Praising is the act of lifting up God's name for all His kindness and goodness that he has shown ourselves and the world. In some cases, the praise is your personal acknowledgement of the goodness he has put into your life or the petitions that He has answered from your prayers. Our glorification of God is a form of "boasting" about the goodness of God and how His light shines into our lives. In praise we not only speak about God but we identify ourselves as His servant and the connection He has to us as our Father. TRF refers to praise as the "sunlight of the soul" it brings out friendly and helpful feelings and leads to success.

## **Our Unworthiness**

Unworthiness speaks to fact that we are acknowledging that we are sinners, not deserving of God's love or his blessings. It is seen when people recognize the power and greatness in Jesus and compare this to their own life and see the tremendous discrepancy that God is always willing to accept if we will love Him and repent in our sins. While Paul speaks to unworthiness as being "unfit" or "not appropriate" as when we distance ourselves from God when we believe and show or tell others that we do not fully acknowledge the sacrifices that Christ made for us, we do not always keep Him fully with us at all times, or we are not always accepting the love of God.

## **Resolution to Change**

We must always examine our lives and find those areas that we need to address in order to change how we think and act to bring us closer to Christ. Paul writes about this in *Ephesians 4:22-24* when he speaks about creating your new self in the "likeness of God" that has removed your "deceitful desires" and is "renewed in the spirit of your mind" so that you may be righteous and holy as you move forward into the future with God so you can forget about the past where you stood alone. Our resolutions are always about ourselves and removing our negative actions while not judging others or putting obstacles in their way.

## **Closing Statement**

A closing statement in a prayer should glorify and thank God. As all things must go through Jesus to reach the Father it is common to say "*in the name of Jesus Christ, amen*". Amen is an expression of faith and means "it is so" or "so be it".

## Prayer Template

Many people including the Great Protestant leader, Martin Luther, used a template such as *The Lord's Prayer* for how they prayed and the prayers they created. Their prayers followed six sections that addressed: *God's Name, Kingdom, Will, Provision, Forgiveness, and Deliverance* as an outline for their new prayer. While others organized the six sections of The Lord's Prayer as:

- *Adoration and Worship, Obedience, Submission and Thanksgiving, Petition and Provision, Confession and Forgiveness, and Awareness and Deliverance, OR*
- *Praise, Needs to be Accomplished, Provision, Forgiveness, Protection, and Glory to God*

Select the Purpose (1, 2, or 3 – or find a different one) which works for best for you to use *The Lord's Prayer* as a template create your own prayer.

### Lord's Prayer Template

Purpose 1	Purpose 2	Purpose 3	Your Prayer Line
<i>God's Name</i>	<i>Adoration and Worship</i>	<i>Praise</i>	
<i>God's Kingdom</i>	<i>Obedience</i>	<i>Needs to be Accomplished</i>	
<i>God's Will</i>	<i>Submission and Thanksgiving</i>	<i>Provision</i>	
<i>God's Provision</i>	<i>Petition and Provision</i>	<i>Forgiveness</i>	
<i>God's Forgiveness</i>	<i>Confession and Forgiveness</i>	<i>Protection</i>	
<i>God's Deliverance</i>	<i>Awareness and Deliverance</i>	<i>Glory to God</i>	

## Beginning with Prayers of Adoration

The sanctuary is where we come to God, so we should have a feeling of exhilaration, extreme *eagerness*, and elation as we prepare to enter our sanctuaries and continue our ongoing communications with Him. We need to set aside any thoughts, problems, or distractions and only fill our mind with our adoration of God:

- *how much we love God and acknowledge Him as the creator of the universe and our savior,*
- *the deep respect, admiration, and devotion we have for Him and all He has done in the world,*
- *the many blessings and gifts He has brought into our lives,*
- *list His many attributes and describe how we want to bring forth His attributes within ourselves so might be worthy of His love.*

Adoration is essential because it increases our love for Christ and allows us to become closer to Him. It is only through our closeness to Christ that we can *hear what he is telling us*. And it is through our closeness with Christ we grow in our purity and sanctity and in turn experience true joy and peace. So, when we come to our sanctuary it should be as if there was nothing of any greater importance in all of our life, just as described in Psalm 42.

*As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? (Psalm 42:1-3 KJV)*

However, if we cannot find this spirit within us, then Max Heindel tells us not to worry as we can build this spirit of unparalleled anticipation through prayer. An example is a short prayer below from Max Heindel's book, *Web of Destiny*, in which we ask God to help us love Him even more and then acknowledge His sovereignty by asking him to accept our prayer by quoting *Psalm 19:14*. You should repeat this short prayer as often as possible, write it on small pieces of paper that you can post on the bathroom mirror, refrigerator, your computer or laptop, etc. Pray this prayer in your sanctuary as you recount your blessings, the gifts God has given you, and all people and things you have come to see God in. Through your prayers and faith this spirit will come to you when you are ready and then it will be as if you moved your seat to closer to Christ and His words now began to touch your heart. This prayer is also referred to as the *Student's Prayer* by Max Heindel.

### **Student's Prayer**

"O God, increase my love for Thee so that I may serve Thee better from day to day."

*Let the words of my mouth, and the meditation of my heart, be acceptable in thy*

*sight, O Lord, my strength, and my redeemer. (Psalm 19:14 KJV)*



## Writing Prayers of Adoration

In writing prayers of adoration, you are praising God for His greatness and clearly stating how much you need Him in your life. Therefore, if you want to write your own prayers it will be helpful to create a list of praise vocabulary that refers to how you will describe and address God (i.e., *almighty, exalted, majestic, protector*, etc.) and his behavior and actions (i.e., *kind-hearted, wonderful, delightful, humble*, etc.). Below is a sample list of Words to identify, describe, define or relate to Adoration. Continue to add your own over time, it will be of great value!

### *Words to identify, describe, define or relate to “ADORATION”:*

<b>A-B</b> Almighty Amazement Appreciation Awe	<b>C-D</b> Charming Delightful Devotion Divine	<b>E-F</b> Enjoyment Esteemed Exalted Fondness	<b>G-H</b> Glorification Guide Holy Humble
<b>I-J</b> Indescribable Intimacy irresistible Jewel	<b>K-L</b> Kind-hearted Loving Luminous Lamb of God	<b>M-N</b> Majesty Marvelous Magnificent Miraculous	<b>O-P</b> Omniscient Omnipresent Omnipotent Protector
<b>Q-R</b> Reverence Restorer Rescuer Respected	<b>S-T</b> Savior Special Spectacular Treasured	<b>U-V</b> Ultimate Unbelievable Unimagined Venerated	<b>W-X-Y-Z</b> Wise Wonderful Worship Zealous

## **Parts of Prayer of Adoration**

### **Venerated Title of Address:**

In adoration of God, you can start by using an adjective or short phrase that describes God's greatness such as:

*My almighty savior, My omnipotent protector, or Holy Lamb of God, etc.*

### **Elaboration of Opening Praise Word:**

Then you should expand upon your praise for a specific attribute that you want to connect to and expand upon in your prayer. For instance:

*My almighty savior, I want to extend my undying praise for your compassion and mercy.*

### **Expand God's Presence (Specific Attribute/s)**

Select an attribute of God that you wish to expand upon in terms of praising Him or expressing how important it is that he is in your life. For example:

*You are source of all enduring love, truth, and light in the world.*

### **Reason for Praise: Special/Great/Need (Why)**

Identify why you want to praise God. Is there something special about God you want to declare, or do you want to expand upon His greatness, or do you want to state why He is so important in your life. For instance:

*I bow down to your sovereignty and ask for your wisdom and guidance to best serve your will.*

### **Closing Statement:**

Finish your prayer with a final statement in which you connect yourself to God.

*My love for You can never compare to love have you showed the world on the cross. Amen*

### **Prayer of Adoration**

*My almighty savior, I want to extend my undying praise for your compassion and mercy.*

*You are the source of all enduring love, truth, and light in the world.*

*I bow down to your sovereignty and ask for your wisdom and guidance to best serve your will.*

*My love for You can never compare to love have you showed the world on the cross. Amen*



### **Adoration of the Name of God by Goya**

Basilica of Our Lady of the Pillar, Public domain, via Wikimedia Commons

## Prayers of Repentance

In the natural world there are laws such as if we were to physically hurt someone, they would have the right to harm us in return, an eye for an eye. However, God's love extends beyond the natural law as a divine and higher law so that we may be forgiven for our wrongful actions or sins through true repentance. Therefore, it is essential that we repent and pray for forgiveness as soon as we realize that we wronged or hurt another.

*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Acts 3:19 KJV)*

As discussed previously, TRF states that our conscience will send us messages to let us know of our guilt, "accusations" of our wrongful actions. If we acknowledge our wrongful actions, or sins, before our death, they will be erased from our record of life so that we do not need to address them in purgatory through the same suffering and pain that we caused others on ourselves and that we might then shorten the time we need to spend there. However, true remorse is likened to the painful washing of our wrongful actions, wounds produced on ourselves by our indiscretions, with "salted tears". As all offerings to God in the tabernacle were required to be salted in order to be accepted.

*For every one shall be salted with fire, and every sacrifice shall be salted with salt.*

*Salt is good: but if the salt have lost his saltness, wherewith will ye season it?*

*Have salt in yourselves, and have peace one with another. (Mark 9:49-50 KJV)*

In order to repent we need to pray for forgiveness and confess our wrongful actions and let God know that you are sorry, you want to do His will at all times, and you will be different in the

future. Then and only then can God forgive you. Repentance is the key to obtaining God's mercy and ultimately your salvation. Jesus' blood on the cross bought your forgiveness but His mercy requires that you acknowledge your wrong doings or confess your sins. In your conversations with God, your prayers, the simplest way to confess is to just tell the truth regardless of how bad you feel it will make you look. Take full responsibility for your actions and acknowledge that your actions or behaviors were unacceptable. Then you will understand that you as the offender may lose something that is dear to you and it can only be restored if you make a sincere effort that leads to change within yourself. When you are genuinely sincere in your repentance you come before God with strongly charged feelings and emotions that can often be filled with shame, embarrassment, disgrace, distress, dejection, humiliation, etc. Repentance is how we close the distance we created by our sins with God, it is our change of mind and how we will now live our lives, it is our return to God.

TRF strongly believes that what we have previously done in our lives determines our condition in life at the present moment. One of the most effect ways to address our negative past actions is through prayers of repentance. We need to get rid of our pride and acknowledge that can't do everything ourselves without the help of God or we know better than God. Repentance promises us freedom from the pain, suffering, and humiliation that our sins have brought to us and replaces them with happiness and joy. Through repentance we are purified and our righteousness is restored so we can stand in God's company again.

## **Psalm 51: Prayer of Repentance**

*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.*

## **How to Pray for Repentance**

When we repent, we turn away from sin so that we can ask God's forgiveness for our wrongful or hurtful actions. When God forgives and we replace a new positive behavior for the old harmful behavior we no longer carry the guilt, shame, or pain of our sinful actions. In repentance we change our hearts and mind because we have come to recognize our sin, openly confess it, make any necessary restitutions or needed forgiveness so that we can become closer to God. TRF challenges us to immediately repent for our negative actions and thoughts through prayers, the nightly process of retrospection, and our future actions.

### **Structure for a Prayer of Repentance**

#### **Address the Prayer:**

With great respect and reverence, we need to address the prayer directly or indirectly to an aspect of the triune God: (Directly) God the Father, Jesus Christ the Son, the Holy Spirit. (Indirectly) The Great Creator of the Heavens and Earth, The Divine Force Within Me, The Light of the World Who Gave His Life for mankind, etc.

*My Father, the Creator of Heavens and Earth*

#### **Acknowledge the Wrongful or Negative Actions**

Identify the specific wrongful or negative thoughts or actions you committed.

*I have been prideful and arrogant by neglecting the poor and needy*

## **Describe the Wrong or Negative Actions You Have Committed**

Describe without justifying the wrongful or negative thoughts or actions in detail.

Acknowledge how you violated God's commandment's, hurt or misled others, and your knowledge and willingness to do wrong to yourself and others.

*I ignored and looked down upon those that reached out and asked for my help,  
I brushed aside those that were hungry and asked so little because I blamed  
them for their own problems, and I ignored your divine law to love my fellow  
man*

## **Express Sincere Remorse**

Identify, describe, and explain the remorse and anguish in terms of your feelings and emotions you have for the negative actions or thoughts you committed. It should be such a deep regret that it matches the feelings of those you have hurt by your actions and will only end when God has granted you, His repentance. For instance, remorse is seen in the tears of Eve that brought lilies from the earth when she and Adam were banished from the Garden of Eden for their wrong doing.

*I am ashamed and humbled by my cruelty and contempt I have shown those in  
need, in my heart there is pain and agony for those I left cold, hungry, and  
alone. How could I have forgotten the kindness and love that You and others  
showed me in my darkest hours? Is my heart so hard that I am unable to feel the  
pain and suffering of other? Let me show you that I can be kind and loving*



*person who has the desire and compassion to help my fellow man as I fully  
repent for my wrongful actions*

## **Describe How You Will Change Your Mind, Actions, and Behaviors**

Firmly commit to an immediate change of mind that will be observed in your future actions and behaviors. Identify the specific changes you will make and how God will see them so that he knows that you are true to your word. If you stumble in the future, you will immediately acknowledge your actions, ask forgiveness, and move forward with a better plan to stay committed to your changes.

*My eyes will now search for and not look away from those in need. I will ask their names, hold their hands, and smile with kindness as I listen to their stories. And I will joyfully give from my heart to help alleviate their pain and suffering without calling attention to myself.*

## **Closing Statement:**

Conclude your prayer by formally requesting forgiveness from the Lord and your promise for the future.

*Please dear Lord, know in my heart that I am sincerely remorseful for my indiscretions. I now request with all the courage I can bring forth your forgiveness so I can make the necessary changes in my life and provide all necessary restitutions to those I have offended. In the name of Jesus Christ, Amen.*

## ***In Addition, You Must Then:***

### **Receive and Accept God's Forgiveness**

It is important that you allow yourself to be open to accept God forgiveness. You do *not* need to continuously punish yourself for your sins and use your straying from God's path as proof of your wickedness and not being worthy of forgiveness. Accept and thank God for your forgiveness with a strong commitment to plan or way of life that will bring you closer to God, knowing that he still loves you.

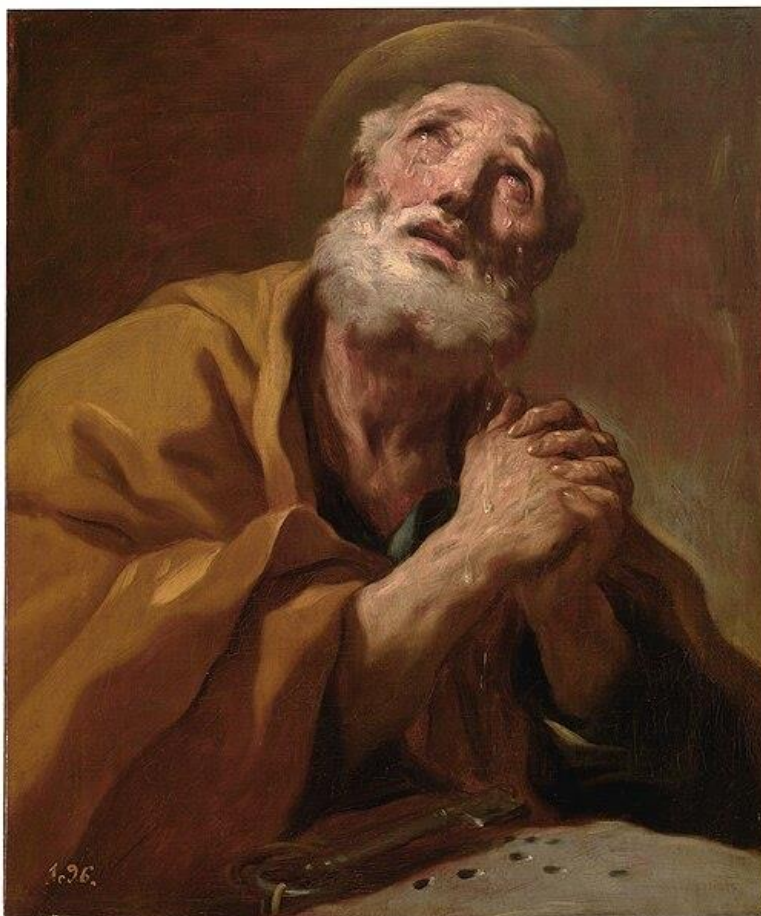
### **Change Your Life**

Acknowledge that all change in our lives begins with God, so we start the process of change by asking God to help us change. Then we must describe a plan whereby we will develop habits of righteousness. In this plan we must identify what positive behaviors will be substituted for the previous negative behaviors, what actions will need to be strengthened or added and how we will monitor our progress so we can report our results to God so as to seek His further assistance.

### **Make Necessary Restitution**

In some cases, our wrongful actions may require us to make restitutions to others: an apology, financial reimbursement, replacement of property, or providing an equivalent replacement for anything that was wrongly taken from others. The goal of restitution is to make things that were done wrongly to now be restored to their right position or order. Yet, it is not always an equal process because God has us pay back more than what was wrongly taken. For example, if you wrongly took your neighbor's oxen in the bible, God commands that you pay back your neighbor with *five* oxen. When we pay our neighbor back for our transgressions it is how we show gratitude for God's forgiveness, it helps us repair and bring

peace to our relationships with others, and it is how we make certain we will not repeat the offense in the future.



### **St. Peter Weeping**

Luca Giordano, Public domain, via Wikimedia Commons

## Prayer of Repentance for the Poor and Needy I Neglected

*My Father, the Creator of Heavens and Earth,*

*I have been prideful and arrogant by neglecting the poor and needy,*

*I ignored and looked down upon those that reached out and asked for my help, I brushed aside those that were hungry and asked so little because I blamed them for their own problems, and I ignored your divine law to love my fellow man,*

*I am ashamed and disgusted by my cruelty and contempt I have shown those in need, in my heart there is pain and agony for those I left cold, hungry, and alone. How could I have forgotten the kindness and love that You and others showed me in my darkest hours? Is my heart so hard that I am unable to feel the pain and suffering of other? Let me show you that I can be kind and loving person who has the desire and compassion to help my fellow man as I fully repent for my wrongful actions,*

*My eyes will now search for and not look away from those in need. I will ask their names, hold their hands, and smile with kindness as I listen to their stories. And I will joyfully give from my heart to help alleviate their pain and suffering without calling attention to myself.*

*Please dear Lord, know in my heart that I am sincerely remorseful for my indiscretions. I now request with all the courage I can bring forth your forgiveness so I can make the necessary changes in my life and provide all necessary restitutions to those I have offended.*

*In the name of Jesus Christ, **Amen.***

## The Perfect Prayer: *The Lord's Prayer*

When one of the disciples asked Jesus to teach them to pray, He responded by giving them *The Lord's Prayer* which consists of a preface, seven prayers of petition, and a closing. The preface is important in that it addresses God by His name, acknowledges His sovereignty, and places us in His presence as we begin the prayer. If we look closer at *The Lord's Prayer*, we find that it consists of seven P's: "*Presence, Praise, Purpose, Petition, Pardon, Protection and Persistence.*"

### The Lord's Prayer

Component	Petition Pronoun	Prayer Type	Purpose	Psalm to Pray
<i>Our Father which art in heaven,</i>		Preface	Faith Sovereignty <b><i>Presence</i></b>	Psalm 27, 68, 84
<i>Hallowed be thy name.</i>	Thy	Adoration	Worship, Glory <b><i>Praise</i></b>	Psalm 95, 136, 145
<i>Thy kingdom come.</i>	Thy	Consecration	God's Will Expectation <b><i>Purpose</i></b>	Psalm 143, 33, 57
<i>Thy will be done, as in heaven, so in earth.</i>	Thy		Submission	Psalm 100, 40, 131
<i>Give us day by day our daily bread.</i>	Us	Supplication	Prayer for our Needs <b><i>Petition</i></b>	Psalm 37, 86, 119
<i>And forgive us our sins; for we also forgive every one that is indebted to us.</i>	Us	Intercession	Confess, <b><i>Pardon</i></b>  Ask for Forgiveness Compassion	Psalm 32, 51, 20
<i>And lead us not into temptation;</i>	Us	Protection	Safety, <b><i>Protection</i></b> Deliverance	Psalm 138, 121, 91
<i>but deliver us from evil.</i>	Us			Psalm 140, 109, 25
<i>For thine is the kingdom, and the power, and the glory forever</i>		<i>Closing</i>	Acknowledgement	Psalm 29, 19, 62
<b><i>Persistence:</i></b> Being extremely determined, not giving up because of the greatness and glory of God (Luke 18:1-8)				

*But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33)*

TRF considers the Lord's Prayer as the perfect prayer and the model for all other prayers. In the esoteric sense it is described as an "*abstract, algebraical formula for the upliftment and purification of all the vehicles of man*". Even though it is a relatively short prayer it touches upon "*all the complexities of the relationship of God to man.*"

*And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

**(Luke: 11: 1-4)**

TRF sees the Lord's Prayer as an extremely unique prayer in that it actually consists of seven prayers to address the "*seven principles of man – the threefold body, the threefold spirit and the link to the mind.*" Praying to the threefold body spiritualizes each of the three bodies so that the threefold soul can be released. Praying to the threefold spirit prepares it so it can accept the threefold soul. It starts with adoration so that our prayer can reach the heavenly Father so as to

address the “needs of the needs of the lower vehicles” and to link the mind to the “*higher and lower nature*”.

TRF believes that in order for our prayer to be able to reach God it must start with Adoration so that all three vehicles of the spirit are able to raise to the levels of the God’s corresponding vehicles. Then each of the vehicles of our spirit before the Holy Spirit can petition for their specific needs and then collectively offer a closing prayer for the mind. The Lord’s pray starts with a respectful salutation to God, “*Our Father Who art in Heaven*”. Then finishes with “*For Thine is the Kingdom, and the Power, and the Glory, forever*” which was not originally part of the prayer taught by Jesus.

### The Individual Prayers of The Lord’s Prayer

#	Individual Prayers	<i>Prayer of</i>	<i>To</i>	<i>For</i>
<b>1</b>	<i>Hallowed be Thy Name</i>	The Human Spirit	Holy Spirit	Desire Body
<b>11</b>	<i>Thy Kingdom Come</i>	The Life Spirit	Son (Christ)	Vital Body
<b>111</b>	<i>Thy Will be done on Earth</i>	The Divine Spirit	Father (God)	Dense Body
<b>IV</b>	<i>Give us this day our daily bread</i>	The Divine Spirit	Father (God)	Dense Body
<b>V</b>	<i>Forgive us our trespasses as we forgive those who trespass against us</i>	The Life Spirit	Son (Christ)	Vital Body
<b>VI</b>	<i>Lead us not into temptation</i>	The Human Spirit	The Holy Spirit	Desire Body
<b>VII</b>	<i>Deliver us from evil</i>	All three aspects of the threefold Spirit		Mind

In addition to the *Lord's Prayer*, ideal prayers also include the *Peace Prayer* of Saint Francis of Assisi or any of the Psalms (or parts of the Psalms) from the Old Testament.

## **Peace Prayer of Saint Francis of Assisi\***

*Lord, make me an instrument of your peace:*

*where there is hatred, let me sow love;*

*where there is injury, pardon;*

*where there is doubt, faith;*

*where there is despair, hope;*

*where there is darkness, light;*

*where there is sadness, joy.*

*O divine Master, grant that I may not so much seek*

*to be consoled as to console,*

*to be understood as to understand,*

*to be loved as to love.*

*For it is in giving that we receive,*

*it is in pardoning that we are pardoned,*

*and it is in dying that we are born to eternal life.*

*Amen.*

**\*Note:** There is *no* evidence that the Peace Prayer was written by St. Francis



## Using the Palms to Pray for Healing

Prayers allow us to recognize God's divine and healing light. When you examine the prayers of Jesus in the New Testament you will find that the Psalms were the most common prayers of Jesus. The Psalms are a collection of one hundred and fifty prayers, prayers which have been given to us directly by God. The true beauty of the Psalms is that they can teach us how to pray and then how to pray for specific things, such as how to praise and thank God, asking for forgiveness and offering repentance, asking for God's help, guidance and support, and the healing of the body, mind, and spirit. Even Jesus prayed the Psalms as he was crucified on the cross:

*And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

**(Luke 23: 46 KJV)**

*Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.*

**(Psalm 31:5 KJV)**

## Psalms for Healing

### **Psalm 41: 1-4**

*Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.*

#### **Psalm 6: 2-4**

*Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed. My soul is also sore vexed: But thou, O LORD, how long? Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.*

#### **Psalm 25: 16-18**

*Turn thee unto me, and have mercy upon me; For I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain; And forgive all my sins.*

#### **Psalm 103: 2-5**

*Bless the LORD, O my soul, And forget not all his benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; So that thy youth is renewed like the eagle's.*

According to St. Augustine, it was essential that if one read and prayed the words of the Psalms they had to strive to “possess the same spirit of the writer” in which our minds and feelings are aligned to the intent of what the writer’s words are meant to convey. Then the words will come to life in our hearts. There are many ways that we can incorporate the Psalms into our prayers of healing. Here are five examples:

### **(1) Then and Now**

Upon reading a psalm consider what life was like at the time Jesus was praying the Psalm and what He was experiencing when He was healing someone. Then consider how this relates to healing in your life and what you understand about the healing of others.

### **(2) Catalyst to Your Own Prayer**

Once you have selected a Psalm or part of a Psalm that contains what you want to express (i.e., thanksgiving) or feel you need in your life (i.e., healing for yourself or others), read that Psalm, stopping after a specific phrase that identifies, describes, or explains that feeling or need and then continue praying in your own words what you want and need to tell God regarding that phrase.

### **(3) Using David's/God's Words**

Select words or phrases from different Psalms that contain what you want to express to God in terms of healing and interweave the words and phrases of Psalms with your own words to God. Quoting the scriptures from the Psalms (as Jesus and Paul did themselves) from David's words about healing are in fact using the Words of God. Therefore, you are praying about and for the things that God wants you to pray about and is willing to grant to you in terms of healing.

### **(4) A Guide to *Earnest* Prayers**

It is important that we pray *earnestly* for the healing of others or also stated in the bible as praying fervently or with passion. The Psalms can offer us specific examples and descriptions of what this would be like in words so we can then apply the specific emotions and feelings stated to our own words when we are asking for the healing of others or how to heal ourselves.

### **(5) Conversations from Compiled *Descriptions-Words-Actions-Reactions***

As you read through the Psalms keep a list of the different ways God is Described, His Words, His Actions, and His Reactions. It is through these four things that we get to know who someone really is so we can develop a relationship that grows over time. By constantly reflecting on these four things, you come to know God in the truest sense and move closer to God as you find more ways to love Him. Then your prayers can become real conversations with someone you really know and love about how to heal and the healing of others.

### **(6) Adding a Refrain to a Psalm**

Using repetition in a Psalm helps can help to emphasize a thought or feeling to support the healing intent of the Psalm. Select a Psalm about healing (i.e., Psalm 61:1-3) and then select a line (i.e., *Lead me to the rock that is higher than I*) of the Psalm that you will repeat after each line of the Psalm. When you come to the line in the Psalm that you are repeating, start by using the first line from the Psalm followed by the line that you are repeating. (i.e., *Hear my cry, O God; ... Lead me to the rock that is higher than I.*)

*Hear my cry, O God; Attend unto my prayer. From the end of the earth will I cry unto thee, When my heart is overwhelmed: Lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy (Psalm 61:1-3 KJV)*

*Hear my cry, O God; ... **Lead me to the rock that is higher than I***

*Attend unto my prayer. ... **Lead me to the rock that is higher than I***

*From the end of the earth will I cry unto thee, ... **Lead me to the rock that is higher than I***

*When my heart is overwhelmed: ... **Lead me to the rock that is higher than I***

*Hear my cry, O God; ... **Lead me to the rock that is higher than I.***

*For thou hast been a shelter for me, ... **Lead me to the rock that is higher than I**  
and a strong tower from the enemy ... **Lead me to the rock that is higher than I***

### **(7) Add Your Reality for Healing**

*From a Psalm about healing select the words or phrases that can be replaced with different words or phrases that specifically reflect the reality of your necessary healing. For example, (your healing words) could be substituted for (thy lovingkindness).*

#### ***Original Version***

*Cause me to hear (**thy lovingkindness**) in the morning; For in thee do I trust: Cause me to know the (**way wherein I should walk**); For I (**lift up my soul**) unto thee. Deliver me, O LORD, from (**mine enemies**); I flee unto thee to (**hide me**). Teach me to do thy will; for thou art my God: Thy spirit is good; lead me into the (**land of uprightness**). Quicken me, O LORD, for thy name's sake: For thy righteousness' sake (**bring my soul out of trouble**). And of thy mercy cut off mine enemies, And destroy all them that afflict my soul: For I am (**thy servant**).*

*(Psalm 143:8-12 KJ)*

#### ***Revised Version***

*Cause me to hear (**your healing words**) in the morning; For in thee do I trust: Cause me to know (**how I can better please you**); For I (**am opening my heart**) unto thee. Deliver me, O LORD, from (**my infirmed heart**); I flee unto thee to (**deliver me from my suffering**). Teach me to do thy will; for thou art my God: Thy spirit is good; lead me into (**a sanctuary of strength**). Quicken me, O LORD, for thy name's sake: For thy righteousness' sake (**save me of my distresses**). And of thy mercy cut off mine enemies, And destroy all them that afflict my soul: For I am (**repentant and asking forgivingness of my sins**). (Psalm 143:8-12 KJ)*

## **(8) Create an Image Description**

Using a Psalm (or a portion of a Psalm) create a visual image in your mind of what is being describe through the words of the Psalm. Add as much detail as you can.

*He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. (Psalm 91:4 KJV)*

*Notice that the bird in the center of the image is shielding the other two birds with the feathers of its wings and is providing food to other birds. The outstretched wings of the center bird are covering the other birds (shield and buckler), so they trust that they will be protected from all predators as they are being provided for.*



*Derek Keats from Johannesburg, South Africa, CC BY 2.0 <<https://creativecommons.org/licenses/by/2.0/>>, via Wikimedia Commons*

## **(9) Simplified Lectio Divina with Psalms for Healing**

Select a portion of a healing Psalm to read. Read it several times until you pick out a word, phrase, or line in the Psalm to focus on in terms of healing. Meditate on that word, phrase, or line and try to see how it applies to you and your need for healing. Then pray to God to about how you will now approach your needed healing. Finish by spend some time in God's presence and then thanking Him.

*Bless the LORD, O my soul, And forget not all his benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; So that thy **youth is renewed like the eagle's**. (Psalm 103:2-5 KJV)*

In this example, the phrase “**youth is renewed like the eagle's**” has been selected for mediation. In your meditation you might see the eagle as a strong powerful bird that can fly to great heights and long distances. Yet, even as strong as the eagle is it still loses its plumage when it molts, ages, or is hurt. To “renew” its feather and be new or as when it was younger, the eagle must replace the old feathers with new ones. For us this means that any age we can come to God to give gives us strength and courage to face all the difficulties of life so that we find our way back to Him, fulfill His will, or face any opposition persecution in His name. Therefore, in terms of your healing, you might come to understand that if you repent and ask for God's forgiveness, he is willing to “rebuild and repair” our relationship and make us whole.

#### **(10) Personalize a Psalm by Picking and *Adding 4* (My Healing will ...)**

Select a Psalm about healing and then make it personal by adding and/or changing (underlined) ***two to four*** things that your healing will produce from the “*Adding 4 Table*” below.

**Original Version:**

*Bless the LORD, O my soul, and forget not all his benefits: Who **forgiveth** all thine iniquities; who healeth all thy diseases; Who **redeemeth** thy life from destruction; who crowneth thee with lovingkindness and tender mercies; (Psalm 103:2-4 KJV)*

**Revised Version:**

*Bless the LORD, O my soul, and forget not all his benefits: Who **forgiveth** my laziness in not seeking you in prayer for my needs and my prideful behavior that I can do all things myself; who **healeth** all my character flaws and false beliefs; Who **redeemeth** my mind from all its turmoil with His divine energy; who crowneth thee with lovingkindness and tender mercies; (Psalm 103:2-4 KJV)*



**Psalm 119:33-40*****Prayer for Submission to God***

*Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.*

*Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.*

*Make me to go in the path of thy commandments; for therein do I delight.*

*Incline my heart unto thy testimonies, and not to covetousness.*

*Turn away mine eyes from beholding vanity; and quicken thou me in thy way.*

*Stablish thy word unto thy servant, who is devoted to thy fear.*

*Turn away my reproach which I fear: for thy judgments are good.*

*Behold, I have longed after thy precepts: quicken me in thy righteousness.*

**Psalm 95:1-14*****Prayer for Thanksgiving & Praise***

*O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.*

*Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.*

*For the LORD is a great God, and a great King above all gods.*

*In his hand are the deep places of the earth: the strength of the hills is his also.*

*The sea is his, and he made it: and his hands formed the dry land.*

*O come, let us worship and bow down: let us kneel before the LORD our maker.*

*For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,*

*Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:*

*When your fathers tempted me, proved me, and saw my work.*

*Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:*

*Unto whom I sware in my wrath that they should not enter into my rest.*

## Learning from King Solomon

There are some of us who feel that they have not received all that they deserve in life or feel that they are the victims of bad luck, intentional oversights by others, or even God's neglect. These are the people that see the glass half empty and fail to see the material and spiritual abundance that God has given them. Therefore, rather than complaining or feeling sorry for ourselves we need to thank God for his blessing and all the gifts He has given us and the joy they bring into our lives.

TRF stresses that we need to train our perspective so that we look to see a world of God's endless miracles and are always ready to give thanks to God. Therefore, with all the love and goodness that comes from God we really don't have any need to ask for material things, long life, greater power over others, or things we think will make us happy. We need to look to Solomon's example that when we pray for things, we need to pray for things that will help us and others fulfill God's will such as wisdom, strength, courage, The Holy Spirit, forgiveness, health and healing for yourself and others, etc.

In Solomon's case, he chose to ask God for an "*understanding mind to govern your people, able to discern between good and evil*". This pleased God so much that He also gave Solomon the good things that he didn't ask for. Therefore, we should consider carefully what we ask of God and that our prayers should also be prayers of thanksgiving as God is always ready to provide his abundance to us.

*And Solomon said, "You have shown great and steadfast love to your servant David my father, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you. And you have kept for him this great and*

*steadfast love and have given him a son to sit on his throne this day. And now,  
O LORD my God, you have made your servant king in place of David my  
father, although I am but a little child. I do not know how to go out or come  
in. And your servant is in the midst of your people whom you have chosen, a great  
people, too many to be numbered or counted for multitude. Give your servant  
therefore an understanding mind to govern your people, that I may discern  
between good and evil, for who is able to govern this your great people?*

**(1 Kings 3: 6-9 KJV)**



### **King David Presenting the Sceptre to Solomon**

Cornelis de Vos, Public domain, via Wikimedia Commons

## Prayers of Thanksgiving

In prayers of thanksgiving, we are thanking God for his kindness, mercy, and joy he has brought into our lives, to acknowledge the petitions he has answered for us, or to show God that we know how powerful and great He is and that He always has our highest regard. When we pray to God our faith tells us that he will always answer our prayers, so regardless of what the answer is we should always follow up with a prayer of thanksgiving. It should be an automatic response on our part as God always hears our prayers and his response will bring us what we need in our lives to continue our faithful journey to God and humbly fulfill his will.

You need to constantly observe your life and look for every opportunity in which you can offer thanks to God. Every time you pray a prayer of thanksgiving put yourself in God's presence and see yourself thanking Him and increasing your desire to share the word of God.

The structure of a prayer of thanksgiving is as follows:

- **Address the Prayer to God:**

an invocation to the Father, Lord, God, Jesus Christ, The Holy Spirit

*O Heavenly and Loving Father*

- **Intention of Praise:**

Stating Thanksgiving and Praise as Your Purpose for your Prayer

*My heart cries out to you in gratitude and everlasting thanksgiving*

- **Reason for Praise:**

Describe how God helped you (problem, need, crisis, guidance, etc.) or came into your life as the positive conditions currently in your life, your answered petitions for yourself or others, or your immeasurable regard for God's omnipotence, omniscience, and omnipresence

*Your abundance has overflowed in my life in my greatest time of need when I was desperate to support and provide critical care for my elderly parents*

- **Relief of Pain or Suffering:**

Describe how God's guidance, support, assistance, or presence made you feel and how it ultimately brought you comfort, relief, or joy.

*Your goodness and mercy took away my fears and worries that being an adequate and responsible care giver to my parents would not cause pain and injury to my own family*

- **Praise to God for Your Rescue:**

Offer specific praise for God's actions, mercy, and willingness to help you even if you feel you are unworthy or you sometimes lack confidence, strength, or patience and your actions don't always match your words in your promises to God.

*I know that I often fall short in serving you and I sometimes ask for much more than I have ever given but through your divine mercy you still had the compassion to remedy my difficult situation*

- **Closing Statement:**

Identify your future actions and plans for your praise and thanksgiving of God

*As I move forward, I promise I will be a more faithful and observant servant that remembers to always be thankful even in the most difficult situations because I know you are always there to support and guide me. In the name of Jesus Christ, Amen.*

## **Complete Prayer of Thanksgiving to *Provide Care for Elderly Parents***

*O Heavenly and Loving Father,*

*My heart cries out to you in gratitude and everlasting thanksgiving,*

*Your abundance has overflowed in my life in my greatest time of need when I was  
desperate to support and provide critical care for my elderly parents,*

*Your goodness and mercy took away my fears and worries that being an adequate and  
responsible care giver to my parents would not cause pain and injury to my own family,  
I know that I often fall short in serving you and I sometimes ask for much more than I  
have ever given but through your divine mercy you still had the compassion to remedy  
my difficult situation,*

*As I move forward, I promise I will be a more faithful and observant servant that  
remembers to always be thankful even in the most difficult situations because I know you  
are always there to support and guide me. In the name of Jesus Christ, Amen.*

*Continue in prayer, and watch in the same with thanksgiving;*

**(Colossians 4:2 KJV)**

## Martin Luther On Meditation and Concentration

Martin Luther believed that everyone that thought deeply upon something was meditating.

Unfortunately, for many people their thoughts were on their earthly desires and attachments such as money, sex, and power. Meditation is the process by which we deeply focus on one thing with persistence and diligence such as TRF focusing on silence in the building of our *invisible church* around us. Therefore, any time we seriously ponder over something, analyze our thoughts and ideas, or investigate something within our mind we are meditating.

Meditation is a form of concentration in which we try to get to the heart of what we are focused on, such as coming to understand the truth in a piece of scripture. It requires that we concentrate our attention of our “body, mind, and heart on the presence of God”. However, Luther believed that one first had to have a love for God before one could mediate on His words as meditation has to come from your heart. While the key purpose of meditation is to use your concentration to connect the essence of the object, thought, or idea that you are focused on to the core of your being in a highly emotional way. For example, in meditating on the gospels our goal is to use our “receptive concentration” to arouse our faith and allow the heart of God to move our hearts to a place of extreme love and compassion from the words of Jesus. For Luther, mediation was intimately connected to prayer.

The Hebrew word for meditate is “*hagah*” which means “to moan or utter” but is more commonly used as “to ruminate or chew on”. Ruminant animals such as cows and sheep have a four chambered stomach that allows them to eat and digest tough fibrous plant material. Initially, they quickly chew the plant material they eat while grazing, it is swallowed and passes to the stomach’s first chamber (the rumen) where it begins its digestion. However, the larger pieces of plant material are passed to second chamber of the stomach and are formed into balls of “cud”.



Then at a later time the balls of cud are regurgitated into the mouth so they can be chewed again for a second time. Hence the term for “chewing the cud” or ruminating refers to a person who slowly and carefully thinks something over or in Luther’s case it refers to meditating on God’s word. When you chew something, you get to enjoy all the flavors that come forth in your mouth and the nutrients that are released can then be absorbed so they can be used for the growth, maintenance, and energy needs of your bodies in the same way that meditation on scriptures fulfills your many spiritual needs. The cud represents the memorized scripture from the Gospel that are being brought to your mind over and over again so you could get to the center of it and connect it within yourself.

In describing one way to “ruminate” or meditate, Luther described going to bed in the evening and “ruminating like clean animal” on small a small piece of scripture until you fall asleep. Then when you wake up in the morning your mind will have for you some clarifying information or new thoughts in regards to the scripture you ruminated (meditated) on that previous night.

In later times, Luther changed his thoughts and methods on meditation and he felt that meditation should involve a “a continual chattering and conversation with the mouth” with a full demand on our internal and external attention. Now rather than only a mental concentration on something, he believed you should repetitively speak or sing the word or words you wanted to focus on out loud so you could hear them. As he now believed it was essential for the words you meditate on to go through your ears so that they might reach and penetrate the heart. Thus, the spoken meditation was the outward form of meditation and the concentration on the words penetrating your heart was the inward meditation.

The rumination or the repetitive speaking of the Words of God from the scriptures from either memory or reading, is what engages or calls the Holy Spirit to speak and explain God’s word

within us to not only help us in understanding of God's words and its application in our lives but in some way touch, change or motivate us physically, mentally, and emotionally. As God's word will touch our conscience, causing our inner being to send us the messages on how we should live righteously and act upon God's will.

## **Luther on Praying**

*A Simple Way to Pray* was a letter written by Martin Luther at the request of a friend for guidance on praying in which he described his own person method of prayer with his use of *The Lord's Prayer*, *The Ten Commandments*, and *The Apostles' Creed*. Luther also provided specific suggestions such as:

**Set Prayer Times:** Morning (after getting up) and Evening (before bed)

**Prayer Location:** Private little room

**Prayer Position:** Kneeling or Standing with Folded Hands and your Eyes Toward Heaven

**Preparation:** Ten Commandments, the Creed, words from Christ or Paul, and some Psalms

In order to prepare and warm his heart for prayer, Luther shut himself away from the world with his Psalter so he could read The Ten Commandments, The Apostles' Creed, some words from Christ or Paul, and some Psalms. He then prayed his own short prayer that:

- *Addressed God*
- *Identified Himself*
- *Stated he was Honoring his Promise to Pray*
- *Reminded God of His Promise to Listen*

- *Identified Jesus as the Teacher of Prayers*
- *Stated Obedience and Trust to God*
- *Stated Prayer was in Name of Jesus Christ, Saints, and Living Christians*
- *Concluded with the Our Father Prayer*

*“O Heavenly Father, dear God, I am a poor unworthy sinner. I do not deserve to raise my eyes or hands toward thee or to pray. But because thou hast commanded us all to pray and hast promised to hear us and through thy dear Son Jesus Christ hast taught us beth how and what to pray, I come to thee in obedience to thy word, trusting in thy gracious promise. I pray in the name of my Lord Jesus Christ together with all thy saints and Christians on earth as he has taught us: Our Father who art, etc., through the whole prayer, word for word.”*

**A Simple Way to Prayer ... for Master Peter the Barber, 1535**

## **Praying The Lord’s Prayer**

In terms of praying The Lord’s Prayer, Luther prayed the entire prayer but stopped after each of the seven petitions to add in his own thoughts and ideas that related to the specific petition. And in some cases, his words were a result of his hearing the Holy Spirit within himself. He did not want people to simply recite his or others words from already written prayers.

*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26 KJV)*

Luther felt that if the heart was warm upon beginning and you had a true desire and need to pray then your own words would come to you. Your concentration on the specific petition would keep your thoughts and ideas aligned to its meaning and purpose. You could then “paraphrase and personalize your own needs and concerns” for each petition. In addition, you have the opportunity of using the entire petition or words from the petition throughout your prayer.

Each prayer for a petition as well as the final ending of the prayer should always end by firmly stating “*Amen*”. This signifies that you believe that God has heard your prayer and will grant you your requests and that your prayers are not from you alone but from all Christians who are standing beside you. *Amen* signifies that you are certain of this, it is the truth for all to hear.

### **Eagerness for Prayer**

*Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.*

**(Ecclesiasticus 18:23 KJVAA)**

In all prayer it is critical that we are attentive to the thoughts of our heart. If we are not then our prayers will jump from one thought to the next and in the end, you will feel that you were lost, confused, and even fearful that your lack of preparation in our heart did not go unnoticed. Then upon reflection you will have no recall of the words you spoke in your prayer. It is only in our “good prayers” that afterwards we have complete recall of every single word spoken.

Being attentive or providing our fullest concentration is our utmost concern during our prayers and it requires us to keep control of all of our senses and the “singleness of our heart”. As Jesus Christ gave us *The Lord’s Prayer* at the request of His disciples, we can be certain that we have

an excellent guide that is well suited to be expanded in creating our own prayers. Martin Luther acknowledges that The Lord's Prayer is the "best prayer, even better than the psalter, which is so very dear to me". So, take the time to make sure that you have warmed your heart before prayer and it is absolutely ready and eager to pray with attentiveness, concentration, and a single focus from start to finish.

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (Romans 8: 26 KJV)*

*"It is of great importance that the heart be made ready and eager for and thus preserve the peace, all to the praise and glory of God for our own benefit and for the prosperity of all. Grant that we may acknowledge these his gifts and be thankful for them."*     **Martin Luther**

*"Our praying needs to be pressed and pursued with an energy that never tires, a persistency which will not be denied, and a courage that never fails."*

**E.M. Bounds**

## The Lord's Prayer Template

Intro: <i><b>Our Father who art in heaven,</b></i>
The First Petition: <i><b>Hallowed Be Thy Name ...</b></i>
Amen
The Second Petition: <i><b>Thy Kingdom Come ...</b></i>
Amen
The Third Petition: <i><b>Thy Will Be Done</b></i> (on earth as it is in heaven) ...
Amen
The Forth Petition: <i><b>Give Us This Day Our Daily Bread ...</b></i>
Amen
The Fifth Petition: <i><b>Forgive Us Our Trespases</b></i> (as we forgive them that trespass against us) ...
Amen
The Sixth Petition: <i><b>Lead Us Not Into Temptation ...</b></i>
Amen
The Seventh Petition: <i><b>But Deliver Us From Evil ...</b></i>
Amen
Closing: <i><b>For thine is the kingdom, and the power, and the glory, forever. Amen.</b></i>

### ***Suggestions:***

- The number of words for each prayer is not important
- Let your mood and feelings guide the prayers you create each day
- Try to stay with “same general thoughts and ideas for each prayer”

- It is not necessary to complete all six petitions, it might only be one on a given day
- If “good ideas” keep coming stay with them and listen in silence
- The Holy Spirit preaches in our prayers, so listen carefully!

## **Four-Garland Prayer Method (ITCP)**

In terms of praying *The Ten Commandments* and *The Apostles’ Creed*, Luther created a method by which he divides “each commandment into four parts, thereby fashioning a garland of four strands”. The four strands consist of *Instruction*, *Thanksgiving*, *Confession*, and *Prayer* (ITCP). Luther considered each commandment to provide him with “Instruction” and his job was to consider what God intended from it and what God would expect from him. Then he would take God’s expectation for him and change that into something he could give thanksgiving for. Next, he would identify and describe the wrong doings in his life in terms of the Instruction of the commandment. Finally, using what he has discussed in his Instruction, Thanksgiving, and Confession he would then craft his prayer.

The *Four-Garland Prayer Method* could also be used for the three articles (main parts) of The Apostles’ Creed, a chapter of the Holy Scriptures, or a Psalm. However, be careful not to overwhelm yourself in prayer so as to “become weary in spirit”. Once you are comfortable with the praying The Ten Commandments using the Four Garland Method (ITCP) then each day you can use the method to pray from a different source such as a part of the Gospels or an entire or part of a Psalm. The goal of your prayers is “to help the heart come to itself and grow zealous in prayer” over time.

## First Commandment Example

### 1. *INSTRUCTION*:

In The First Commandment: *You Shall Have No Other Gods*, Luther's example starts by describing that God expects and instructs him to completely trust in Him in all things and His purpose is to be his God even if these beliefs would run the risk of losing his salvation. His heart must not trust only in this.

### 2. *THANKSGIVING*:

From this, his thanksgiving is for God's "infinite compassion" and His offer to be his God, help him in times of need, be his guardian, and to provide with strength and courage. God listens to us and we can hear him and he assures us that he will be our God.

### 3. *CONFESSION*:

Here he acknowledges his wrong doings (sins) for his ingratitude in terms of his dislike for God's teachings his entire life and his many acts of idolatry. For these things he repents and asks for God's grace.

### 4. *PRAYER*:

*"O my God and Lord, help me by thy grace to learn and understand thy commandments more fully every day and to live by them in sincere confidence. Preserve my heart so that I shall never again become forgetful and ungrateful, that I may never seek after other gods or other consolation on earth or in any creature, but cling truly and solely to thee, my only God. Amen, dear Lord God and Father. Amen."* – **Martin Luther**



## Four-Garland (ITCP) Template

Luther's Four-Garland Method of Creating Your Prayers			
Instruction	Thanksgiving	Confess	Prayer
What God Demands of Me?	⇒ Praise and Thank God for?	⇒ Repent and Confess Sin for?	⇒ Supplication
TRUTH	TRUTH as GIFT	LIVED UP TO IT?	SPEAK ABOUT IT
PRAYER:			

## **Prayer, Meditation, and Trial: *Oratio, Meditatio, Tentatio***

In terms of theology or studying the nature of the divine, we are trying to learn to speak about God and our understanding of Him that is revealed to us in the bible. Therefore, theology requires that we study scripture to understand “God’s revelation of Himself”. *Exegesis* is a process by which we interpret biblical texts to understand its intended meaning and what God is really saying to us. For Luther the answer to how to study theology correctly was to be found in the Psalms, specifically *Psalms 119* in which King David provides the reader with three rules that he uses repeatedly throughout the Psalm. These rules, *Oratio, Meditatio, and Tentatio* or Prayer, Meditation, and Trial were his keys to communicating with God and bringing the words of God into his heart. For Luther, prayer was allowing the Holy Spirit to preach the truth within us and that truth comes only from within the scriptures that the Holy Spirit uses to create the lesson we need to learn for our understanding and spiritual growth.

### **Psalm 119**

It is important to remember that the Psalms are not only God’s Words they are also prayers. Psalm 119 can therefore be thought of as God’s Words that teaches us how to pray. It is the longest Psalm in the bible and consists of twenty-two sections representing each letter of the Hebrew alphabet. The recurring theme of each section is the love of God’s Word and how our utmost pleasure and excitement in our lives comes from our continued learning and understanding of God when we follow His law. Within Psalm 119 Luther recognized a repeating pattern that could be used to help people understand that their belief in God, trust in His word, and their ability to obey Jesus Christ regardless of their circumstances would allow them to find their greatest joy and happiness in life. This pattern or journey he called “*oratio, meditatio, tentatio*”.

### **Prayer: *Oratio***

Luther just like the TRF recognizes that we must pray *earnestly* through Jesus Christ and with sincere humility if we wish are prayers to be heard and answered by God so that the Holy Spirit could help, support, and empower us with divine understanding. Prayer is the “voice of faith”, it is our ticket that allows us to come into God’s presence and then to express our faith in what God asks of us and the expectations we have regarding the promises of God. Prayer must be continuous and Luther points out that King David’s is always praying to God to praise Him, offer Him thanksgiving, confess his unworthiness, intercession for others and blessings in his life.

*Open thou mine eyes, that I may behold wondrous things out of thy law.*

**(Psalm 119: 18 KJV)**

### **Meditation: *Meditatio***

For Luther, meditation was the key to success in theology. He believed that meditation is “not only in your heart, but also externally, by actually repeating and comparing oral speech and literal words of the book, reading and rereading them with diligent attention and reflection, so that you may see what the Holy Spirit means by them.” Meditation is rumination or the chewing of the cud in which it “is to take up the Word with delight and meditate with supreme diligence, so that (according to the proverb) one does not permit it to go into one ear and out the other, but holds it firmly in the heart, swallows it, and absorbs it into the intestines”.

*I will meditate in thy precepts, and have respect unto thy ways.*

**(Psalm 119: 15 KJV)**

## **Trials (Afflictions): *Tentatio***

Tentatio is our trials or afflictions and it involves testing and temptation, which when we follow the righteous way leads to suffering. After prayer and meditation, we are attacked by Satan who is seeking to distract us from God's Word. Yet, it is really God who is using Satan to ensure that you will continue to return to prayer and reread the Word of God. In Luther's words this is our "touchstone", it is where you will understand and put God's words into action so that you can experience its truth, wisdom, joy, comfort, and healing in your life.

*It is good for me that I have been afflicted; that I might learn thy statutes.*

**(Psalm 119: 71 KJV)**

In Luther's methods, prayer and meditation are not separate but closely connected to each other. In his studies of the scriptures there was always meditation and from that came his prayers which then brought him back to the scriptures so God could reward him with His many gifts. From the words of the Bible, God speaks to us and in our prayers, we answer Him making sure to praise and thank Him and then humbly make our requests that would allow us better serve Him.

## **Psalm 92 KJV: *Thanksgiving and Praise***

*It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High:*

*To shew forth thy lovingkindness in the morning, and thy faithfulness every night,*

*Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.*

*For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.*

*O LORD, how great are thy works! and thy thoughts are very deep.*

*A brutish man knoweth not; neither doth a fool understand this.*

*When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:*

*But thou, LORD, art most high for evermore.*

*For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.*

*But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.*

*Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.*

*The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.*

*Those that be planted in the house of the LORD shall flourish in the courts of our God.*

*They shall still bring forth fruit in old age; they shall be fat and flourishing;*

*To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.*

## ***Strengthening Your Faith with a Prayer Journal***

*For this very reason, you must make every effort to support your faith with goodness, and goodness with knowledge, and knowledge with self-control, and self-control with endurance, and endurance with godliness, and godliness with mutual affection, and mutual affection with love (2 Peter 1:5-7).*

Faith first and foremost comes from trusting in God and having confidence that He is there to provide you with all you need to fulfill the purpose of your life. However, having complete trust is not always an easy task, as we sometimes have our doubts and worries and we allow fear to creep into our lives. Therefore, we need to dedicate time to strengthening our faith so we can build a deeper relationship with God. One of the most helpful ways to strengthen your faith is through prayer or talking to God. Using a prayer journal will further support your prayers by allowing you to keep a record of your interactions with God, consider your feeling and emotions, and monitor your progress in terms of your goals. “*Thus says the Lord, ‘Write all the words which I have spoken to you in a book.’*” (Jeremiah 30:2).

In your Prayer Journal you can:

- *Keep a record of your prayers; your requests and needs, their outcomes*
- *Keep an ongoing gratitude list*
- *Make note of when you experienced difficulties in your life (doubts, fear, anger, etc.)*
- *Describe what you have experienced and learned from your prayers*
- *Reflect on your spiritual journey and growth, purpose, and goals*
- *Consider the risks you can take in exploring new challenges and opportunities*
- *Plan how you can give to others through service and/or prayer*

## Prayer Journal Template

It is important that you keep track of your prayers, their answers, how you shared the experience, and your reflection in terms of how it brought growth in your life and helped you in pursuit of your goals. In using a Prayer Journal Template such as the one below, you won't be able to fill in an entire row all at once you will only be able to fill in specific columns as they come to you. For example, you could fill in the "Date" and "Prayer Method/Request" on the day you offered a prayer but as to whether you received "God's Answer" or realized the "Lessons Learned" this will probably come at a later time. While the "Application" and your "Reflection" will require even more time and in many cases, you will probably want to come back to these columns more than once, especially for your "Reflection". It's always best to journal as soon as a prayer is done and then later as God's response and wisdom becomes apparent to you.

### PRAYER JOURNAL TEMPLATE

Date	Prayer Method/Request	God's Answer	Lessons Learned	Application (share experience)	Reflection (growth, purpose, goals)

## Continuous Prayer: Pray Without Ceasing

Prayer should be an important part of everyone's life and we should accept the commitment it requires to "pray continually" or without ceasing. Yet, it is important to understand that continuous prayer as Paul refers to in the bible is not praying every single second of every single day. It is not a quantity that we need to fulfill it is an attitude that we need to adopt in our lives.

Continuous prayer asks us to believe that we are always in God's presence and can call upon Him at any time. And our responsibility in this relationship is that we firmly believe that we are completely dependent on God and He is involved in all aspects of our lives so we accept that we are in God's hands and understand that without Him we are nothing. Therefore, it should be our joy and pleasure to share everything about our lives with God as often as we can and never give up prayer even when our lives are most difficult.

*Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. (1 Thessalonians 5:16-18 KJV)*

TRF fully accepts that God is omniscient and he knows everything about us but that is no reason not to pray. In fact, for TRF continual prayer is essential in that it provides the repetition to create the memory needed for the building of the vital body. As discussed earlier, prayer or actually continuous prayer is how we obtain the needed forgiveness for the pain and suffering we have caused others and in return have those sins removed from our record of life so as to avoid "postmortem misery". Through our continual prayers the two higher ethers of the vital body are lifted out and they are purified and spiritualized so our spiritual development can commence and we can then become filled with the Christ-Spirit.



Yet, TRF also acknowledges the use of *The Jesus Prayer* in creating an actual continuous prayer in your heart through a given number of repetitions of the prayer at several points in one's day. This practice originated in the 5<sup>th</sup> century by Christian ascetics living in the Egyptian deserts as a way to create an actual continual prayer within oneself and is currently a common practice in the Eastern Orthodox Church. The *Jesus Prayer* exists as variations of the prayer: "*Lord Jesus Christ, Son of God, have mercy on me a sinner*". In John Bunyan's Christian classic, *The Way of the Pilgrim*, the pilgrim loved God the Father so greatly that he recited the Jesus Prayer 12,000 times a day to demonstrate his obedience.

*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*  
**(Ephesians 6:18 KJV)**



**Prayer Rope**

Eugenio Hansen, OFS, CC BY-SA 3.0 <<https://creativecommons.org/licenses/by-sa/3.0/>>, via Wikimedia Commons

## **Method of Praying the *Jesus Prayer***

### **Oral: *Pray from Our Lips***

Start by saying the Jesus prayer out loud (from your lips) in which you match the prayer to the rhythm of your breathing: “Lord, Jesus Christ, Son of God” – on the Inhalation and “Have mercy on me a sinner” – on the Exhalation. Remember your words need to be sincere, meaningful, and full of passion that comes from the love in your heart.

Although not required, some groups instruct that one should be sitting with their eyes closed. Intervals of fifteen minutes three times daily is sufficient. However, some people like to do a specific number of prayers (i.e., 33 – 100 times) and you may or may not choose to use beads or a prayer rope (knots) that have a specific number of beads or knots so you can fully concentrate on prayer without worrying about the counting and keeping track of number of the prayers you have prayed.

### **Focused: *From the Mind* (Without the Lips)**

Once you feel you can easily hold your focus on a complete cycle (# of prayers you say) of Jesus Prayers you can switch “from your lips” to repeating the Jesus Prayer silently in your mind without your lips. Remember to stay focused on the words of the prayer and their meaning as you repeat them in your mind, feel the presence of God, and have faith that God is there to transform your life to His will.

### **Heart: *Automatic and “Who We Are”***

After enough repetition the Jesus prayer will become automatically repeated in your mind with full concentration and not as “vain repetitions”

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. (Matthew 6: 7 KJV).*

As Max Heindel states, “*The prayer of the heart is always sincere for the heart is the seat of consciousness*”. It will become a part of your life and who you are, your connection to your Inner Christ. The most challenging part for most people is moving the prayer from their mind into their heart by concentrating on their hearts as the pray is being repeated in their minds. One possible way to achieve this is in your concentration to “see and feel” your body connect to your mind and then merge with the heart so that the “door” to your heart opens so the prayer can now move inside the innermost chamber of your heart, our inner sanctuary where we can now join God who lives here within us. Thus, we often hear, “keep our mind in the heart at all times”. It is important to understand that this process is not done to simply create an eternal repetition of the words of the Jesus Prayer within you, it is done to put you into the *constant presence of God* so you can always experience His charity (love), compassion, goodness, love, and mercy.

### **Prayer Words**

### **Potential Meaning of Prayer Words**

**Lord**

*Acknowledging Power and Authority of God*

**Jesus Christ**

*Praise and Thanksgiving for Jesus as the Messiah*

**The son of God**

*Special Relationship with God*

**Have mercy on me**

*Forgiveness and Peace*

**A Sinner**

*Outside of the Law Needing to Repent*

# Prayers for Healing and Protection

## Healers in the Bible

In the bible, the primary healers are; Jesus, Paul, Elijah, and the twelve apostles. While the apostles were given healing powers directly by Jesus, it is also believed that some people are given this gift by the Holy Spirit. However, healing in the bible is not just the curing of diseases and the casting out of demons, it's a process that leads to our "wholeness" and coming into unity with God. So, while wholeness does imply perfect physical health, it also speaks to the harmony in our bodies, minds, and spirit. In TRF our wholeness comes from our love of Christ who opens, minds, and fills our heart with his divine light so we can be complete. Therefore, being made whole is different than healing the body as it requires us to have faith in God and enter an ongoing relationship with Him so we can move forward in your spiritual journey.

*Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.? (John 5:14 KJV)*

## Elijah

Elijah meaning "*Jehovah is my God*" was second only to Moses as the greatest prophet of the bible. As a healer he brought a young boy back to life through his prayers to God. He was God's champion on Mt. Carmel against 450 priests of Baal and their idols and proved the power and glory of God. His prayers prevented rain for three and a half years and then caused it to return and end the drought. God spoke directly to Him on Mt. Sinai and he appeared with Jesus and Moses on the Mt. of Transfiguration. During his life he performed many other miracles and Elijah did not die on earth he was taken directly to heaven by a fiery chariot and horses.

Yet, even with all his courage and determination and the miracles he performed, he was more often a man of fears, doubts, discouragements, and sometimes unanswered prayers just like every other man. He feared King Ahab would no longer need him after he ended the drought and his wife, Jezebel would kill him so he fled to escape. In fact, he thought everyone was trying to kill him. When he finished running as far as he could, he even prayed for God to take his life. Elijah “*was a man subject to like passions as we are*”, so as great as he was at times, he was just like the rest of us, an ordinary man. Yet, God often chooses the ordinary man to carry out His will, share His messages, and heal others.

Therefore, in the bible James carefully chose Elijah as his example in why we should all pray for the healing of each other. Everyone is capable of capable of healing others through their *fervent* prayers to God. James acknowledges the great feats that Elijah was able to accomplish through his *earnest* prayers and yet he is also quick to state that Elijah really was no different than any other man who would pray for the healing of a brother.

### **Pray Like Elijah to Heal Others**

*Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and*

*six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. (James 5:13-18 KJV)*

In order to pray like Elijah to bring about healing, we need to start by being righteous and having faith in God. Then we need to make sure we address five things in our prayer:

**(1) Have an Overall Goal that will bring Praise or Honor to God**

When Elijah challenged the priest of Baal to a fire-starting competition but his overall goal was to prove that God was the true ruler and not idols.

*- We can heal others who are in pain or suffering to glorify God*

**(2) Only Ask for That Which God Says Will Happen**

Elijah knew that God would support him to discredit the priest of Baal as idol worship greatly displeases God and will only result in ruin and death

*- Prayer, the laying on of hands, and use of anointing oils should be used to heal the sick*

**(3) Be Clear What We Ask Will Fulfill God's Will**

Elijah prays for no rain because God does not want to provide rain while King Ahab's people worship Baal

*- You can be healed if you are a believer and have repented*

**(4) Desired Outcome will Return or Move People Closer to God**

By discrediting the priest of Baal people lost faith in their idols and chose to worship God

*- Healings requires faith in God and earnest prayers of supplication to God*

## (5) Show Persistence in Our Prayers

Elijah sent his servant seven times to check for rain from his prayers.

*- Importunity is necessary for all healings and we should not lose heart in praying*

TRF calls all of its members (including the “visible helpers”) to assist in the healing of others and in order to ensure that this occurs TRF has Healing Services in which all members are called to pray so they might collect and provide a “healing force” to support the efforts of the Invisible Helpers in their work to heal those in need (we will discuss this process shortly). It is important to note that the collective healing force of all the “visible helpers”, the ordinary people such as ourselves who may be just starting our spiritual journey, are as necessary and important as the healing force of the Invisible Helpers in delivering healing to our fellow man.



**Elijah in the Desert**

Dieric Bouts, Public domain, via Wikimedia Commons

## Wholeness and Bodily Harmony

Wholeness comes from our faith in Jesus Christ and through the light of God and the Holy Spirit you bring within yourself. TRF believes that our wholeness comes when we have “faith, hope, love, and cheerfulness” as this leads to harmony within our bodies in which are vital forces can freely flow. In order to restore ourselves and find the proper balance it is critical that we spend time developing “constructive emotions” through mental training. This way we build our self-control so that we can eliminate any “unhealthy states” and replace them with “wholesome plans and purposes and gratifying interests.”

*And the very God of peace sanctify you wholly; and I pray God your whole spirit  
and soul and body be preserved blameless unto the coming of our Lord Jesus  
Christ. (1 Thessalonians 5:23 KJV)*

TRF encourages us to build a wholesome mental attitude that is free of fear and worry. The divine vibrations that we need for our spiritual growth are disrupted when we lose our faith or confidence as this is simply fear. We need to learn to see all the experiences in our lives as things that we need to bring us to a higher spiritual plane. We can build our power by first training ourselves in the “small things” such as having an open mind and accepting nature so that you trust and can accept the help and love from your fellow man.

*His lord said unto him, Well done, good and faithful servant; thou hast  
been faithful over a few things, I will make thee ruler over many things:  
enter thou into the joy of thy lord. (Matthew 25:23 KJV)*



## The “Whole” Leper

In the Bible there is the story of Jesus healing the ten lepers, in which ten lepers called upon Jesus to have mercy on them. Jesus cleansed them and told them to go show themselves to the priest. All left except one who gave praise and glory to Jesus. So, while ten were cleansed only one was “whole”. As wholeness only comes when we repent and return to God. In a deeper interpretation, man determines when he will become “sick” as well as when he will be “healed”. As Paracelsus states, all disease can be cured and the “Regenerative processes inn illness are due to the Eternal in man”.

*And Jesus answering said, Were there not ten cleansed? but where are the nine?*

*There are not found that returned to give glory to God, save this stranger. And*

*he said unto him, Arise, go thy way: thy faith hath made thee whole.*

**(Luke 17: 17-19)**

## Balm of Gilead

In *Ancient and Modern Initiates*, Max Heindel speaks of the “Christ ideal as the true balm of Gilead”. The balm of Gilead was a potent healing medicine that was produced from aromatic plants growing in the region of Gilead. It was a rare and well sought after medicine for a variety of illnesses and diseases in its time. Over time the expression of “balm of Gilead” came to refer to a universal cure for all illness. It is referred to in the *Book of Jeremiah*, when Jeremiah asks:

*Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? (Jeremiah 8: 22 KJV)*

The prophet Jeremiah worked for decades to convince the people of Judah to stop worshipping foreign idols and repent. He warned them that God had told him that their city of Jerusalem would be conquered if they didn't repent and reform but they ignored him and God's message. When he states, “Is there no balm in Gilead”, he is really asking if there is no medicine to cure his people from their evil and wicked ways as they will suffer the judgment of God if they do not repent and change their ways.

In *Jeremiah 46:11* the Lord is challenging the proud unconquered Egyptians who were renowned for their healing arts to go to Gilead for the balm or try any other medicine and they will not be healed. For true spiritual healing or salvation only comes from God and if they hear His word and accept His will, otherwise they too would suffer the consequences as the people of Judah. Yet, the Egyptians who felt they were invisible chose not heed God's Word and they become a conquered nation never to recover to their former glory.

*Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.*

**(Jeremiah 46: 11 KJV)**

## **Christ Ideal**

As Max Heindel explains, our spiritual journey will take many lifetimes and will be a long journey and at times through our compassion for others we can become weighed down by the sorrows of the world. And the *Christ Ideal* will be our shield to protect us from the grief and sorrow that tries to catch us and divert us from our true purpose. Therefore, he points to the “Christ Ideal” or spiritual fellowship that centers our life on Jesus so as to become like Him, as the “true balm of Gilead”. For it is only when we obey Him and cultivate within us the qualities that best exemplify Him (i.e., love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control) that we can grow spiritual and receive the fruits of the Spirit even when negative forces are always about us.

In addition, we should not despair because as we pursue the Christ Ideal, we will stand out and become recognizable to the “divine Hierarchies who have charge of our progression along the path of evolution” so they can help, encourage, and assist us. They are ready to provide their safety and protection so that we are not lost to a world of grief and sorrow. We need only remind ourselves that Christ is the balm of Gilead and the “only true source of physical and spiritual healing and salvation”. His blood and death on the cross allowed our sins to be forgiven as they represented our balm of Gilead (cure) to allow us to continue our lives. If we stay true to the Christ Ideal, then one day when we complete our evolution and the angels will be there to greet us and announce our presence.

## Praying Like Jesus

The Bible provides us with twenty-five examples of Jesus praying, which is more than enough to get a good understanding of how Jesus prayed to His Father. In His ministry, prayer was the greatest tool that He had to share with us so we might find fellowship with God. Even His disciples who could have asked Jesus for anything, asked Him to teach them to pray. They had learned from their direct experiences of the results of Jesus praying, there was tremendous power in prayer.

Initially, when speaking about prayer Jesus wanted us to understand that what people thought, believed, and then put forth as praying was not prayer that was pleasing to the Father. Jesus felt that the people who spoke long prayers with elaborate language so that they would be heard and admired by others were merely hypocrites.

*And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

**(Matthew 6: 5-8 KJV)**

## Short and Simple Prayers Like Jesus

Jesus wanted people to understand that prayer was for worship and not for people to try to show how much better they were than others. Prayers from the heart did not require elaborate or sophisticated language and was most often best when stripped of the meaningless words. The length of prayer was in no way a determining factor in justifying the sincerity or motives of the prayer.

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. (Matthew 6:7 KJV)*

*Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (Matthew 23:14 KJV)*

Many of Jesus's prayers in the Gospels are short prayers. Throughout His ministry Jesus encouraged people to use short prayers and taught His followers short prayers such as the *Lord's Prayer* (66 words in KJV) or "*Father, glorify Thy name*" (John 12:28 - 4 words).

*I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*  
(Matthew 11:25 KJV). - 27 words

*Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. (John 11: 41-42) - 37 words*

The use of short prayers is even supported much before the time of before Jesus as mentioned in the Old Testament to let the words of our prayers be few.

*Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. (Ecclesiastes 5:2 KJV)*

### **Themes of Jesus' Prayers**

If you consider all of Jesus's prayers in the Gospel you will find that they all have several common elements or themes. They always offer at least one of the following:

- *praise to the Father*
- *thanksgiving to the Father*
- *express His submission to the Father*
- *seeking to build and strengthen His communion with the Father.*

*But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (1 Corinthians 1: 30 KJV)*

### **Continuous and Regular Prayer of Jesus**

Jesus prayed *continuously* throughout His life and all the important events of His ministry. His prayers are recorded at events such as His baptism in the Jordan River, before He fed the 5000 at Bethsaida, His transfiguration at Mount Tabor, at Lazarus's tomb, the Garden of Gethsemane prior to His arrest, and on the cross at Golgotha. Yet, Jesus also *regularly* prayed every morning before the day had begun.

*And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (Mark 1:35 KJV)*

## **Other Characteristics of Jesus' Prayer**

If we wish to use Jesus as our model on “How to Pray” then we need to consider all the different ways in which Jesus prayed and the characteristics of prayer He displayed during His communication with the Father.

### **(1) Showing Confidence and Trust**

When Jesus prayed, He was always *certain* that the Father would not only hear Him but answer His prayers. He trusted the Father completely.

*Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. (John 11:41 KJV)*

### **(2) Being Selfless and Generous (*Intercession*)**

Jesus did pray for Himself but he also prayed many times for the forgiveness, healing, and salvation of others. He loved everyone and was generous with His patience, love, time, and compassion for others in their suffering and pain. His prayers of *intercession* for forgiveness were even directed to those who mocked Him, didn't believe in Him, or wanted Him dead while He was being crucified on the cross. Jesus promises to always intercede for those that believe in God and follow His will.

*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Hebrews 7: 25 KJV)*

### **(3) Expressing Humility (Guidance, Obedience, and Submissiveness)**

When Jesus had to make any decision, such as choosing His twelve disciples, He was not above seeking guidance from the Father and always prayed for His counsel. We should always pray to God to help us with the decisions of our life. Humility allows us to demonstrate our obedience and submissiveness to God and our willingness to put others needs first and sacrifice for them.

*And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;*  
**(Luke 6: 12-13 KJV)**

### **(4) Being Filled with the Spirit (God's Will)**

When we are completely controlled at all times by the power and presence of the Holy Spirit then God is involved in every aspect of our lives. We surrender completely and we accept and obediently follow His will by making deliberate choices in our lives to follow His commands and obey the truth.

*And be not drunk with wine, wherein is excess; but be filled with the Spirit;*  
**(Ephesians 5:18 KJV)**



### **(5) Finding Solitude (Silence and Concentration)**

In *Matthew 6:6* we are told to pray in our closet, so we might have our private prayers with God. By being alone this makes our time with God personal and we can be comfortable so that we can be completely honest and not fear of any judgement. Silence also allows us to be undistracted and to be focus our concentration on our thoughts and ideas as well as what God might be telling us. Jesus went off by himself every morning for his private prayers as well as other times when He needed to commune with the Father after tiring tasks.

*And he withdrew himself into the wilderness, and prayed. (Luke 5: 16 KJV)*

*And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.*

**(Matthew 14:23 KJV)**

### **(6) Envisioning a Connection to God (*Bringing Down the Spirit*)**

Often times when Jesus is praying, his eyes are focused upward towards heaven (Mark 6:41). Then He creates His connection with God by seeing the heavens open and Spirit come down into Him. Yet, this is not unique to Jesus as he observes it in others that truly communicate with the Father.

*And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (Matthew 3:16 KJV)*

### **(7) Extending Your Prayer Time on Occasion**

There may come a time when you want to commune with God for an extended period of time such as if you were in a crisis, you were dealing with a complex problem or situation, or just wanted to feel God's love and encouragement for a longer period of time. However, do as Jesus had done when he went into the mountains to pray for most of the night and go by yourself for your extended prayers.

*And they that did eat of the loaves were about five thousand men. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. (Mark 6:44-46 KJV)*

### **(8) Praying for the Faith of Others**

Many of us have great faith but there will be difficult times in our lives that having greater faith would serve us well. Therefore, we can pray for others to have either faith does not fail them or to have even greater faith so that they can rise to challenge in their life being more Christ-like with greater courage, strength, and authority

*And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22: 31-32 KJV)*

## Jesus Prays from the Cross

When Jesus spoke to the disciples, he taught them that He would be the fulfillment of the prophets and everything that was written about Him in the scriptures including the one hundred and fifty sacred songs or poems found in the *Book of Psalms*.

*And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. (Luke 24:44 KJV)*

When Jesus was being crucified on the cross, he prayed three prayers from the cross.

- *Father forgive them; for they know not what they do* (Luke 23:34 KJV)
- *My God, My God, why hast thou forsaken me?* (Matt 27:46, Mark 15:34 KJV)
- *Father, into thy hands I commit my spirit* (Luke 23:46 KJV)

The first prayer from the cross, “*Father forgive them; for they know not what they do*”, is referred to as “The Word of Forgiveness”. This prayer exemplifies the mercy of God’s heart and His willingness to forgive the unimaginable if there is repentance and now trust and belief in God. For Jesus, these words were a clear reflection of His life of love and compassion and His ability to offer forgiveness for any offense because he understood the transformation that would occur in the lives of those who repented with all their hearts. In TRF forgiveness it is essential to the vital body which is clearly seen from its specific prayer in the Lord’s Prayer that leads to its spiritualization, “Forgive us our trespasses, as we forgive those who trespass against us.” Yet, on our part it requires our continual prayers for us to attain forgiveness so we can purify our vital bodies. The question we can then ask ourselves is have we purified our vital body sufficiently to

be Christ-like enough to offer forgiveness to those who have brought us the greatest pain and suffering as Christ did on the cross?

In the second prayer from the cross, Jesus is praying the first line from Psalm 22, “*My God, My God, why hast thou forsaken me?*” This Psalm is written as a lament and it foretells of what would happen to the one who came to save the world. It is describing the crucifixion of Jesus in graphic detail as if it were being told from the cross. This first line (Psalm 22:1) conveys the tremendous pain and suffering of the Lord. Yet, even in this horrendous scene there is hope as God is still there and He is in charge and the deliverance of Jesus is at hand. Therefore, Jesus even in all of His pain and suffering is still praising God and expressing His faith in God the Father and His victory at the cross for all of mankind. We will all suffer in our lives without any clear reasons to justify or explain it. Yet, we should still trust in God and always praise Him just as Jesus did on the cross.

In the TRF, all suffering is the result of the twin forces of *Attraction and Repulsion*. Therefore, the feelings we have for everything in our lives is what determines the world we live in. If we choose to attach ourselves to the negatives of people, experiences, and objects then we will bring pain and suffering into our lives. Thus, we create our own purgatory by our own “evil habits and acts”, not God. However, it is also important to understand our suffering is a powerful motivator to change our lives and become righteous in our ways and live by the Golden Rule. At a certain point our pain and suffering produce a positive result that is then merged with the joy and happiness from our previous good actions that is then deposited in our *seed atom* that forms our conscience that prevents us from repeating past wrongdoings in our lives. Christ fully understood man suffering as He greatly suffered in His time with us and in His crucifixion so He understands the needs of man and will accept our transgressions and failures if we will repent and reform to change our lives so as to follow His will.

In His final prayer, *Father, into thy hands I commit my spirit*, Jesus is now quoting Psalm 31.5:

*Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.*

**(Psalm 31:5 KJV)**

These words represent Jesus's complete trust in God and His return to the Father. By surrendering to God, His Spirit could safely rest in the most secure place, His Father's hands. Hopefully, when we pass from our own earthly life, we can also find comfort in praying these words as a great number of martyrs have faithfully done before us. In TRF there is an understanding that an *attitude of trust* is necessary to begin a spiritual journey. This type of trust is likened to "child-like faith" in which one has no doubts in regards to the teaching. Our minds must be calm, trusting, and willing to consider new ideas without any skepticism or prejudice. Then we can enact them in their lives and see for ourselves from the "teaching from within" what truths are contained in these new thoughts and ideas. It is when we are righteous and in God's Light that we can receive the truth, which is determined by God Himself who is the source of all truth.

## Psalm 22 KJV

**My God, my God, why hast thou forsaken me?** why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

## Psalm 31 KJV

*In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou art my strength. **Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.** I have hated them that regard lying vanities: but I trust in the LORD. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O LORD: I said, Thou art my God. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies' sake. Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.*

## Praying from the Cross as Jesus Our Saviour

*“Do everything calmly and peacefully. Do as much as you can as well as you can. Strive to see God in all things without exception, and consent to His will joyously. Do everything for God, uniting yourself to Him in word and deed. Walk very simply with the Cross of the Lord and be at peace with yourself” —*

**St. Francis de Sales**

When we “die to self” we are being born again and *taking up our crosses* so that we might follow Christ. As we follow Christ we continue to dying to self as we become sanctified. Jesus made it clear that if we were to follow Him than we must be give up our lives so we would have eternal life with Him.

*Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. (Matthew 16: 24-25 KJV)*

Even the disciples of Jesus heard on many occasions that they too had to take up their crosses and give up their lives so they might be His true followers.

*And whosoever doth not bear his cross, and come after me, cannot be my disciple. (Luke 14:27 KJV)*

We all must give up our old lives just if we were upon a cross ourselves being crucified so that our sins would die with us and we could now begin our new life with Christ. A new life



of faith in complete trust and obedience to the Christ as he is now within us to lead and guide us in our spiritual development in which we have fully surrendered to Him.

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:  
and the life which I now live in the flesh I live by the faith. (Galatians 2:20  
KJV)*

When we are true cross bearers, we have made a commitment to follow or imitate Jesus Christ at all costs and our willingness to put aside all earthly things and even those things we thought were so important or we needed to pursue because we had not yet come to see the truth of Christ. Bearing the cross is difficult and we will suffer at times but Christ never hides this from us and he tells us exactly what we can expect when we follow Him and what our reward will be if we do so.

*Fear none of those things which thou shalt suffer: behold, the devil shall cast  
some of you into prison, that ye may be tried; and ye shall have tribulation ten  
days: be thou faithful unto death, and I will give thee a crown of life.  
(Revelations 2:10 KJV)*

By taking up the cross we are being crucified with Christ just as two thieves, *Gestas* and *Dismas*, were alongside of Christ on Golgotha outside the walls of Jerusalem. And even in this most difficult time we can choose to be like the one thief who while on his cross, opened his heart to Jesus's Words and said, "*Lord, remember me when thou comest into thy kingdom.*" (Luke 23:42 KJV). This was the thief's prayer from the cross which Jesus immediately answered by telling him that he would be with Him in paradise today (Luke 23:43 KJV). Therefore, we should also be prepared to pray from the cross as we *die from self*.

Taking up the cross is essential part of our sanctification as it will:

- Teach us about making sacrifices and offering forgiveness
- Learn to carry our own burdens and resolve our own problems
- Transform our old lives into our new lives

As Jesus was carrying His cross from the Fortress of Antonia to Golgotha, Roman soldiers “compelled” Simon of Cyrene to carry the cross for the remainder of the distance. Although it might appear that Jesus might need help to carry the cross or the soldiers feared He might die on the route before being crucified, the *Gospel of Luke* might suggest something different. Luke, unlike the other Gospel writers, states that Simon was carrying the cross *behind* Jesus, symbolizing the role of a cross bearer that we must be prepared to follow if we want to be a disciple of Christ.

*And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. (Luke 23:26 KJV)*

## Your Own Prayers from the Cross

Just as Christ prayed from the cross, we can also pray a short prayer from one of the Psalms on a regular basis as we *take up the cross* and *die to self*. Our prayers can reflect our new self, our transformation from our old self, the cleansing of our sins, the carrying of our burdens, making sacrifices, asking for forgiveness, etc.

As we are only praying one or two lines from a Psalm at the most, you may need to add an address, i.e., *Lord* and you can add or change the wording to make the prayer feel more comfortable to you, finish the thought, or conclude the prayer line (see examples below in parenthesis). In addition, you can shorten any Psalm line(s) as you feel appropriate. For example, in the first example below you might choose to shorten it to “... *O God ... lead me in the way everlasting* (Psalm 139:23-24).

### Transformation/New Self/New Beginnings

- *Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. (Psalm 139:23-24 KJV)*

**Shortened Version:** *O God, lead me in the way everlasting.*

- *Create in me a clean heart, O God; and renew a right spirit within me. (Psalm 51:10 KJV)*
- *(Lord) Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. (Psalm 143:8 KJV)*

**Shortened Version:** “(Lord) *in thee do I trust, for I lift up my soul to thee.*”

### **Cleansing of Sins**

- *Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

**(Psalm 51:1-2 KJV)**

**Shortened Version:** Lord, *Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

- (Lord) *Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.* **(Psalm 51:7 KJV)**

- (Lord) *I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.*

(Blessed be you.) **(Psalm 32:5 KJV)**

**Shortened Version:** (Lord) *I acknowledge my sin unto thee and thou forgavest my sin.*

(Blessed be you.)

- (Lord) *Thy word have I hid in mine heart, that I might not sin against thee.* **(Psalm 119:11 KJV)**

## **Forgiveness**

- *For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. (Please forgive me.) (Psalm 86:5 KJV)*
- **Modified Version:** *For thou, Lord, art good, and ready to forgive, grant me mercy.*
- *For thy name's sake, O Lord, pardon mine iniquity; for it is great. (Psalm 25:11 KJV)*
- *(Lord) Look upon mine affliction and my pain; and forgive all my sins. (Psalm 25:18 KJV)*
- *Lord, hear my voice: let thine ears be attentive to the voice of my supplications (for my forgiveness). (Psalms 130:2 KJV)*

## **Carrying a Burden/Encouragement**

- *Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. (Psalms 143:1KJV)*
- *But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. (Psalm 3:3-4)*

**Modified Version:** *O Lord, you are a shield for me; my glory, and the lifter up of mine head when I cry out to you.*

- (I have) *Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.* (**Psalm 55:22 KJV**)

### **Sacrifice as Prayer**

- *Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.* (**Psalm 141: 1-2 KJV**)
- I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good. (**Psalm 54:6 KJV**)
- *I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.* (**Psalm 7:17 KJV**)

## Writing Your Own Prayers from the Cross

Prayers from the cross are very simple and consist of two parts: (1) an Address and *either* (2) a short petition of what you are asking from God *OR* (2) a short Description of an action you will perform for God's glory and an OPTIONAL brief description of your reason (Why).

- Start by addressing the prayer:

*Lord, O God, Father, etc.*

- Write a short Petition (request)

*Guide me in your will*

*Open my heart to your love*

*Hear my prayers*

**Prayer Example:** *Lord, Guide me in your will*

- **OR** Describe an Action You Will Perform for God's Glory and Why (optional)

*I will sing your praises ... because you are my King*

*I will give you my burden ... because I have trust you will you help me*

*I will not sin again ... because I love you too much*

**Prayer Example:** *Father, I will sing your praises ... because you are my King*

## Visualization for Health and Soul Growth

Some people take vacations to change their environment or are looking to improve their health by spending time in new and relaxing surroundings. However, as Max Heindel points out you really don't need to go somewhere new you just need to change yourself or more precisely your thoughts. What is critical in this process is that you create new reactions to all the people, places, and things that are currently in your life. By loving and serving others the soul growth that occurs within us changes our consciousness permanently as well improving our physical, mental, and spiritual health.

Each day you should practice the follow:

- *Visualizing the Light of Christ all around yourself*
- *Visualize the Light of Christ around everyone else you encounter*
- *Show as much love and compassion as you can for others*
- *Demonstrate faith in God's mercy and compassion for yourself and others*
- *Feel God's divine vibrations aspiring and lifting you*

As you do your visualization exercises each day you also need to reflect on how you think and feel about people, places, and things in your life so you can change those old feelings and beliefs that may be negatively affecting your health (removing crystallizations of disease in your body). By following this process, you will come to experience a "newness of life".

*Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: (Romans 6:5 KJV)*



## TRF Healing Service

In TRF the use of healing prayers allows students to be assisted by those who are watching over them (i.e., the Invisible Helpers, angels, deceased family members and friends, etc.) so they can provide healing forces for the good of others. Healing services at TRF occur on the cardinal signs (Aries, Cancer, Libra, Capricorn) of the moon that occur once a week. In order to receive healing, the student will pray within their sanctuary (invisible church) concentrating on a field of divine love so they can generate the healing force within themselves. So even if a student can only generate a small measure of healing force it will still become a significant force when added to the all the amounts of the students participating in the healing service.

During the days that the moon is in the cardinal sign it is believed that the aura of the person *earnestly* praying in their sanctuary will extend upward and form a funnel-shaped vortex at its peak so that it reaches into the heavens. This allows the person who is praying to collect the healing energy from those who are watching over them. However, healing is not a magical process it still requires effort upon the part of the person being healed. All healing is said to require *action* on the part of the ill or unbalanced person in order to derive the benefit.

When we participate in TRF Healing Service we become transmitters of healing power, we “*offer ourselves as channels to receive and liberate the healing force*” but it is important to remember that the healing force does not come from ourselves but from God the Father. Yet, in order to receive this healing power from God we need to understand how prayer becomes a supplication. Prayer in general reflects the many ways or methods we connect and communicate with God. Supplication or petitioning is a type of prayer in which we make passionate and emotional requests for a specific need or desire. However, we never demand or want to wrongly use this power and always finish our supplications with “*Not my will but Thine be done.*” It is important

that your petition should come with feelings of optimism that God will respond, gratitude that you have this opportunity with Healing Service, and you are filled with courage and readiness to serve the will of God in the healing of others.

*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (Philippians 4: 6-7 KJV)*

In the TRF Healing Service we are calling upon God, “humbly pleading” with sincerity or “asking earnestly” with an intense conviction for Him to provide us with the healing power so we can focus it and pass these powers to the Invisible Helpers who can now fulfill God’s purpose by raising the vibrations of those who are ill so that they can eliminate any disease from their bodies and rebuild and repair anything that was affected by the disease. The powers that all members who participate in the healing service generate is a “invisible fire” that cleanses our bodies “from conditions which we have brought about by breaking the laws of nature”. It is directed into those who are ill so that their bodies can be purified and relieved of disease, the side effects of their unlawful actions. While at the same time the powers of this invisible fire that is being directed into someone by the Invisible Helpers can be substantially increased by their actions through their prayer which is simply the “proper concentration” of love and reverence directed at God the Father. Yet, it is not just our asking God to bring us health, it also requires our action, the change we enact within in ourselves and we implement because we trust and have faith in God.

The actual process of TRF Healing Service begins with a concentration on the Rosicrucian Fellowship emblem (as we will discuss later). *Earnest* prayers are conducted to connect all those

praying with the heavens so as to form the vortex funnel to transmit the healing powers from God in heaven to each person. Then each person concentrates on healing and after a few minutes a closing hymn is sung by all and a Parting Admonition is read to conclude the service.

## **Prayer to Strengthen your Protective Aura**

As we interact with people during the course of our lives, we also absorb some of their energy, both positive and negative. People who project negative thoughts and energy can contaminate our aura. Therefore, it is essential that all Rosicrucians learn to create, maintain, and keep their protective aura as strong as possible. This constant and prolonged exposed to adverse influences, lower energies, and psychic influences can damage and weaken our fragile auras. Once damaged, our aura opens us to receive negative energies, emotions, entities and even illness and disease. In addition, our fears, worries, and stress can further erode the energy shield of our aura.

In terms of increasing the strength of the aura it starts with taking care of yourself; a balanced diet, adequate exercise, proper sleep, sufficient exposure to sunlight, and minimizing your levels of stress. Then you can increase those things that bring more joy and happiness into your life; spending time with positive people, connecting with nature, and exploring your hobbies, interests, and your passion. In addition, you can use techniques such as prayer, affirmations, positive thinking, visualization, and meditation to clear, balance, recharge, or raise the level of your aura. While, gratitude which is comparable to love when practiced in your life strongly attracts positive energy into your aura. A strong positive aura is what keeps your body healthy and protects you from all forms of negative energy. It is only when our aura is strong and clear that we can live a life with a definite sense of purpose in peace in which we continuously express love and compassion for yourself and others.

In the Rosicrucian Fellowship, Max Heindel speaks to making our “*bodies suitable instruments*” so we might participate in the weekly healing services. He speaks to the need of purifying our bodies by “*clean living*”. In order to illustrate his point, he makes the analogy that “... *an unclean vessel contain pure wholesome water nor can a spotted lens give a true picture.*” Yet, he goes further to state that it is not only our bodies that must be kept pure and clean but so must our minds. A motto expressed by TRF is “*A sane mind, a soft heart, a sound body,*” so as to produce a fully balanced life in which we can live to the highest moral code. Therefore, as Rosicrucians progress in their training they attempt to make food and lifestyle choices that will be most beneficial to their health and well-being as well their spiritual growth (eventually abstaining from alcohol, tobacco, and meat).

TRF encourages its students to build and develop their self-control in which they train themselves to remove “*unwholesome states*” by substituting ideas, plans, and activities that will foster their moral and spiritual well-being. It requires constant work and effort to develop a positive mental attitude and the greatest obstacle to overcome is worry.

*“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” While it is hard, God will provide for us. We need not worry.” (Matthew 6:34)*

TRF believes that in order to build our health and progress in our spiritual being we must establish Health Habits, such as “*Correct habits of eating and hygienic living include fresh air and sunshine, daily outdoor exercise, personal cleanliness, cheerful and pleasant surroundings, wholesome mental attitudes, recreation, and proper elimination.*” In addition, in order to be of sound mind, it is essential that we are also willing to be *open-minded* and ready to accept new ideas and meaning, form new relationships, and modify or adopt new values so that our lives

become richer through new activities, interests, and experiences. As this is how we build and maintain our physical, emotional, and spiritual health.

*“Then opened he their understanding, that they might understand the scriptures,”*

**(Luke 24:25)**

In terms of maintaining our health TRF views health as a balance of the body, mind, spirit, and also includes our emotions. If we put forth “*faith, hope, love, and cheerfulness*” than our vital forces flow freely to increase our state of health or recovery from disease and illness. While negative emotions of “*anger, thought, or worry*” can lead to poor health or disease and can even negate our healthy habits. Therefore, the development of positive emotions is considered the most effective way to health and vitality.

*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*

**(Galatians 5:22-23 KJV)**

In his pamphlet on *Newer Hygiene of Living*, Max Heindel quotes Jesse Feiring Williams, MD from his book on *Health and Hygiene: The Essentials of Modern Health Care* as stating “*Health may be defined as the quality of life that renders the individual fit to live most and serve best.*” As Max Heindel sees health as being an inspirational quality that encourages the efforts of people to achieve their desired goals and ambitions which are most directly tied to the service of others.

However, one's health depends on daily input or output of right foods, thoughts (i.e., prayers), and actions.

Jesus teaches that He is the light of the world (John 8:12). His light is a "true light" that directs us to God and His truth. Light in the Bible symbolizes holiness, grace, and the revelations of God.

*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:5-7 KJV)*

Jesus' greatest miracle was his transfiguration on the mountain with his three disciples, Peter, James, and John, in which his disciples saw Jesus in all His glory. His face radiated bright light like the sun and his clothes became a brilliant white color as signs of his divine nature and his role as the Messiah of the Kingdom of Heaven.

*"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."*

**(Mathew 17:1-2)**

Light not only helps guide us in our most difficult times but it challenges us to become more Christ-like in our nature. Spiritually white light is where positive energy is stored, it is the highest frequency that our bodies able to work with. It was created by God so that it could reveal things to us, remove the chaos on the earth, and protect us.

## Creating Your Protective Aura

To form a protective aura, you need only visualize yourself surrounded by *white light* as if you were a bubble and demand your will to make it so. White Light or Divine White Light is the light that is produced by our inner Christ Consciousness.

*But let all who take refuge in you rejoice; let them ever sing for joy, and spread your protection over them, that those who love your name may exult in you. For you bless the righteous, O Lord; you cover him with favor as with a shield.*

**(Psalm 5:11-12 KJV)**

Therefore, Rosicrucians describe the pure clear white light as the “*Radiation of the Spirit*”. As the Spirit is of God, then “*Spirit is master of all things.*” Divine White Light is the strongest armor known and is also referred to as the “*Armor of the Spirit*”. It is accessible by everyone and effective against all negative influences. To some degree, other colors can also be protective: black, silver, blue, gold (divine protection), orange (epidemics), etc.

*“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”* **(Romans 13:12-14 KJV)**

The *Armor of Light* referred to in Romans is the same as the *Armor of God* that is described in Ephesians, as God is Light. Both names are speaking to the *new man* or Jesus Christ or more specifically the “*Christ in you, the hope of glory*” (Colossians 1:27). So essentially to put on the armor of God is to surround yourself with Jesus Christ in which His presence completely

envelopes you within light and love and ultimately deepens your relationship. The Armor of God that protects your heart is the *Breastplate of Righteousness*, it is through our righteousness that we obey and honor God so that we transform from within and become more Christ-like overtime as we extend our compassion, kindness, mercy, and love to others.

*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; (Ephesians 6:11-18 KJV)*

### **Aura of the “Golden” Wedding Garment**

Corinne Helene in her book, *Healing and Regeneration Through Color* describes the color of a person's aura as combination of colors from the bodies three auras (Permanent: *evolutionary status*, Prevailing: *habitual thought*, and Common: *current emotions*). The magnificent golden color of the *Wedding Garment* is a product of an azure tone of the person's high spiritual consciousness, a deep purple from their optimistic (Jupiterian) nature, and a sunny yellow for their spiritual aspirations.



## **Mental Pictures to Improve Health**

Prayer is your communication with God so when you work with your inner power you are really working and praying with your inner-Christ. An excellent way to work with your inner power is through your imagination. Prayer is not only a verbal communication but it can be a visual and symbolic language. The problem that we run into is that our thoughts can often work against us by sending information as words and pictures of things we do not in our lives so that we either reinforce something we possess and do not desire or adding something new that is not what we want in our lives. Therefore, a powerful way to change the things we want to eliminate from our selves is to work with our imagination to create pictures of what we desire in our lives release them into our minds.

### **Imaginative Prayer**

In working on improving your health we can use this method of “imaginative prayer” to restore balance not only in our physical state but in our emotional state whereby we can calmly and effectively address any great difficulties that we experience. Imaginative prayer brings forth all of our forces with in focused in wisdom and success because we firmly believe that God is omnipotent and He is within us to help us become we envision for our lives. Imaginative prayer also provides the means by which we can raise and uplift the power of our Ego, *“the Spirit, the Higher Self, the vitalizing Life which comes from God and the essential power that keeps man going”*.

Max Heindel’s method of restoring our health utilizes this “imaginative prayer” in which we create mental pictures of what our improved or perfect health would look like for ourselves in terms of how our bodies would function, what we would like in our lives, what we could do that was previously painful or difficult, and how we could better interact with others and God due to

our improved health. This is why it is important to study anatomy and physiology as part of our devotional exercises so we can create a realistic picture or use Fredrick M. Rossiter's *The Story of the Living Temple* to create an analogy (representation) of the specific body part and its function as component of a living building that is used in the worship of God. As this provides us with an opportunity to create mental images of both our internal and external bodily functions working better, correctly, or even at a higher more efficient level. In addition, Max Heindel also directs us to create pictures of the "great power of the Ego" or our Inner Power. These pictures need to reflect our faith in God, the faith that we have of God within ourselves, and our ability to connect and communicate to this power in a meaningful way that will bring forth what is need within yourself to best follow God's will.

Overtime you should create of bank of mental images for both your improved health and your strongly developed Inner power so that you can blend them together with "thought forms of strength and courage" so that you can release them and your Spirit can produce its miracle of your improved health. In truth, we understand that God wants us to healthy physically, mentally, and emotionally so that we can carry out His work and show the devotion and persistence that is needed in all forms of success. Ultimately, when we believe and see ourselves as healthy, we will be automatically sending these mental images to our inner being so that good health becomes our normal way of life that is reflected in the poise we demonstrated in all conditions and activities of our lives.

## Angels for Protection & Health

Angels or ministering spirits are messengers sent by God to warn us, comfort us in times of need, and guide us in our lives and journeys. When Elijah was at his lowest point, God sent him an angel to share a meal with him and comfort him. God has also sent His angels out to defend His people and guide them to safety. Angels can send their messages in person or in visions and dreams. Their messages help us understand the will of God.

*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Hebrews 1:14 KJV)*

The angels are mentioned many times in the bible for their source of protection. Therefore, we should accept and believe that in our times of need, God will send His angels to help and protect us. We should have faith that their intervention is a sign of God's love for us.

*Who makes His angels spirits, His ministers a flame of fire. (Psalm 104: 4 KJV)*

By allowing the angels to “*take charge over us*”, God is granting His angels His permission to appear in your life when something critical might occur. God wants to “*keep thee*” in His life so you may continue to do His will so His angels need to be there with you at all times protecting you. And their actual physical presence may at times need to appear in your life to prevent your harm, “*lest they dash thy foot against a stone*”.

*For he shall give his angels charge over thee, to keep thee in all thy ways.*

*They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

**(Psalm 91: 11-12 KJV)**

The angels love God completely and often sing their praises to Him. As spirits and ministers of God, angels without question obey the commands of God at all times.

*Bless the Lord, ye his angels, that excel in strength, that do his commandments,  
hearkening unto the voice of his word. (Psalm 103:20 KJV)*

When we feel we are in danger and need protection we should immediately call upon Jesus in our prayers to release His angels. Angels are actively listening for Jesus's name and His call to action. Their undying love for Christ would never allow them to deny His service. Because of our faith we already know that God will answer and His angels will protect us. Therefore, it is essential that we not wait and immediately thank and praise God for our rescue.

*Bless the Lord, ye his angels, that excel in strength, that do his commandments,  
hearkening unto the voice of his word. (Psalm 103:20 KJV)*

Yet, in terms of direct healing there is only one reference to healing by angels in the bible. The healings occurred at the pool of Bethesda after an angel had stirred the water.

*After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. (John 5:1-4 KJV)*

Archangel Raphael is believed to be the unnamed angel that stirred the waters at the pool of Bethesda where healings occurred. His name means “God heals” and he is the patron saint of healing. In the apocalyptic *Book of Tobit* (Tobias) Rafael heals many people yet always defers the praise to God. And in *1 Tobit 12:12* we also find that angels also pray for us as the angel Raphael declares: "I offered thy prayer to the Lord." While in the *Book of Enoch* he is identified as the angel of healing who treats all forms of disease; physical, mental, and spiritual.

*The second is he who presides over every suffering and every affliction of the sons of men, the holy Raphael. The third, who presides over all that is powerful, is Gabriel. And the fourth, who presides over repentance, and the hope of those who will inherit eternal life, is Phanuel. These are the four angels of the most high God, and their four voices, which at that time I heard.*

**(Book of Enoch 40:9)**

## **TRF and Angels**

In TRF, Max Heindel identifies a greater variety of angels that have interacted with man's development on earth as well as their additional roles. In the beginning evolution of man, angels guided and directed the building of our bodies. They served as our teachers and assisted us in many of our vital functions such as reproduction, nutrition, and growth. As previously discussed, there are the *Recording Angels* that not only brought us the bible, they were responsible for the providing man with all different religions to best suit each class, nation, and race. In addition, they are responsible for the human evolution as they are “capable of judging our needs, and placing each one in the environment where he will find the influences most conducive to progression”. They also “guide stellar influences” to assist in our elimination of our past wrong doings and ensure that we benefit from the good we have performed in our past lives.

In the big picture, the work of *Archangels* is primarily focused on the nations and races of humans while the *Angels* work with individuals and families, especially in increasing the population numbers of humans, domesticated animals, and their agricultural food products. While many people speak of being protected by their *Guardian Angels*, TRF describes them as more of a *force* that is always gently directing us to performing greater good in the world or as described by Max Heindel, they are an invisible and ever present “personified embodiment of our good deeds in all our past lives” that are guiding us in right actions that bring a greater measure of good to our fellow man.

## Praying to Star Angels

Each planet and the moon have a “planetary Spirit” or *Star Angel* that is currently living with us on the earth. They can be thought of as representatives or ambassadors of their respective planets. They consist of:

<i>Ithuriel</i>	Uranus
<i>Cassiel</i>	Saturn
<i>Zachariel</i>	Jupiter
<i>Samael</i>	Mars
<i>Anael</i>	Venus
<i>Raphael</i>	Mercury
<i>Michael</i>	Sun
<i>Gabriel</i>	Moon

All of the planetary ambassadors or Star Angels are Archangels, except for Gabriel who is an Angel as the moon is only a satellite of the earth. In the bible in the *Book of Revelations* the Seven Star Angels are identified as the “Seven Spirits before the Throne”.

*And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. (Revelation 4:5 KJV)*

For the most part our prayers are primarily directed to God, however with *certain requests* they can also be directed to the Star Angels by those who understand astrology and how to “work in harmony with the stellar forces”. In the analogy of the electric power house, God is considered the *primary power house* and the Seven Planetary Spirits are the *secondary power house* in which both power houses are connected to all of mankind. Our prayers are the “switch” that turns on the power from God and/or the Seven Planetary Spirits so that “divine light and life” can now flow to us and “illuminate us for our spiritual uplifting”. As Max Heindel writes, this involves studying the “planetary hours when those stars have rule and at that time proffers his request, which is usually for someone else, or for spiritual illumination concerning certain matters to be used for the common good”. As discussed previously, our prayers must in be accordance with the laws of God and reflect the will of God and then and only then can we expect our prayers to be answered. How we pray to the Star Angels involves an in depth understanding of occult astrology so this will be a discussion for a future book.

# Prayers to Express Gratitude and Promote Soul Growth

*“Thankfulness is the beginning of gratitude. Gratitude is the completion of thankfulness. Thankfulness may consist merely of words. Gratitude is shown in acts.”*

*- Henri Frederic Amiel*

## Thanks to God

The word gratitude is from the Latin word “*gratus*” meaning “thankful or pleasing”. However, true gratitude goes deeper than just being thankful it is an attitude of appreciation that we cultivate even for the smallest and most insignificant things in our life. From the gratitude we express to others for their kindness and support comes the changes that we want to have in our own behaviors such as finding ways to serve others. The Bible is very clear that we should always be finding ways to give thanks to God for everything, even in those things that are appear difficult and unpleasant.

*Giving thanks always for all things unto God and the Father in the name of our Lord*

*Jesus Christ; (Ephesians 5:20 KJV)*

Everything in the world that God created has a purpose of goodness and therefore we should be thankful for everything and not just those things we believe to be “good”. It is only when man corrupts the purpose of one of God’s creations and abuses it that man now looks upon it as being evil. We cannot deny that negative things will occur in our lives but we should always be aware that even within the negative the positive exists and we should always be ready to express our gratitude.



*For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.*

**(1 Timothy 4:4-5 KJV)**

Gratitude is a gift that we give to God and others who have shown us love, support, kindness, and even mercy. It is how we express our thankfulness when we have received the grace of God, so we now understand the will of God and what direction we can take to best serve Him. As the *Psalms* tell us we should also give thanks to the Lord to praise his enduring love, his righteousness, his providence, his sovereignty, and his many wonderful deeds simply because He wants us to. When we are genuinely grateful to God, we can then begin to see how He is acting in our lives, how He is guiding us, protecting us, encouraging us, and providing us with His many blessings. Therefore, in return, all of our actions should be done in honor of God in which we are thinking thoughts of thanksgiving for Him.

*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. (Colossians 3:17 KJV)*

Even current research shows that people who practice gratitude actually improve their own well-being, are happier, tend to have a more hopeful nature, and have satisfying relations with others that they are able to maintain over time, and are better able to anticipate how their behaviors affect others and make the appropriate changes. Having gratitude improves your spiritual health by allowing you to focus on the positive aspects of your daily life and stay grateful even when life seems quiet with little activity as you know God has blessed you many times previously and will continue to bless you in the future. We can develop a *grateful heart* when we constantly find ways to acknowledge and express thanksgiving to God and our fellow man, recognize the good within ourselves and the role of God in bringing that goodness to our lives,

and we then use our gratitude to find ways to change how we see the world and treat all of people with same compassion and mercy as Christ did.

*Continue in prayer, and watch in the same with thanksgiving; (Colossians 4:2 KJV)*

If you wish to give thanks to God, prayer provides you with access to God so you can speak to Him directly at any time and let Him know how thankful you are for your life, the world you live in, friends and family, the opportunities He has provided for you, His healings in your body, mind, and spirit, His wisdom and support, and the many gifts He has given you. To be thankful, means to be observant, as you need to see all that is around you, within you, and all the forces of nature so you can thank God for all of these things and more in your prayer. As Rabbi Harold S. Kushner states, *“If you concentrate on finding whatever is good in every situation, you will discover that your life will suddenly be filled with gratitude, a feeling that nurtures the soul.”*

In the *Treasury of Secrets (Makhzan al-asrar)* by Nazimi, in the tenth discourse there is the telling of parable of *Jesus and the Dead Dog*. In the story Jesus is walking in the streets of Jerusalem with His disciples when they encounter a dog that had been dead for several days. His disciples either looked away, held their noses, or carefully walked around it. Yet, as Jesus approached the dog, he knelt down next to it and with great love and kindness he studied the poor animal. Then after a minute he told the others, “Do you see what beautiful teeth he has; pearls are not whiter than its teeth”. In this parable, Jesus found the good even in a most unpleasant situation and by doing so he filled his soul with gratitude.

When our prayers include thanksgiving to The Lord it eliminates any worries or anxiety that we might have in our lives. We need not worry about our petitions, or what we ask from God in our prayers, he wants to give us everything we need but we have to remember to first “*sing the*

*praises of his name”, recount our previous blessings, and describe how we have found the good in our fellow man even in difficult situations, and how we will put His answers to our prayers into action. By starting a prayer with thanksgiving, you will not worry or have any anxiety that your prayers are not worthy of being heard by God, that you are asking too much, or what you are asking for is meaningless compared to the prayers of others.*

*Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. (Philippians 4:6)*



**Jesus and Disciples Finding Dead Dog**

Rusiya Milli Kitabxanası, Public domain, via Wikimedia Commons

# Writing Prayers of Gratitude

*Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. (Psalm 100:4-5 KJV)*

Being thankful and being grateful are similar but they also have some significant differences in terms of our relationship with God. When we are thankful it is usually for a specific action or event while being grateful is long-term overall appreciation of life including the good, the bad, and even when there doesn't appear to be anything happening in our lives. It also includes those blessings that we may not be aware of. Being grateful means that even when things appear to be negative or difficult, we can still accept them as they are and understand that we should still be giving thanks to God. When we are grateful, we put ourselves in God's presence so we can see how He is guiding and directing our lives. Then we can understand how important we are to God as His children and His desire for us to fulfill His will through us.

Gratitude is about making choices with our lives and ultimately leads to new behaviors in our lives. For some people it is as simple as returning kindness back to the people who have helped, supported, or provided them with their blessings. We understand that we need other people and we especially need God in our lives to guide, encourage, and protect us so we can have a closer and deeper relationship with Him. Therefore, being grateful also involves being thankful for all the good we have in our lives and how God and others helped us. Then our perspective on life becomes more positive that opens us to seeing "opportunities and abundance". Therefore, your prayers for gratitude will be different from those prayers for thanksgiving.

The structure for a *Prayer of Gratitude* includes:

- **Address the Prayer to God:**

an invocation to the Father, Lord, God, Jesus Christ, The Holy Spirit

*My dear heavenly Father*

- **Intention of Gratitude:**

Stating Gratitude as Your Purpose for your Prayer

*Accept my prayers of gratitude for your divine presence in my life*

- **Reason for Gratitude:**

Describe how you appreciate that God is in your life, you are able to accept things as they are, or the choices you make are bringing you closer to God.

*I often feel Your guiding hand gently leading and energizing me so that*

*I could return the kindness that others so humbly offered me in the*

*suffering of my heart*

- **Feel God's Presence:**

God is always around us; He is omnipresent and it is His gift to us is to share His presence in our lives if He desires. If we pay attention we can recognize and use this gift to deepen our relationship with Him.

*I felt your contact in my highest and lowest moments and reminded  
myself that you were always there when I foolishly forget*

- **Recognize the Good, Healing, New Behaviors, or Change in Lifestyle/Relationships:**

God loves us so much that He brings goodness and joy into our lives and if we are ill, in pain, or suffering God can heal us and make us whole. By His interactions in our lives, the *hand of God*, we realize our need to change how we live our lives or the relationships we have with others and learn to respond with grace and kindness. God has given us His guidance and others have helped, supported, and encouraged us. Yet, even at our best we still can overlook the good that God has given us.

*You have healed my heart through Your words which allowed me to  
accept and release my pain so that I am whole again*

- **Express Gratitude to God for Your Worth:**

Everyone has worth in the eyes of God for who they are and the person they will become. God loves and accepts all of us and His son gave His life for all of us. However, we also need to believe that we are worthy of God's love and compassion.

*It was only through your continued presence in my time of need that I  
now feel worthy to again to be your faithful servant who gives thanks at  
all times*

- **Closing Statement:**

Identify your future actions and plans for focusing on “opportunity and abundance”

*I will now train myself to see the good in everything and understand  
that you have given me far more than I might need in all situations. In  
the name of Jesus Christ, Amen.*

## **Prayer of Gratitude for Healing My Heart**

*My dear heavenly Father,*

*Accept my prayers of gratitude for your divine presence in my life,*

*I often feel Your guiding hand gently leading and energizing me so that I could return the kindness that others so humbly offered me in the suffering of my heart,*

*I sensed your contact in my highest and lowest moments and reminded myself that you were always there when I foolishly forget,*

*You have healed my heart through Your words which allowed me to accept and release my pain so that I might be whole again,*

*It was only through your continued presence in my time of need that I now feel worthy to again to be your faithful servant who gives thanks at all times,*

***I will now train myself to see the good in everything and understand that you have given me far more than I might need in all situations. In the name of Jesus Christ, Amen.***



## Gratitude and TRF

In the Rosicrucian *Cosmo-Conception*, Max Heindel states that “... *gratitude makes for soul growth.*” and in the *Teaching of an Initiate* he similarly states that “*we may make more soul growth by being grateful*”. As the Rosicrucian believe in reincarnation, they stress the importance in making the most soul growth in each life so that we can carry it forward into our future lives. Therefore, it is imperative that we express gratitude and thanksgiving for those who have shown us kindness, compassion, and mercy as this will lead to additional and greater acts of kindness and compassion in this life as well as future lives.

*“As all these feelings and desires are built into the Ego by the spiritual alchemical forces generated when they are being realized there, and as they undergo a transmutation into faculties, usable in future incarnations, it is easily seen how important it is to our own soul growth that we should feel and express our gratitude for favors shown us, for thus we lay the foundation for the receipt of new favors both in this and future lives. It is said that the Lord loves a cheerful giver; it is equally true that the “Law” (of Consequence) loves an appreciative heart.”*

**(Max Heindel, *Life and Activity in Heaven*)**

It is that which is given to us by others, God and our fellow men, that we should be grateful for and we too should give all that we can, not because we feel we have to or God might be watching us, but so we might be a “*cheerful giver*” in the eyes of God.

*“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”* **(2 Corinthians 9:7 KJV)**

TRF believes that when we die, we first go to purgatory where we learn to rid ourselves of “injurious habits” through suffering until we learn “virtue and right action” and how to live by the Golden Rule:

*“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets” (Matthew 7:12 KJV).*

We watch a panorama of our life in reverse order from death to birth. In this “reverse movie” we watch the scenes of life as if we were reliving each event, focusing on where we caused others to suffer and feeling their pain and sorrow. Through “*repentance and reform*” we come to realize our mistakes and our need to eliminate the habits that caused the wrong actions. While at the same time feeling a sincere and deep regret for our wrongful actions. Yet, it is also important that we learn to love our enemies as Christ asked of us and to do good to others regardless of how we might have been treated.

*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*  
(Matthew 5:44 KJV)

Once our soul has been purified in Purgatory then we move onto the First Heaven. And once again we watch a panorama of life in reverse order, however, this time the feelings we focus on are from the good deeds we performed and others provided for us.

*“Each hour of the day we should note and weigh our actions and in the evening we should do what we can to free ourselves of the burden of them by means of repentance ...”*      **St Hesychios the Priest, Philokalia**

From this we now experience the joy and gratitude of those we helped, showed compassion, and gave of ourselves and the gratitude we also experienced when others gave to us. Max Heindel clearly states the *“Our happiness in heaven depends upon the joy we gave others, and the valuation we placed upon what others did for us.”* It is important to note, that is not the giving of money that is ultimate gift but it is the using of our gifts to give *service* that we to one another!

Even if you're your life is extremely busy with non-negotiable demands you can still find small ways that are *cost-free* to offer kindness and compassion as part of your daily service, such as:

- *Smiling at other people*
- *Saying: “Hello”, “Goodbye”, “Please”, “Thank You”, and “I’m Sorry”*
- *Positively commenting to someone about something you noticed about them*
- *Alerting other people to things that might affect them (i.e., spillage, room changes, a better option, etc.)*
- *Helping someone reach something in the store*
- *Holding a door for someone*
- *Letting a car into a line of traffic*
- *Offering a seat to someone who might need it more than you do*
- *Acknowledging the good work of others*
- *Sharing food with others*
- *Taking notice of and talking to people you interact with during your day (i.e., cashier, salesperson, etc.)*
- *Keeping your word, Being on time, and Learning other people’s names*

## **Gratitude List of Answered Prayers**

We must go to God remembering everything he has done us for us, our families, and all those we know directly or through indirect sources such as your newspaper, the internet, community events, etc. It is easy to forget all those times when God has shown His compassion and mercy when you are in the midst of a very difficult time in your life. Therefore, it is essential that you keep and maintain a gratitude list so that you remember that God is here to take care of you, just as has done so many times in the past.

Having a gratitude list of your prayers which have been answered can be quite uplifting and help to remind you in difficult times that God has answered your prayers in the past. It also helps to remind you to be grateful for both past answered prayers and those that are currently being answered. God keeps his promises and the requests of your prayers fall within one of God's promises. For example, if you prayed for help with an addiction problem that falls within "God's Promise" to "Set You Free". Post your Gratitude List (see possible sample below, modify as you see fit) somewhere in your home that you will always see it and promise yourself that you will work to keep it as current as possible.

## MY GRATITUDE LIST

<b>God's Promise</b>	<b>Answered Prayer</b>	<b>Date Requested</b>	<b>Date Answered</b>
<i>Provide Strength</i>			
<i>Love for You</i>			
<i>Fight for You</i>			
<i>Provide Wisdom</i>			
<i>Forgiveness</i>			
<i>Set You Free</i>			
<i>Meet Your Needs</i>			
<i>Provide Direction</i>			

## The Law of Consequences

*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Galatians 6:7-10 KJV)*

Just as there are laws in universe and nature there are spiritual laws we must consider as we live our lives. In life there are consequences for all of our actions, good and bad. The Bible is often quoted as saying, “*whatsoever a man soweth, that he also reap.*” If we focus on the desires of our “flesh” then we will only find our destruction. However, if we choose to live a life that please God then we will be blessed with eternal life in heaven with God our father.

*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Corinthians 5:10)*

Yet, we need not wait till the end to reap our rewards. According to the *Law of Consequence*, we can also benefit during our life from the goodness we share with the world as it will come back to us in greater force. Rosicrucians learn to make every effort to bring comfort and joy to others, as they understand that, “*Every act is a seed-ground for the Law of Consequence*”. They also learn that a large part of the goodness we bring to the world is our thanksgiving and gratitude that we give to God and our fellow man. As the Max Heindel states, “... *the Law (of Consequence) loves an appreciative heart*”.

## **Law of Consequences and Astrology**

In TRF the students are taught that astrology is not destiny, it is not responsible for the outcomes in our lives it only indicates the possibilities from our thoughts, attitudes, actions, and our lifestyle. Ultimately astrology teaches TRF student that everyone is responsible to “work out his spiritual destiny, and that life is a gift to be utilized to the utmost advantage”. Therefore, as one studies astrology in TRF they are encouraged to cultivate “attributes of obligation, ardent endeavor, and optimism” which will also serve them well in their prayer life.

Over time in the study of astrology one can begin to learn to work in harmony with the “stellar forces” of the universe. Just as everything on earth is subject to laws such as the natural laws, everything in our celestial sphere is also subject laws such as Newton’s Law of Universal Gravitation. Therefore, the actions of everything in our solar system (i.e., planets, stars, sun, moon, etc.) will always affect us in some way. For the most part in astrology the “actions”, will be referring to the exact position of the different bodies in our solar system. Being born at a given time or just being at a given time means that the consequences of the planetary bodies can provide the “conditions” for a specific (good, bad, or neutral) outcome. Every position of a body in our solar system has consequences whether we realize it or not so we can say with certainty that the Law of Consequences is in effect with all of our celestial bodies.

In some cases, the consequences can lead to a change within us, a shift to other people, or accumulate over time for a future outcome. But once we understand the Law of Consequences in astrology we can see and utilize new possibilities in following God’s will. Our prayer life can then be directed to the possibilities that will best serve us in our spiritual development, healing others, and moving closer to God.

## Pray Focus of TRF to Ensure Soul Growth

In your life if you have been going through hard times and your resources are quite limited, then your car dies, and you desperately need a new car so you petition The Lord in prayer to provide you with a car so you can continue to support your family and get family members to where they need to be in a timely manner. In other words, you have prayed a *Prayer of Petition* in which you are asking God for something *temporal*. The Bible makes it simple in that things that are seen by our eyes, such as a car, are temporal. While things that are unseen, such as our faith, are eternal and thus relate to our spirit.

*While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. (2 Corinthians 4:18)*

TRF believes that we should not pray for things of this world our prayers should focus on those things that will elevate our spiritual affairs. This is clearly stated by Thomas a Kempis in his book, *The Imitation of Christ* in which he is urging the reader to turn their hearts to not of things of the world but of things of God.

*“Try, moreover, to turn your heart from the love of things visible and bring yourself to things invisible. For they who follow their own evil passions stain their consciences and lose the grace of God.” (The Imitation of Christ).*

Yet, even this can be difficult because we might believe it is acceptable to pray for spiritual gifts. Therefore, TRF advocates that the majority of our prayer time should be dedicated to praising God through *Prayers of Adoration*. Prayer should not always be about asking God for



things for yourself and even others. Some of the things we ask for may not even be in our best interest, as they could seriously harm us or have unseen negative consequences in the future. What if we felt we needed a gun or protection for our family and through our petition we obtained a gun and at some point, in the future one of children found the gun and hurt themselves or others? Or you used the gun in what you believed was in self-defense but the courts decided otherwise and you were sent to jail. Therefore, we cannot expect God to provide us with the things that will harm us.

TRF explicitly states that our prayers must align with God's purpose. They should reflect the love that goes beyond ourselves and speaks to the love we have of not only God but our neighbors. As Max Heindel states a prayer will only come to pass if it is "*in harmony with the nature of God*" and that nature is "Love". Therefore, he describes an "Ideal Prayer" as a prayer that raises the consciousness of a man and focuses his mind on "lofty aspirations" so that over time with constant repetition he is able to separate the two higher ethers from his vital body. As an example, Max Heindel found "*A Prayer*" written by Florence May Holbrook in the *London Light* (no 1 vol 1, 28 August 1880) which he reprinted in his book the *Rosicrucian Christianity Lectures* and entitled it "*An Ideal Prayer*" and then later renamed it as "*The Rosicrucian Prayer*". This prayer was read every Sunday at the ending of the eleven o'clock service in the TRF Pro-Ecclesia Chapel.

### **TRF Pro-Ecclesia – The Chapel**



## **A PRAYER (*The Rosicrucian Prayer*)**

*Not more of light I ask, O God,  
But eyes to see what is.  
Not sweeter songs, but ears to hear  
The present melodies.  
Not more of strength, but how to use  
The power that I possess.  
Not more of love, but skill to turn  
A frown to a caress.  
Not more of joy, but how to feel  
Its kindling presence near,  
To give to others all I have  
Of courage and of cheer.  
No other gifts, dear God, I ask,  
But only sense to see  
How best those precious gifts to use  
Thou hast bestowed on me.  
Give me all fears to dominate,  
All holy joys to know,  
To be the friend I wish to be,  
To speak the truth I know,  
To love the pure, to seek the good,  
To lift with all my might  
All souls to dwell in harmony,  
In freedom's perfect light.*

# Places of Prayer

## Praying in a Sanctuary

*O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. (Psalm 63:1-3 KJV)*

For early Christians, the *sanctuary* was a physical location, a sacred or holy place. The first sanctuaries had their start in nature in areas such a scenic hill, a lush watershed, or a grove of majestic trees shading an area below it in which man had a strong sense of the presence of the divine or sacred spirit. Take for instance *Psalm 1:3* in which the tree by the water and the area it occupies by the rivers as representing the righteous who trust in The Lord and as a result are then in God's grace by being within a natural sanctuary.

*And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (Psalm 1:3 KJV)*

A sanctuary was a holy place that he used for prayer and worship and to provide offerings to God.

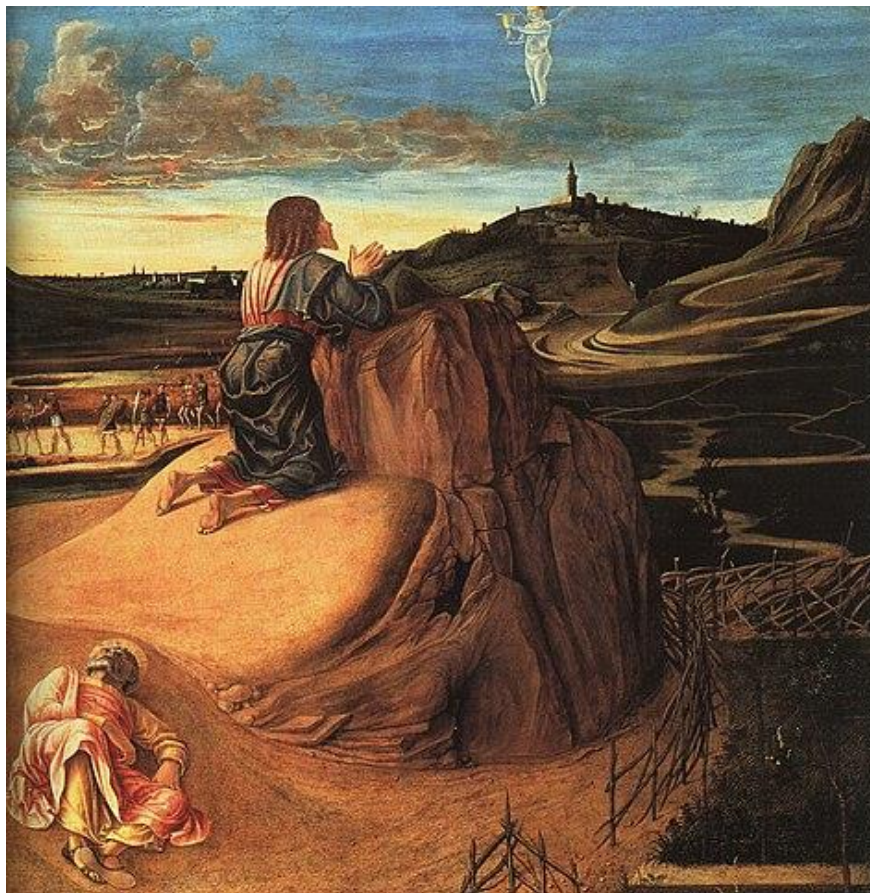
*And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. (Exodus 25:1-2 KJV)*

In the Old Testament, the Hebrew word *miqdas* was used when referring to a sanctuary, while in the New Testament the word *hagios* (holy place) is used. In translation, the word sanctuary

sometimes appears as “refuge” as seen when the Lord refers to himself as sanctuary in terms of providing safety for the Israelites who had suffered greatly as they wandered in the wilderness.

*Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. (Ezekiel 11:16 KJV)*

## Christ on Mt. Olive in Prayer

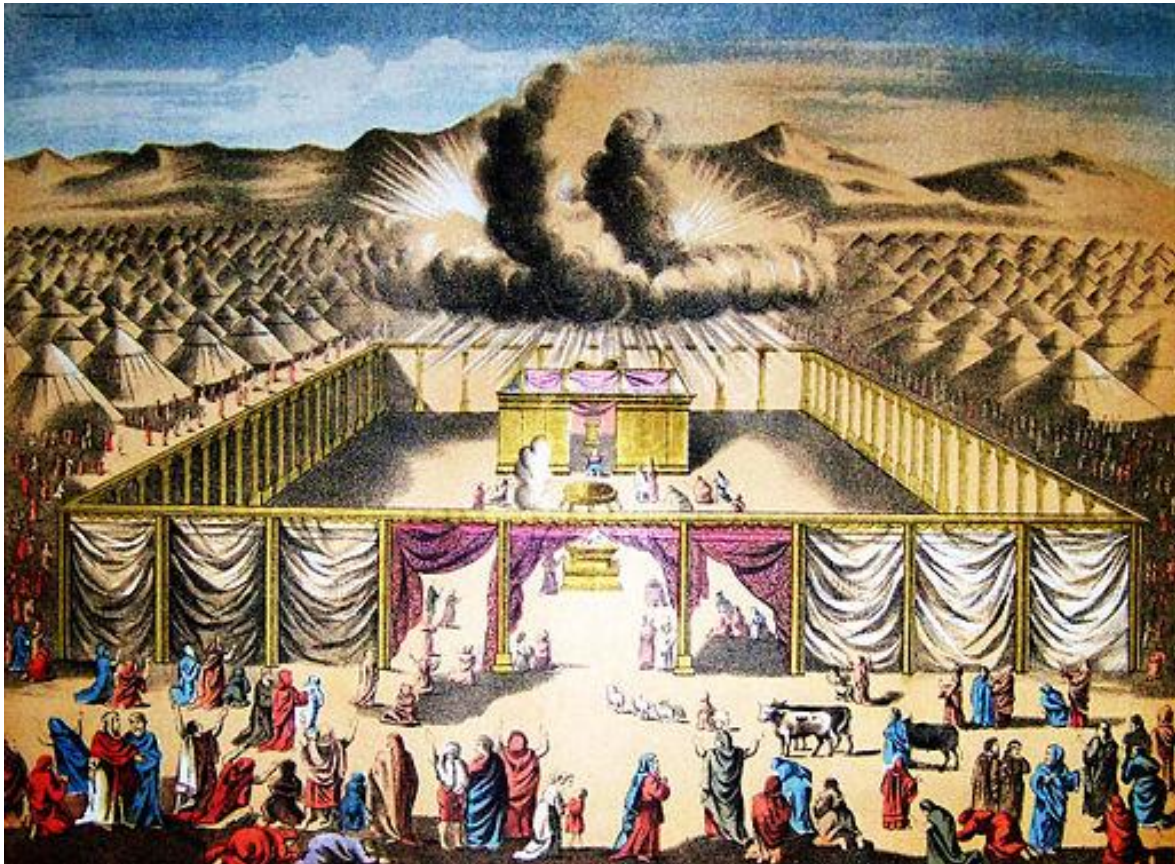


Bellini, Giovanni ~ Agony in the Garden, detail, c1459, National Gallery at London



## The Tabernacle

In time the natural sanctuaries used by men transformed into a moveable structure called a *tabernacle*. The word tabernacle translates to a *place of dwelling* and is best described as a *portable sanctuary* where God lived on earth among his people. There were strict rules punishable by death to ensure purity of the tabernacle and to prevent any actions that defiled or treated the tabernacle in a way that was not sufficiently reverent.



illustrators of the 1890 Holman Bible, Public domain, via Wikimedia Commons

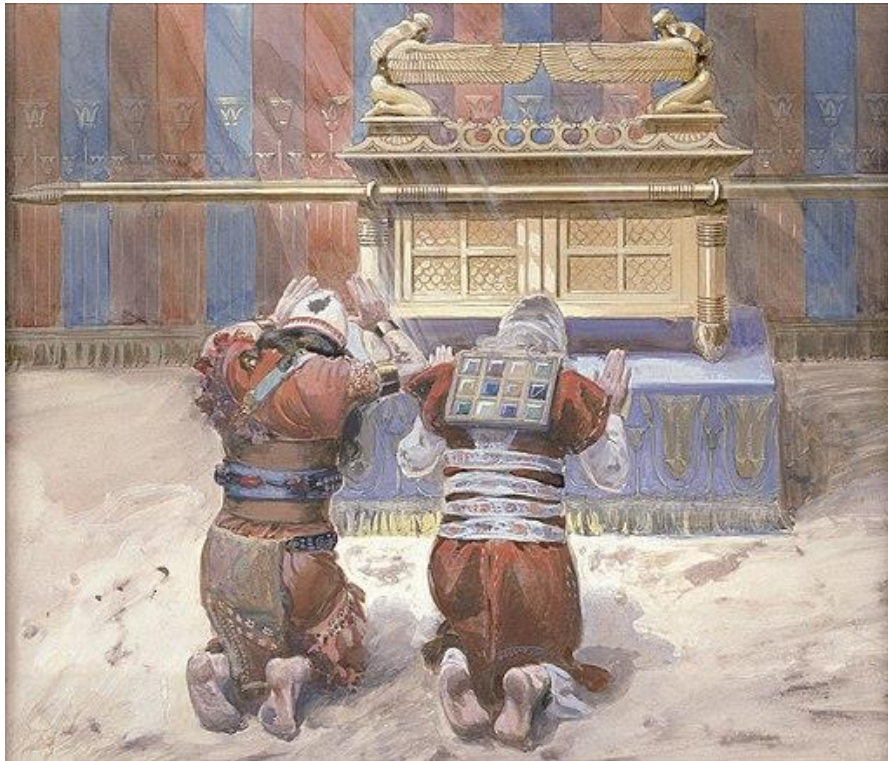
It is important to note that God also created a tabernacle and His tabernacle was heaven. This heavenly tabernacle is the place where the Lord carried out His ministry to share his goodness and mercy and make His believers perfect as a result of his sacrifice on the cross.

*But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*  
**(Hebrews 9:11 KJV)**

In reading *Exodus 25*, Moses was instructed by The Lord to build a tabernacle for Him so that he could be with His people and they had a place where they could always come to worship God wherever they might be. God provided very specific plans to Moses with exact details for the tabernacle construction, layout, and what would be placed within it and how it would be arranged.

*And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (Exodus 25: 8-9 KJV)*

### **Moses and Joshua in the Tabernacle**

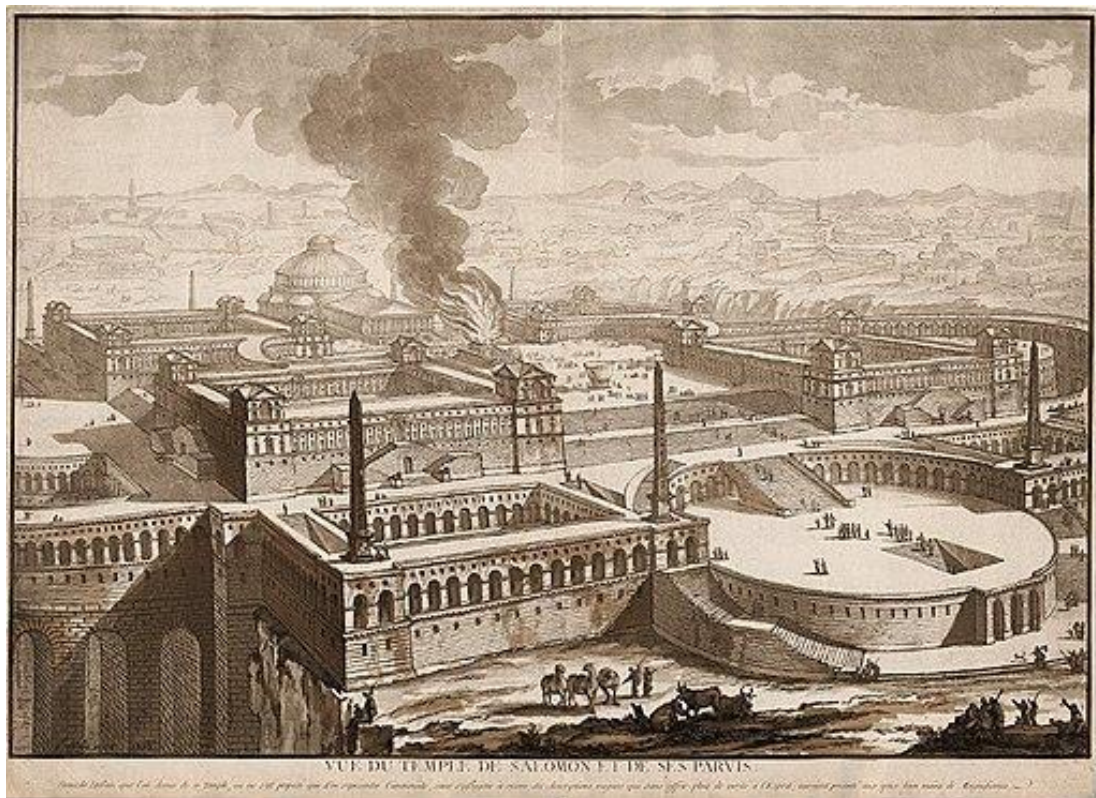


James Tissot, Public domain, via Wikimedia Commons



As the Israelites had to move about quite often while in exile, these wilderness tabernacles, were made of wood and covered with tents so they could be easily disassembled and carried to their new locations. Later as times settled for the Israelites the tabernacle was replaced by a permanent structure, Solomon's Temple in Jerusalem.

# Solomon's Temple



François-Philippe Charpentier, Public domain, via Wikimedia Commons

For TRF the tabernacle is symbolic of “*things that are within and not without*”, it is the Christ within that will bring us salvation. Although the Tabernacle in the wilderness was an actual structure at one time, the tabernacle TRF tells us now to build is one that must be in our heart and consciousness so we can hold the ritual within our own body. Ultimately, we “*must become both the Altar of sacrifice and the sacrificial animal lying upon it*”. In essence, you must be both the priest and the animal that is sacrificed. In time you will learn to take yourself through

the entire tabernacle ritual within yourself, starting from washing of your hands and feet in the bronze basin (laver) in the courtyard of the tabernacle, entering in the Holy Place (East Room) through the first veil, passing into the Holy of Holies behind the second veil where we come to be in God's presence (Shekinah glory), a supernatural glowing light that can appear around man-made or natural objects that is called the "glory of God".

*And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (Revelations 21:3 KJV)*

The Gospel of John speaks of God as light. Those who come to the tabernacle are seeking light and upon entering the East Room an excellent light is provided by the Seven-branched Candlestick which represents the knowledge needed to continue on our spiritual journey. Yet, it is necessary that you develop the light within yourself. In TRF the light we need to produce both in and around ourselves is the Golden Wedding Garment, the "*Christ light of the soul body*", which we produce by our service to others. It is only then that we can enter the Holy of Holies room in the tabernacle to be in fellowship with God.

*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. (1 John 1:5 KJV)*

In the Holy of Holies is where we have fellowship with God, as the light within ourselves vibrates sympathetically with the light of God's presence, the Shekinah Glory. For within the Holy of Holies the Ark of the Covenant is found. One of the three things that the Ark contains is the *Golden Pot of Manna*, a symbol of the golden aura of our soul body or as TRF calls it, the



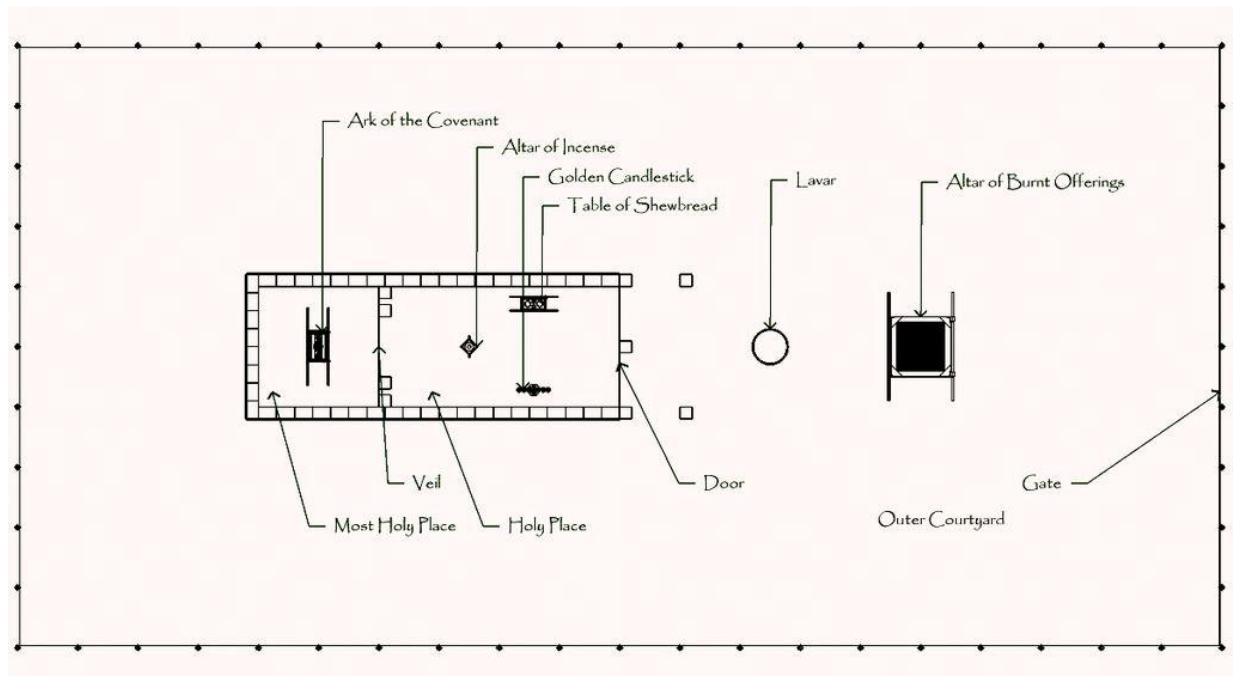
Golden Wedding Garment. In the Sermon on the Mount Jesus tells the people that their Golden Treasure is not their wealth or things of this earth that are only temporary. Our golden treasure is built through the righteousness in which we live our lives, as righteousness comes from a heart that follows God's will.

*Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (Matthew 6:19-21 KJV)*

The treasure that Paul writes in his letters to the Corinthians is the light from God that comes into our hearts and save us just as when God shined his light into Paul's heart on the road to Damascus and forever changed him. The real treasure is knowing and believing in the glory of God and that this knowledge will never fade as it is a reflection from the face of Jesus Christ who is the light of the world. Yet, God puts his most sacred treasure in our bodies which are compared to the fragile clay jars used as containers in ancient times. The Golden Treasure of God is His limitless power and glory that he freely shares with us.

*For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (2 Corinthians 4:6-7 KJV)*

## Tabernacle: *A Shadow of Good Things to Come*



Epictatus at English Wikipedia, CC BY-SA 3.0 <<https://creativecommons.org/licenses/by-sa/3.0/>>, via Wikimedia Commons

### The Tabernacle in the Wilderness

The tabernacle is a “tented palace” for the God of Israel that is spoken of in the Old Testament (Exodus 27). The tabernacle Moses built was to the exact specifications of God and was a copy of the tabernacle that was in heaven. It is a symbol of God’s house, who wanted to live among His people and have a place for His people to worship and serve Him. For the Israelites, the ritual of tabernacle taught the people the process of salvation. However, it also made it clear that none of the people except the Levitical priests could ever be in God’s presence and then only once a year on the Day of Atonement (Hebrews 9:7).

Then when the “Word became flesh”, Jesus came to earth as the Son of God, he would dwell among men and have direct contact with us and the need for a physical tabernacle was no longer needed as Jesus was now the true tabernacle.

## Finding God

**Tabernacle from the Outside:** The 150' x 75' rectangular area that enclosed the Outer Court of the tabernacle was covered by white linen curtains (symbolizing “righteous humanity”) that were hung from bronze pillars. There were twenty pillars on both the north and southsides of the enclosure and ten pillars on both the east and west sides of the enclosure. At the eastern end of the enclosure was a blue (heavenly nature), purple (royalty), and scarlet (redemption) colored linen gate (one-way to God) where all were permitted to enter the Outer Court so as to make animal sacrifices for their sins.

## Christ’s Sacrifice, Consecration, and Viewing Your Inner Being

**Outer Court:** Upon entering the Outer Court of the tabernacle was a bronze *Alter of Burnt Offerings* (7.5' w x 7.5' l x 4.5' h) which was filled with burning wood where animal sacrifices (blood and entire or parts of animals) could be placed within the burning alter. The *Laver* (cleansing of the soul) was made of bronze mirrors that was filled with clean water so the Levitical priests could wash themselves before entering the first room of the tabernacle and see their reflection (their prideful exterior and their true inner self). The bronze of these objects symbolized our sin.

## Coming to Jesus

**The Tabernacle** (Tent of Meeting): was at the western end of the Outer Court. It was constructed of gold-plated shittim wood and covered with cloth and animal skins (ram skin dyed red and badger skins). It consisted of two rooms: *The Holy Place* and *The Holy of the Holies*.

## Sharing a Meal with God

**The Holy Place:** Was the first room of the tabernacle and gave the appearance of home in which God would live as it contained a large acacia wood table overlaid in gold, the *Table of Shewbread* (with 12 loaves of bread baked every Sabbath), and a large *Golden Lampstand* (Menorah) with seven oil-filled lamps that were always burning to provide light for the room as there were no windows in the tabernacle (symbolic of the Holy Spirit). Lastly, there was golden *Alter of Incense* so the priest could burn incense for God in the morning and evening (symbolic of our prayers to God). A veil covered the opening to the Holy place as only priests could enter this room.

## In God's Presence: God Meets Man

**The Holy of Holies:** Was the second room in the tabernacle which was only entered once a year on the Day of Atonement by a high priest. Its opening was covered by a second veil (symbolizing the flesh of Jesus) and only the high priest could enter this room. It held *The Ark of the Covenant* (a gold-clad wooden box) which contained:

***Golden Jar of Manna:*** God's food for exiled people - complained about provision

***Aaron's Rod:*** God' Leadership – constantly challenged and rebelled against

***Stone Tablets of the Ten Commandments:*** God's Law – disobedience to the law

The Ark of the Covenant brought blessings to believers and curses to nonbelievers. The objects within the Ark of the Covenant represent the state of man and his need to repent and come to God. The cover of The Ark of Covenant was the *Mercy Seat* (or Atonement cover) and on the Day of Atonement the high priest would sacrifice an animal and pour their blood on the front of the Mercy Seat (place of eternal salvation) as a symbol of atonement for himself and the people of Israel. This sacrifice was God's way of accepting a substitute (a goat with no physical defects) for our sins, for if He had to judge us our sentence would have been death. Then as prophesized

Jesus came to the earth as the true tabernacle who offered His blood to cover our sins. This was the change from a life of “ritualistic worship” to a life where we are commanded to love God and our fellow man.

## **TRF and the Tabernacle in the Wilderness**

In *Ancient and Modern Initiation*, Max Heindel spends a considerable amount of time (six chapters) discussing the *Tabernacle in the Wilderness* and its significance. It is a natural impulse for those who are seeking the “Lost Word” to build a temple of God so that we may be in God’s presence and learn directly from Him what His will is for us. God is most fond of speaking to us in symbols that hold the divine truths that touch our hearts and awaken our consciousness. Our past determines our present, so our current mental attitudes are a direct result of our previous experiences in life. Therefore, it is essential that we understand how our ancestors were able to come into God’s presence and allow their inner self to hear the truth they needed to progress their spiritual growth by using the symbolism of the Tabernacle in the Wilderness and its structures as way to understand how to find salvation for their lives.

The guiding principle in all spiritual growth is that “*these things are within and not without*”. For instance, it is the Jesus Christ within that save us not the Jesus Christ without. The tabernacle starts by teaching us that life requires sacrifice if we are to move forward in our lives. At the Alter of Burnt Offerings, we learn that the animal we sacrifice is for our purposes including those that are spiritual. It is not the visible symbols of the tabernacle that help us but what they bring into our hearts and mind that transforms us. Therefore, we should not rebuild an actual tabernacle to teach us but we should build the tabernacle within our heart and consciousness. The ritual of tabernacle is what needs to happen within us as we follow the ritual and become all parts of the tabernacle so we also become “everything that the symbol is”.

For TRF the alter of sacrifice is the nightly *retrospection* process that is used to repent for our wrong doings to others and eliminate the associated purgatory suffering that would have come with it if we had not addressed it. It is only through our deep remorse and sorrow that we can erase the sin from our life record. The bronze Laver represents the process by which we sanctify ourselves and devote ourselves to a life of serving others through holy water. It is a commitment to follow and obey the Christ-within. It is following the Light even if you had to give up everything that once had great value in your life, at times it is extremely difficult, and you may suffer greatly in your journey.

The Holy Place (East Room or Hall of Service) is symbolic of “soul growth by service” and Christ’s three years of service. The three branches on the stem of the Golden Lampstand symbolized the Saturn, Sun, and Moon periods of development for man prior to the Earth period. While the seven branches that held an oil lamp symbolized the seven planets orbiting around the sun through the zodiac. And the light from the lampstand symbolizes the presence of God and the light of the full moon. The veil for this room is the same as the veil at the Outer Court Gate.

On the Table of Shewbread were twelve loaves of unleavened bread that were presented to God. The grain to make the bread requires a considerable amount of time and effort and it represented the evidence of all the steps of service in the process. To make bread requires work and to make it to heaven requires us to “work and serve humanity” which feeds and builds our golden soul body (golden wedding garment) which is necessary to join with Christ. The twelve loaves represented the twelve houses and signs of the horoscope. The “bread of presence” could only be eaten by priests within The Holy Place.

The *Alter of Incense* burned a specially prepared incense twice daily (“perpetual incense before the Lord”) that was only made for The Holy Place, yet its fragrance carried far into the distant

areas. When the smoke of the incense was observed in the morning and evening it was signal for everyone to pray. Incense symbolizes the “aroma of service” and the “virtuous deeds of our lives”.

The veil to enter The Holy of the Holies is decorated with the Cherubim. This is where the presence of God was experienced and *The Ark of the Covenant* (representing man at his highest development) was located. It was on the Mercy Seat between the two Cherubim statues that Moses met with God whose presence was above the Mercy Seat in a cloud (referred to as the Shekinah Glory). As this room was completely dark it was required that the disciple build his Golden Wedding Garment through his acts of service to as to produce an illumination to light the room. The fellowship with God is achieved when the disciple’s light vibrates at the same rate as the light from the Shekinah Glory. The Golden Pot of Manna in the Ark symbolizes the Golden Wedding Garment and the “manna or living bread” represents our human spirit or Ego which gives us life.

The rod of Aaron was from a cutting taken from the *Tree of Life* in the Garden of Eden. Aaron’s Rod symbolizes the “vital energy” used for regeneration, spiritual powers, and to produce miracles. Yet, the powers it possesses are only for others just as Christ used His powers only to help others and not Himself in His greatest time of need. The tablets of *The Ten Commandments* represent the law, which we have taken in within ourselves so we no longer need anyone to monitor our thoughts and actions.

## Building a Tabernacle Within Yourself

Our goal is to build a true tabernacle and since they are only built in heaven then we must build a tabernacle within ourselves “as heaven is within you”. Each time you visit your inner tabernacle consider the following questions:

- Where is your tabernacle currently *located*? Why?
- How are you maintaining the *purity* of your tabernacle?
- Will God see you as *righteous* in his eyes (White linen surrounding Outer Court)?
- What *sacrifice* will you bring to the *Alter of Burnt Offerings*? Why?
- What *sins* will you need to be cleansed of at the *bronze Laver*?
- How have you shown *contrition* for your sins (bronze Laver)? Sufficient?
- What reflection of your *external self* will see in the mirrors of the Laver? Why?
- What reflection of your *internal self* will see in the mirrors of the Laver? Why?
- What “*divine guidance*” do you need in your life (*Golden Lampstand*)? Explain.
- What *service* have you performed for others (*Shewbread*)? Describe.
- Have you *continuously* prayer to God (*Alter of Incense*)? Describe.
- What makes you a “high priest”? Explain.
- When will you be in your Father presence (Yom Kippur - The Holy of Holies)? Explain.
- Have you developed an “inner light” (Golden Pot: Wedding Garment,)? Explain.
- What “substitute” will you offer God (Sacrifice for Atonement)? Explain.
- Have you humbly accepted God’s *provision* (Manna)? Explain.
- Have you faithfully followed God’s *Leadership* (Aaron’s Rod)? Explain.
- Have you shown your full *obedience to God laws* (10 Commandments tablets)? Explain.
- What blessings will you receive for your faith (Arc of the Covenant)? Why?
- What will you hear from the *voice of God* (Shekinah Glory)? Why?



## Seeing the Shadow of the Cross

After reading the description of the tabernacle and viewing the diagram of the tabernacle, practice visualizing a walk through the tabernacle starting from the gate of the Outer Courtyard. You can start by memorizing the tabernacle diagram, then add in all the details from the written description, and then practicing walking into and through the tabernacle and finding areas in your mind that you are not completely clear with and creating description that will completely fill in your mental image.

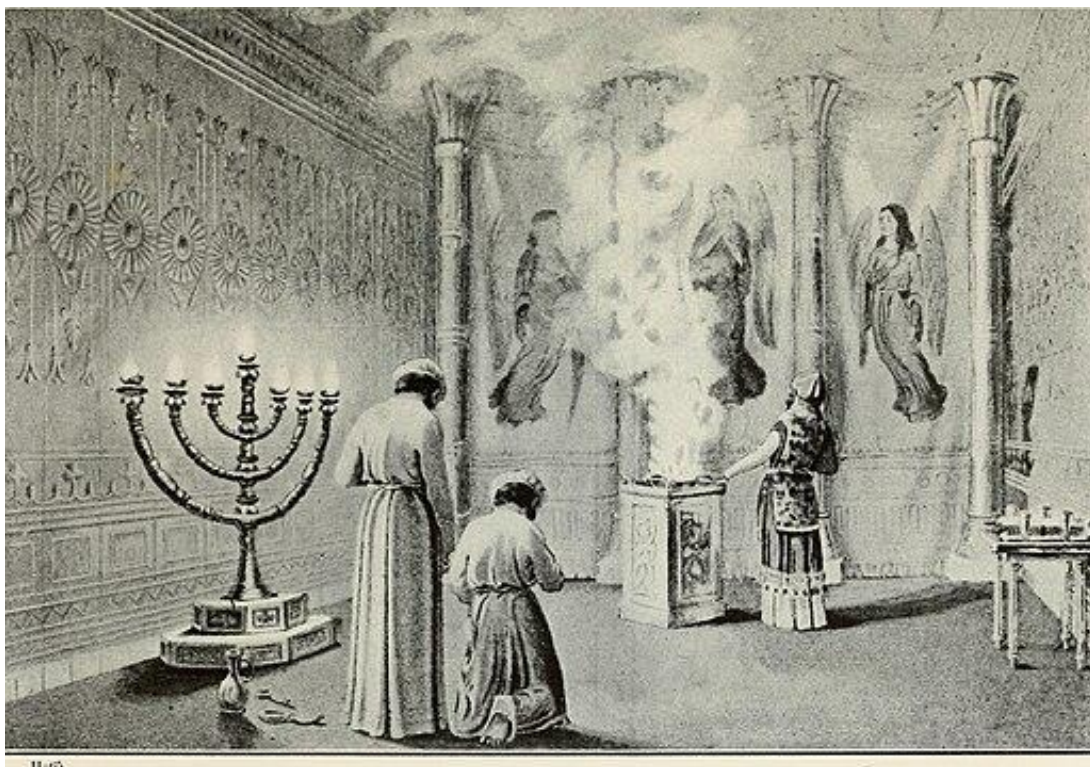
Pay attention to the following factors as you move through the tabernacle:

- *The changes in the light intensity as you move through the tabernacle*
- *The varying colors and textures of all the objects*
- *The exact position of all objects outside and inside the tabernacle*
- *The varying sizes of the different objects and their size relationship to each other*
- *The movement of objects (i.e., smoke from wind, shadows, oil lamp flames, etc.)*

## The Meaning, the Object, and the Goal of Life

Start by visualizing the layout of the entire tabernacle and then experience the entire ritual. In your visualization become each object in the tabernacle and experience its role in the tabernacle, i.e., the Alter of Sacrifice, the sacrificial animal, the bronze laver and the water within it, a priest of the tabernacle, the high priest of the tabernacle, until you ultimately become the Shekinah Glory. You need to become each symbol of the tabernacle so that you also become what it represents. After some time, your visualization of the tabernacle will bring forth “the shadow of the cross”. As you are standing within the Holy of Holies visualize a bright light floating over the Ark and see yourself standing in the shadow of the cross. Let your mind clear and see what thoughts and ideas come to you regarding the “meaning, the object, and the goal of life”.

As you continue to go back to the tabernacle and enter the Holy of Holies, we build the strength to be able to stay there. Then you can “leap to the summit of the cross” allowing your spirit to leave your body from your head as an “Invisible Helper”. Hopefully after many visits to the Holy of Holies we can attain the rare “final climax” when your “soul rests in God” and you have a feeling of being completely satisfied by your sense of “at-one-ment”. It is an indescribable sense of joy as you experience the love of God and remain there for a time to fully take it in. In this state, Jesus declares, “*I and my Father one*” (**John 10:30 KJV**).



### **The Shekinah Glory Enters the Tabernacle**

illustrator for *The Bible and Its Story Taught by One Thousand Picture Lessons*, vol. 2. edited by Charles F. Horne and Julius A. Bewer. 1908., Public domain, via Wikimedia Commons

## Understanding the Tabernacle to Create Prayers

*“Do you realize that Jesus is there in the tabernacle expressly for you – for you alone?” - St. Therese Of Lisieux*

If we wish to *imitate* Christ than it is important to note that Jesus is the *true tabernacle*. The tabernacle was considered to be a *foreshadowing of Christ*. The tabernacle was not only a place for God to stay with His people it was also a way for people to experience Christ before His coming. All parts of the tabernacle represent Jesus in one way or another, so if we understand the parts of the tabernacle, we can better understand Jesus and how it relates to our salvation. Then we can include the tabernacle structures and their symbolism as part of our prayers.

Tabernacle Structure	Connection to Christ
<i>Walls</i>	Our sins create walls around us that separate us from the love and compassion of Christ
<i>Gate/Opening</i>	The only way we can come to Christ is if we accept Him and repent from our sins
<i>Brazen Altar (The Altar of Burnt offering)</i>	On the cross, Christ will be the substitute sacrifice for humanity
<i>The Brazen Laver</i>	The living water of Christ cleanses us from our sins, transformation, the Word of God
<i>The Table Shewbread</i>	Christ as the bread of life, the 12 loaves as the 12 tribes of Israel, God provides
<i>The Golden Lampstand</i>	Represents the Holy Spirit and the Jesus as the light of the world
<i>The Golden Altar of Incense</i>	Worship through our prayers and the prayers of the saints to Christ
<i>The Ark of the Covenant</i>	The <i>manna</i> represents Christ as the Eucharist, <i>Aarons Rod</i> represents His supreme authority, and the <i>stone tablets</i> represent Him as the “Lawgiver”. As this is where we meet with God and speak with Him, we are praying to God through Christ for ourselves and others – it represents <i>Intercession</i> .

## Expressing *Sorrow for Sins* in Prayer

Our process of *salvation* is represented by the path one takes through the tabernacle. Salvation is a gift that requires that we ask forgiveness for our sins, repent, and accept and have faith in Jesus Christ. When we acknowledge our sins, we should have great sorrow for our transgressions as we have acted against our God for impure and selfish reasons. When we sincerely do this and accept the Lord as our savior, we are “calling upon the name of the Lord”.

*For whosoever shall call upon the name of the Lord shall be saved.*

**(Romans 10:13 KJV)**

Salvation is *not* something we earn through a good life or the goodness we show others, it comes from our *faith* in God, believing and trusting the truth of His Word and His promises He has given to us, and believing He alone will offer us salvation.

*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (Romans 10:9-10 KJV)*

Yet, when we look to the Bible, there is *no* specific mention of prayer being need for salvation as it is matter of faith and “calling the name of Lord”. We want Jesus to become part of our lives by entering our hearts and we understand that it is necessary to ask God for forgives and repent for our sins, acknowledge God as the center of our universe who sent His son to die for our sins and rose again, so one day we can

join Him in heaven for eternity. However, the bible does have prayers for forgiveness and *repentance* (as we have previously discussed) that also state your sorrows for your sins, belief and surrender in Christ, praise for Christ as our savior, and acknowledging the hope He offers for our lives. Good examples of these types of *prayers of repentance* are found in the Psalms.

*Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. (Psalm 51:13-17 KJV)*

*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones*

*which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. (Psalm 51:1-10 KJV)*

### ***Salvation Prayers of the Tabernacle***

*Salvation Prayers* also referred to as *The Sinner's Prayers* or the *Consecration Prayer*, while not of biblical origins, are part of some Christian denominations. *The Act of Contrition* is very similar to the Salvation Prayer in which Catholics express their sorrows for the sins they have committed and their intent to repent. Therefore, let us consider how we can use *Prayers of Repentance* with different aspects of the tabernacle to compose prayers that express our *sorrow* for or sins and include a *petition* to have Jesus reside in our hearts so as to create our own *Salvation Prayers of the Tabernacle*.

While there is no required or specific prayer structure for a *Salvation Prayer of the Tabernacle*, you can adapt the suggested structure below to what you feel is most appropriate in expressing your sorrow and remorse for your sins, asking forgiveness, and offering a commitment to change for your wrong doings. In order, to connect this prayer to the tabernacle, in the example below the “Brazen Alter” is used to represent the *Cross of Christ*.

## ***Writing a Salvation Prayer of the Tabernacle***

### **Address the Prayer**

With great respect and reverence, we need to address the prayer to Christ

***Lord***

### **Express Sorrow for Sins/Wrong Doings**

Describe how your wrongdoings/sin have made you feel a deep distress within yourself so that you now need to share it with God.

***I have lost the goodness in my soul and have failed you in my promises***

### **Petition for Forgiveness/Enter Your Heart/Specific Action**

Request the forgiveness of Christ for your actions and invite Him into your heart.

***Sorrow and remorse overflow in my heart, In my unworthiness I seek Your redemption and open my heart to you***

### **Acknowledge Christ in His Power/Ability to Help**

Describe the power of Christ and/or how his power could help you in your time of need. Note here there is the tabernacle reference: “Brazen Alter”.

*At the Brazen Alter, I look upon You on the cross who gave everything for humanity, I marvel at your strength and courage in honoring the Father's plan*

### **Commitment to Change**

Let Christ know of your commitment to change and what it entails for you

*I dedicate myself to honoring your glory in my ongoing words and actions regardless of how difficult they might appear so that I will fulfill your divine will*

### **Closing: Final Statement with Submission**

Show your submission to the power and glory of Christ as you conclude your prayer.

*Accept my promise as your faithful and loving servant. Amen*



## ***Complete Salvation Prayer of the Tabernacle***

*Lord,*

*I have lost the goodness in my soul and have failed you in my promises,*

*Sorrow and remorse overflow in my heart, In my unworthiness I seek Your redemption and  
open my heart to you,*

*At the Brazen Alter, I look upon You on the cross who gave everything for humanity, I marvel  
at your strength and courage in honoring your Father's plan,*

*I dedicate myself to honoring your glory in my ongoing words and actions regardless of how  
difficult they might appear so that I will fulfill your divine will,*

*Accept my promise as your faithful and loving servant. Amen*

## The Living Sanctuary

However, after Christ died on the cross for our sins so we might be forgiven, the concept of the sanctuary completely changed. It was no longer to be a natural location or a physical structure such as a wilderness tabernacle or a temple within a city. For if we believe and accept Him, Christ could now dwell within us. We are now the “*living sanctuary*” in which Christ lives. Our sanctuary is within our hearts leaving us to experience God anywhere and everywhere.

*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (1 Corinthians 6:19).*

It is our responsibility to prepare ourselves so that regardless of where and when The Lord appears in our lives, we are living a life that makes our inner sanctuary acceptable to the Lord. This is not a one-time event it is a lifelong commitment to purify our inner sanctuaries by opening our hearts to peace and love, freeing our minds from our desires and negative thoughts and emotions, and trusting in God’s plan for us. Through these actions we can make our sanctuary a holy place. Then, the Spirit of God can freely dwell within us and communicate with our mind and spirit.

*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Corinthians 3:16-17 KJV)*

## TRF and the Sanctuary

We can pray anywhere, however, due to the sacred nature of the sanctuary there is a general belief that the efficacy of prayers greatly increases when our prayers come from a sanctuary. However, *The Rosicrucian Fellowship* (TRF) from the writings of Max Heindel believes that a true sanctuary is a living thing that is endowed with powers that supports you in prayer by making certain that the different vibrations that are coming into your aura from the world are regulated so as to produce a “*proper attitude of prayer*” so you may join in the “*House of God*” to praise God in prayer. Unfortunately, this would not be the case in any physical, real-world house of worship. In addition, the vibrations that are necessary to lift us into the presence of God are greatly diminished or eliminated in a public sanctuary due to improper activities that occur within or near the sanctuary such as disrespectful conversations (i.e., gossiping, profanity, loudness, etc.) or attitudes (i.e., rudeness to others, inappropriate attire, being disruptive, littering, ignoring people in need, crime, etc.).

*“SHUN the gossip of men as much as possible, for discussion of worldly affairs, even though sincere, is a great distraction inasmuch as we are quickly ensnared and captivated by vanity.” (The Imitation of Christ)*

And while most people would probably believe, the more people you have praying for a specific outcome the greater the power of the prayer, however, in most houses of worship this would probably not be the case as “collective prayer” requires people to be “properly attuned and trained” otherwise the power of the prayer can be completely lost.

## **TRF and The *Invisible Church***

The bible itself makes a clear distinction between the “invisible” and the “visible” church with the use of the word “*ekklesia*” for church as the Greek word actually means “*of the invited*”. The invited are those who believe in the Gospels and accept Jesus Christ and are therefore part of the *invisible church*. The word “invisible” is a reference to the unseen indwelling of the Holy Spirit of the invited. While the visible church consists of believers as well as nonbelievers.

*For as many as are led by the Spirit of God, they are the sons of God.*

**(Romans 8:14 KJV)**

However, it is John Calvin in his *Institutes of Christian Religion* in 1536 that actually first used the term “*Invisible Church*”. In his use of the term, he is referring to what is “*actually in God’s presence*” and not just believers but believers that have been selected by God’s grace and are working to become Christ-like through the guidance of the Holy Spirit (*Doctrine of Election*).

*“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”*

**(Matthew 7:21 KJV)**

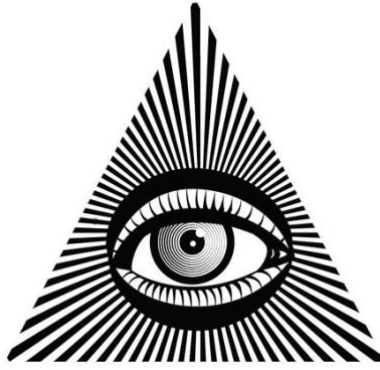
TRF also believes that we must have a walk with God in which we have accepted Christ, are grateful and positive about everything we are and have in our lives, and we treat others with justice, kindness, and humility. However, for TRF the invisible church is more personal and something that is developed by each person over time. The first step is to use meditation to silence our minds, then we can bring a picture into our mind of the living temple that we wish to

create. Slowly over time the picture in our mind will become saturated with our being and in return we will become saturated with the substance from the picture in our mind. When we have truly quieted our mind and can fully concentrate on our mental picture the more, we become saturated by the picture or take it in within ourselves as if “penetrated with being, like an angel”. Then our picture begins to come to life with us and as we become further sanctified for the glory of God by our prayers (talk with God), reading of the scriptures (listening to God), and songs of praise our meditation will bring down the spirit of God upon our bodies and the area around us which over time will become an “*invisible church*” which will make our most beautiful houses of worship pale in comparison. It is an “invisible force field of spiritual light that comes from the Spirit within and makes miracles possible.” As John Calvin so eloquently stated: “*We must make the invisible kingdom visible in our midst.*”

Most houses of worship tend to be large ornate buildings. Yet, the invisible church or sanctuary that is produced from the down pouring of God’s spirit will occupy a relatively small space around you. Therefore, you need not worry that you do not have a large home or area within your home to dedicate to your sanctuary. As it will only require a small part of an existing room in your house or apartment. However, the dedicated area for your sanctuary should be physically separated from the room in some way with a curtain or screen. A small closet or a pantry are ideal as they already have a door to separate them from their outer room.

*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,  
pray to thy Father which is in secret; and thy Father which seeth in secret shall  
reward thee openly (Matthew 6:6 KJV)*

There is nothing special that needs to be added to your sanctuary, however if you wish you can add a picture of Christ, the All-Seeing Eye (a symbol of the Father) or a Rose Cross.



## **The All-Seeing Eye**

Publicdomainvectors, CC0, via Wikimedia Commons

## **The Rosy Cross**



Gabriel.Falcon, Public domain, via Wikimedia Commons

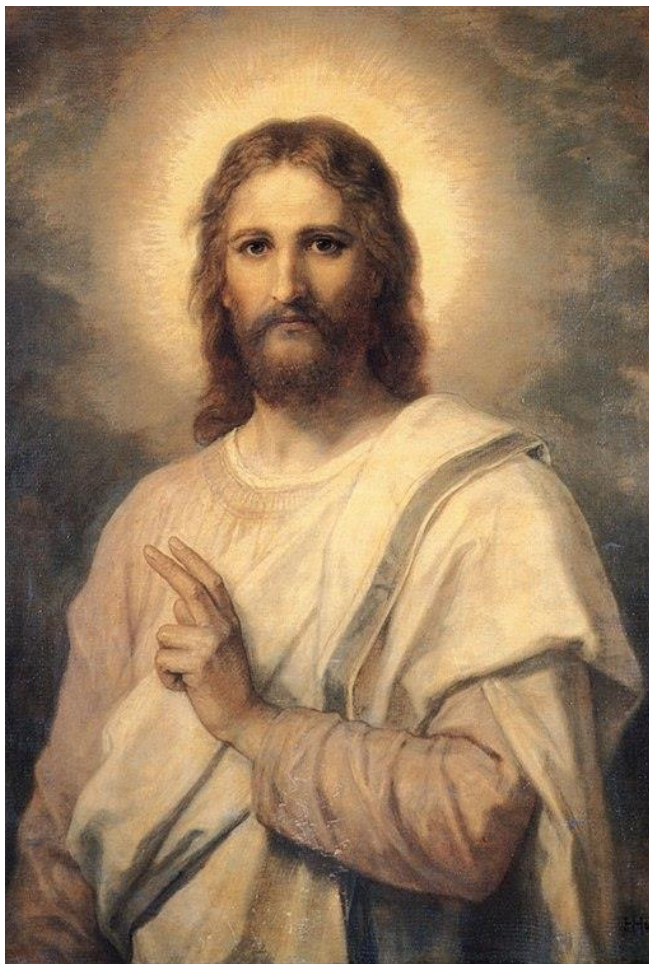
### ***Symbol of the Rosicrucian Fellowship***

The most important consideration in the area that will accommodate your sanctuary is that it is in area that is of itself apart from other areas of room or home. Also, you must remember to treat your sanctuary with the highest honor and deepest respect at all times as it is now holy ground. As

all believers are branches on God's vine in which God lives within us, then we are also holy through our connection and so will be our sanctuary.

TRF believes it is important that you try not to move your sanctuary around to other locations (i.e., new homes, different rooms, etc.) and even when using a small room, closet, etc. stay within a specific area when you use your sanctuary for prayer. By staying in the same place in your sanctuary your vibrations will stay in a specific area of your sanctuary and concentrate over time so the power of your prayer greatly increases.

## Jesus Christ



Heinrich Hofmann, Public domain, via Wikimedia Commons

# Prayer Symbolism in Church Architecture

## Church Buildings

The earliest Christians did not meet in church buildings as many people do today, they met in each other's homes so they could worship.

*And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

**(Acts: 12:12 KJV)**

It is estimated that the first dedicated church was built in the 240's, yet it was the medieval ages that saw the building of the magnificent cathedrals as well as many of the smaller local churches. Some of the most dramatic cathedrals and churches were a product of gothic architecture that had begun in France in the twelfth century. The most distinguishing feature of gothic architecture was the *pointed arches* that allowed for the building of some of the tallest buildings at the time. However, other features such as the high vaulted ceilings, tall elaborate pillars, and stained-glass windows were characteristic of the gothic architecture. These features not only enhance the spiritual experience for the church goers they also have special significance in in terms of how we pray.

## Church Pillars

When you first step into a church, a basilica, or a cathedral with Gothic architecture you will immediately get a sense of being "uplifted". This is due to the large, tall pillars (or columns) that extend from the floor of the church to the top of the ceiling as if they were pointing to heaven. While a pillar or column may be a form of support it also has a symbolic meaning, as the *bridge that extends from earth to heaven*. A pillar in a church is said to represent a person, with its top



called the *capitol* (the head) and the bottom of a column being the *basis* (base or foot). The head of most church pillars extend outward becoming larger in diameter so they have a larger area of support for the funnel-shaped load resting upon it. This funnel-shape as we shall discuss shortly represents a greater area for collection of healing energy from our invisible helpers. Many pillars are quite ornate with intricate patterns and designs to further draw your attention. For the person who is in the church, the pillar captured your attention and became the place where your *soul* was *raised up to God*.

*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*

*Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Revelation 3:11-12)*

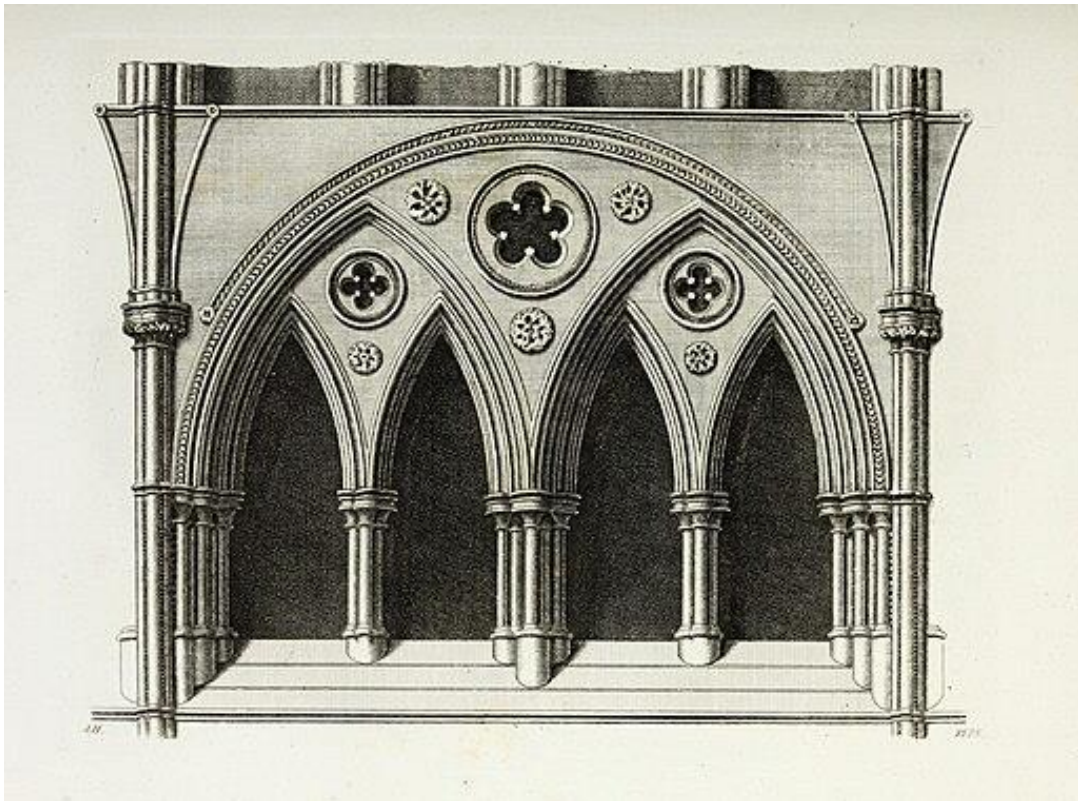


**View inside the Basilica of St. Paul's outside the walls**

Vincenzo Feoli, Public domain, via Wikimedia Commons

## Gothic Arches

Gothic churches in some cases are considerably larger than traditional churches and require the use of arches to support the load of the taller walls and the mass of the upper levels of the church. The Gothic arch or “pointed arches” have a pointed crown (“pinched together”) and resemble the front of a canoe as if you were look down upon it. In the diagram of the Church of York below there are four Gothic (pointed) arches that are forming the entrance to the church. Notice that the load above the capitol (head) of each pillar has a funnel-like shape. Symbolically, the pointed arch represented man reaching upwards toward God and heaven. In some churches the gothic arches are in higher up in the walls of the church which are still strong enough so that the openings between the arches can be filled with stained glass windows.



### Cathedral Church of York

Internet Archive Book Images, No restrictions, via Wikimedia Commons

## TRF and Prayers that Connect Us to Heaven

For TRF, the pillar is the aura of man who is in earnest prayer with his aura reaching upward. As the pointed end of the aura extends upward it eventually reaches heaven where the pointed end now of the aura flares outward to form a funnel-shape. When this occurs, the aura extending upward to heaven is now said to resemble a *fair-weather waterspout*, a column of rotating air and water mist (a vortex) that starts on the surface of a body of water and extends upward into a large cloud.



**Fair-Weather Waterspout**

Pearson Scott Foresman, Public domain, via Wikimedia Commons

Our *earnest* prayers are like the vortex of the waterspout that reaches up into the heavens so as to form a connection between ourselves and heaven. The funnel shape of our aura rises upwards to heaven because it is “*attuned to the Christ vibration of the interplanetary world of the Life Spirit*”.

It is through the long pillar of our aura that the divine power can travel down and enter our bodies, to be placed in the soul. And it is from our divine power that our prayers or the thought forms they represent can be brought to fruition. Yet, we must remember that our prayers must be filled with strong feelings and emotions so that they are intensely earnest so they have the power to rise you into the heavens and bring down your desired response. Prayers must come from our entire being, our body, mind and soul, if we are to have or accomplish what we desire from the Father.

### **The Work of the Invisible Helpers**

The Invisible Helpers are previously stated can separate the upper layers of their vital bodies so that they can work in both the visible and worlds so that they can assist humanity, especially in providing healings. In the healing of others, they work in the night time when the patient is sleeping. In order to restore the patients' harmony within their etheric bodies from "dis-ease" they use magnetic forces to "raise their rate of vibration" and provide them with "additional life forces".

This initial treatment first cures the etheric body and then is transferred to the patient's physical body to then provide a cure for the disease in the physical body and restore it to a state of full health. In some cases, only one treatment is required to cure the disease while in others it may require additional treatments or a significant amount of time for the healing process to unfold. The deciding factor is the seriousness of the of the disease and the damage it has currently produced within the body as well as the associated "karmic influences".

It is essential that the patient fulfill their responsibility by working with the Invisible Helpers "on all planes". The harmony of the body and all bodily functions is a matter of creating a balance and coordination of "Spirit, mind, emotions, and the body" where the body is "at-ease". In order to

effectively heal, the patient must promote the “free flow of vital forces” by constructive feelings and emotions of “faith, hope, love, and cheerfulness”. If, however, the patient is inclined towards feelings and emotions of “anger, malice, or worry” they can inhibit or block the treatment and, in some cases, even make the condition worse.

## **We Are Responsible**

It is tempting to consider other factors outside of ourselves as the causes of our ill health or disease. Some people wrongly assume that the planetary forces TRF studies in its astrology training are responsible for illness, however, these planetary forces only indicate the possible outcomes based on our “thoughts, actions, and lifestyles”. We as individuals make the choices in our thoughts, actions, and how we choose to live our lives. Therefore, it is our own choices that will determine what will occur in our lives. Ultimately, we are responsible for the circumstances, such as health, in our lives. Even if we are healed, we are responsible to take action in our lives otherwise our healing will *not* be permanent. Part of being permanently healed means that we know and understand what wrongdoings we committed, then repent to God, provide the needed restitution to the injured parties, and change or reform our way of life to prevent any possible reoccurrences. Once healed we need to protect and maintain the balance of our health by living a daily life of “right thoughts, right actions, and right foods” so that we can feel motivated and inspired to continue on our spiritual path with the highest level of achievement. For man the greatest indicator of a successful healing is that we stop our wrong doings in our lives as we move forward.

*She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (John 8: 11 KJV)*

## ‘*Ora et labora*’ (Pray and work)

Max Heindel makes it clear that our success in our spiritual development relies on more than just praying, it also requires work. He goes as far to say “prayer without works is dead, so we must make our work our prayer and our prayer our work!” Ultimately, work should be a joy and privilege for us, especially when our work becomes a creative expression and our prayer that we are praying together with God. If our prayers are always accompanied by work then God is so inclined to answer our petitions. Just as we described the life of St. Francis before, our entire life must be dedicated to becoming as Christ-like as possible in which we allow the Holy Spirit to continuously speak to us, hear, and understand God’s truth and provide service to others. Therefore, our lives must follow the occult injunction of *Pray and Work* or “*Ora et labora*”.

*“Whatever good work you begin to do, beg of God with most earnest prayer to perfect it.” — Saint Benedict*

This is a life-long process that holds the key to reaching God and experiencing His kindness, mercy, and grace. In our sanctification, it takes time for us to develop and become ready for the special purpose God has intended for us. Then we can conduct ourselves in ways that please God so we will always know His will.

## The Rule of St. Benedict

*Ora et labora* was a phrase used by the Order of St. Benedict (Ordo Sancti Benedicti, OSB) to help monks create a balance between prayer and work in their lives. It is the theme of book *The Rule of St. Benedict* that provides instructions for monks on their conduct and behavior when living in monastic community. The Rule written by St. Benedict of Nursia in 530, contains five main practices: *Prayer, Work, Study, Hospitality, and Renewal*. The book is designed so that

monks understand how to organize their life around prayer. In writing *The Rule*, St. Benedict wanted to provide monks with a source of spiritual guidance on which they could live an ascetic life together so that they might reach their goal of establishing a true union with God and share in His divine nature.

*“No one is to pursue what he judges better for himself, but instead, what he judges better for someone else.” - St. Benedict of Nursia*

### ***The Five Practices of The Rule of St. Benedict***

**Prayer:** Silent prayer, communal prayer, the Divine Office (*The Liturgy of the Hours*), mediation, and prayerful reflection on the Holy Scriptures (*Lectio Divina*).

**Work:** Work is a source of dignity and value as long as it honors God. It can work we do for pay, our families, or work in service to others within the community

**Study:** Holy Scripture, The Rule, and other deeply devotional literature, the use of Study Groups for both spiritual and intellectual development

**Hospitality:** Approach, treatment, and welcoming of all those we know and strangers as if they were Christ himself coming into our lives

**Renewal:** Interests and activities (i.e., TRF devotional exercises, physical acts of service, art, music, etc.) that bring forth the presence of God, allow us to experience His beauty and love and keep us focused on God as at the center of our lives



Over time many people have found that *The Rule* even today, over fifteen hundred years later is still a valuable guide in living a non-monastic life in the service of God. It provides detailed instructions on how individuals can live in a community and be kind, patient, understanding with a kind heart towards all. It is essential that we learn to care for each other in all ways, especially in times of sickness. In Chapter 36 of *The Rule*, St. Benedict makes it quite clear that care for their sick brothers is a monk's first priority, just as the Rosicrucians are asked to heal our fellow man.

Care of the sick must rank above and before all else, so that they may truly be served as Christ, for he said: "*I was sick and you visited me*" (**Matt 25:36**), and, "*What you did for one of these least brothers you did for me*" (**Matt 25:40**).



**St. Benedict Restores Life to a Young Monk**

Giovanni del Biondo, Public domain, via Wikimedia Commons



## Lectio Divina: Prayerful Reflections on Scripture of Jesus' Healing

The bible calls for us to meditate or “focus the mind” on the Scriptures (Psalm 1:2-3) and then we can expect God’s blessing.

*But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (Psalm 1:2-3)*

Christian meditation differs from eastern meditation in that instead of clearing our minds and detaching from ourselves we try to focus on God and his Word. In focusing on His Word, we need to think about who God is, his actions and attributes, and the plans he has for us. What you are trying to do is to fill your mind with thoughts of God so you understand His purpose for you, which in turn can guide your thoughts, emotions and actions to meet His will. Meditation is mentioned nineteen times in the Book of Psalms with verses such as,

*“May my meditation be pleasing to him, as I rejoice in the Lord.”*

**(Psalm 104:34).**

In meditation, you are spending time with God by thinking about Him and what He has said, his Word. By thinking about God’s character and ways, those thoughts become reality. Your thoughts become part of your being and who you are. Ultimately, in meditation you become your thoughts about God and His word, you transform into His divine nature. And over time, you become kinder, more loving and joyful, at peace with yourselves and others, and closer to God.

*For anyone hastening on to the perfection of the monastic life, there are the teachings of the holy Fathers, the observance of which will lead him to the very heights of perfection. What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life? Or what book of the holy catholic Fathers does not resoundingly summon us along the true way to reach the Creator? **The Rule of St. Benedict, Chapter 73***

One specific practice used to meditate on God's Word or through the Scriptures is called *Lectio Divina* or "divine reading". Its creation is thought to have been derived from the Jewish practice of reading the *Haggadah* and then brought to Christian practices in the sixth century by St. Gregory of Nyssa and then made more well known by the founder of the Benedictine Order, St. Benedict of Nursia.

*"There is one particular way of listening to what the Lord wishes to tell us in his word and of letting ourselves be transformed by the Spirit. It is what we call lectio divina. It consists of reading God's word in a moment of prayer and allowing it to enlighten and renew us."*

**- Pope Francis, Evangelii Gaudium, 152**

There are four phases (4 R's) of *Lectio Divina*; Read, Reflect, Respond, and Rest. Start by selecting a scripture passage, preferably one about Jesus and his healing of others as this is a main tenet of TRF, the healing of others.

## **Procedure for Mediating on Scripture**

- a. Start by lighting your incense.

Close your eyes and then take slow deep breaths for several minutes to relax yourself.

### **READ**

- b. Once your body and mind are relaxed, open your eyes.

Read the scripture passage and listen carefully to the words and see what words really speaks to you, feel yourself drawn to, or speak to your heart. While in some cases, it might be the feelings that it brings you.

### **REFLECT**

- c. Reread the scripture passage for a second time.

Now spend some time reflecting on how Jesus heals others.

Just try to listen to what the scripture is telling you and not try not to analyze anything you have reading.

### **RESPOND**

- d. Reread the scripture passage for a third time.

Now you are ready to respond to what you heard in the scripture passage.

Write your thoughts and learnings in your journal so you can look at it again at a later time and reflect on it again and even discuss it with God in your prayers.

## **RELAX**

e. Reread the scripture passage for a fourth time.

Then finish by spending 5-10 minutes in silence.

Recite a short prayer to God (i.e., *The Lord's Prayer, Our Father, The Jesus Prayer, Prayer to the Holy Spirit*, etc.)

*“Diligently practice prayer and lectio divina. When you pray, you speak with God, when you read, God speaks to you.” – St. Cyprian*

*“Lectio Divina is an opportunity to slow down and experience God's Word deeply. An opportunity to savor the words of Scripture, to sit at God's table, to be nourished, fed and refreshed. An invitation to be fully present with our holy God.”*

**- Cindee Snider Re**

## Art and Elevating Human Feelings

When we pray it is essential that we pray *earnestly*, which means we must raise the feelings of deep respect and reverence within ourselves as well filling the words we pray sincere and profound emotions that challenge us to stay in control of ourselves as we spend our time with God. Fortunately, many great works of art do just this such as the “divine-humanity” of the *Sistine Madonna* of Raphael. Max Heindel suggests that different works of art could be used for a training program so that our “life of feeling be more cleansed, changed, and made divine”. Concentrating on the *Sistine of Madonna* for only five minute a day he further stated would produce a complete change within someone in three years. By studying such works of art, they fill you with their “essence” and strongly raise your higher feelings within you (i.e., love, compassion, courage, awe, wonder, etc.). The most powerful pictures are those of those taken from the stories about Jesus Christ in the gospels.

In using these pictures as a starting point to elevate our feelings we first need to start by study these pictures of Christ actions from the gospels until we can clearly bring them to mind. And as we become proficient in this, we shouldn’t stop there but allow ourselves to alter the pictures so they become more exciting and dramatic, express greater emotions and bodily actions of the characters, and lose some of their formalness or rigidity so they become freer in their expression. In this way you become the “new master” who created an even more inspiring masterpiece from your soul. Then you will come to realize that as great as the old masters captured Christ in His life, it is impossible to ever create a picture that is truly worth of The Son of God. Yet, using this technique with the old masters works of art you can create mental images that produce even greater work on raising your soul and moving closer to God.

## Raphael - *The Sistine Madonna*



Raphael, Public domain, via Wikimedia Commons

### **Other Masterpieces to Study:**

- *The Ascension of Christ, The Raising of Lazarus, Christ Resurrected*, Rembrandt
- *The Resurrection*, Piero della Francesca
- *The Transfiguration*, Raphael
- *The Supper at Emmaus, The Incredulity of Saint Thomas*, Caravaggio
- *The Adoration of the Magi*, Botticelli
- *The Last Supper*, Leonardo da Vinci,
- *The Baptism of Christ*, Verrocchio and Leonardo da Vinci
- *The Agony in the Garden*, Giovanni Bellini
- *Ecce Homo*, Antonio Ciseri
- *The Mocking of Christ*, Matthias Grünewald
- *The Crucifixion*, Diego Velázquez
- *The Agony in the Garden, Christ Carrying the Cross*, El Greco
- *The Wedding at Cana*, Paolo Veronese
- *The Descent from the Cross, Christ's Charge to Peter, The Raising of the Cross*, Peter Paul Rubens
- *The Crowning with Thorns, The Tribute Money*, Titian
- *The Good Shepherd*, Jean-François Millet
- *The Temptation of Christ*, Ary Scheffer
- *Christ in the House of Simon*, Jean-François de Troy
- *Christ and the Woman from Samaria*, Marcantonio Franceschini

## ***Visio Divina, Divine Seeing, or Praying with our Eyes***

However, in ancient times, bibles were not commonly available to read scriptures from and many people were illiterate so another practice of meditation was adapted from *Lectio Divina* using various pieces of religious art (i.e., icons, paintings, statues, drawings, cross/crucifix, etc.) to meditate on in a practice called *Visio Divina* or “divine seeing”. Yet, recently this practice of praying with our eyes has gained favor again as a way to experience God and construct meaning that can open our hearts, guide us, brings us peace, or even heal us.

*“Visio Divina facilitates a relationship with an image or subject, patiently being with it, receptive in mind and heart, perhaps even in dialogue with it. In stillness, we allow the image to reach beyond the intellect and into the unconscious level of our being, a place that can't be accessed directly. In wonder, we are invited to look at every aspect of an image and ponder it as an encounter with God. It is a way of seeing an aspect of ourselves in God at the non-verbal, heart level. The canvas then becomes alive with personal meaning meant just for us. This is the same movement of the Spirit we can experience with Lectio Divina and Scripture.” -*

**Gail Fitzpatrick-Hopler**

God communicates with us through visions or images. Such as Abraham’s vision of God telling him not to fear as He would be his shield and great reward (Genesis 15:1) or Peter’s vision on the roof top of God telling him to eat animals that he had not previously eaten due to Mosaic law (Acts 10:9-17).

*And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter*



*said, Not so, Lord; for I have never eaten any thing that is common or unclean.*  
*And the voice spake unto him again the second time, What God hath cleansed, that*  
*call not thou common. This was done thrice: and the vessel was received up again*  
*into heaven. (Acts 10:11-16 KJV).*

### **Peter's Vision of the Sheet of Animals**



Illustrator of Henry Davenport Northrop's 'Treasures of the Bible', 1894, Public domain, via Wikimedia Commons

Images are a part of our prayers; in the images we send forth in our prayers to God or the images that God delivers to us to help us understand His will. Therefore, it is only natural that we could use images as a method of praying, a way of opening a communication with God through our eyes. The Catholic priest and writer, *Henri Nouwen*, felt icons offered man a “glimpse of heaven” and routinely used icons in his prayer life and firmly believed that icons were “created for the sole purpose of offering access, through the gate of the visible, to the mystery of the invisible. ... to lead us into the room of prayer and bring us close to the heart of God,”

*“The postmodern practice of visio divina, combined with the ancient practice of lectio divina, provides an integrative, sensory, spiritual approach to connecting with divine creativity and presence in sacred word and image.” - Henri Nouwen*

### **Preparing Yourself**

In Visio Divina the first step is to select an image such as an icon (painting), a fine art print, a photograph, a computer image, a statue, a drawing, or even a scene from nature.

### **Read a Verse from the Bible or Another Inspirational Text**

Find and read a verse from the bible or any other inspirational text that reflects in some way a characteristic, trait, attribute, patronage or activity that you wish to pursue that is related to the icon image. For example, if you were using an icon of Jesus being baptized, it might picture John the Baptist lifting Him from the waters of the Jordan River as the heavens opened above Him and the Spirit of God comes down upon Him as a white dove descending from heaven. (Matthew 3:13-17 and Mark 1:9–11 and Luke 3:21–22)

### **Jesus being Baptized**



Juan Sánchez Cotán, Public domain, via Wikimedia Commons

*Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke 3:21-22 KJV)*

### **Finding a Detail in the Image**

Gently look over the entire image and stop when something catches your eye. It might be the face of a character, a piece of clothing, a facial expression, apparent movement of the air, water, or a person, a plant or an animal, a specific item, a shadow or a shading, a color, a line, a pattern or even a texture.

### **Seeing the Entire Image**

Then change your focus back to the entire image and consider how it makes you feel and what emotions the image elicits from you. Take time to consider the thoughts that have come into your mind, are these thoughts activating any memories or bringing any questions to mind. In some cases, it may bring a new image to mind, or you may even hear a word or a sound, a voice, or a color may become more vibrant or begin to have a glow.

### **Offering a Prayer**

Now it's time to pray to God on what has come to you through the image. Perhaps, the image gave you a feeling of loss or a void in your life that you need to fill within yourself. Your prayer will be your two-way communication with God so you can learn and understand His will for you and develop a deeper and more meaningful relationship with God.

## Reflection

Then you need to relax and find calmness so you can reflect on what God is trying to tell you in the image and what you need to address or change in your life to align you again to God's will. Perhaps, the loss or void you were feeling is connected to someone you have separated from in your life and God is reminding you of the forgiveness that you need to have for others so you can bring this person back into your life to fill this void.

*“Art can show that the symbols which religions would have us believe literally true are actually figurative. Art can idealize those symbols, and so reveal the profound truths they contain.”* – **Richard Wagner**

## Using the Works of Great Artists

When we pray it is essential that we pray *earnestly*, which means we must raise the feelings of deep respect and reverence within ourselves as well filling the words we pray sincere and profound emotions that challenge us to stay in control of ourselves as we spend our time with God. Fortunately, many great works of art do just this such as the “message of forgiveness” in Rembrandt's *Return of the Prodigal Son*. By studying such works of art, they fill you with their “essence” and strongly raise your higher feelings within you (i.e., love, compassion, courage, awe, wonder, etc.). The most powerful pictures are those of those taken from the stories about Jesus Christ in the Gospels.

## The Return of the Prodigal Son



Rembrandt, Public domain, via Wikimedia Commons

In using these pictures as a starting point to elevate our feelings we first need to start by study these pictures of Christ actions from the gospels until we can clearly bring them to mind. And as we become proficient in this, we shouldn't stop there but allow ourselves to alter the pictures so they become more exciting and dramatic, express greater emotions and bodily actions of the characters, and lose some of their formalness or rigidity so they become freer in their expression. In this way you become the “new master” who created an even more inspiring masterpiece from your soul. Then you will come to realize that as great as the old masters captured Christ in His life, it is impossible to ever create a picture that is truly worth of The Son of God. Yet, using this technique with the old masters works of art you can create mental images that produce even greater work on raising your soul and moving closer to God.

As we previously saw with *Jesus Washing the Feet of His Disciples*, there are some stories within the bible that are highly detailed that fully and beautifully describe each part of the story. While other stories such as *The Good Samaritan* leave the reader to fill in many of the needed details to get a full visual and bring the story to life. For many, creating visuals from descriptions that lack exact details is not something that comes easy to them. So, the images that they do create are incomplete, don't often have a coherency that puts everything together, or don't fully capture the true meaning, feeling, or significance of what the story is trying to express so the images never become "living for us" and they will have nothing to offer us in terms of our soul growth.

Luckily, throughout time there have been many talent artists that have been able to capture the true feelings and spirit of these Gospel stories so we can use their images as our source of prayer in *Visio divina* as well as *Contemplative Prayer*. Take for instance the story of "Doubting Thomas" as seen in Caravaggio's *The Incredulity of Saint Thomas* in which Thomas is placing his finger into the stab wound on Christ's chest (note his facial expression!) while two other apostles look on so they can all be certain that it is the resurrected Christ.

### **The Incredulity of Saint Thomas, Caravaggio**



Caravaggio, Public domain, via Wikimedia Commons

## **The Good Samaritan**

*And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (Luke 10: 25-37 KJV)*



In the story of *The Good Samaritan*, the central theme is man's love for one another as we read in Luke 10: 25-37. Yet, it is the painting of and artist such as Guillaume Bodinier that allows us to fully visual the entire story of The Good Samaritan so we can bring it to life within ourselves by our prayers and reap the rewards for our soul's growth.

### ***The Good Samaritan* by Guillaume Bodinier**



Guillaume Bodinier, Public domain, via Wikimedia Commons



Here is the Painting of *Christ Washing His Disciples Feet* by Benvenuto Tisi. As we discussed previously this was a gospel story that was highly detailed from which we could use the scriptures directly for contemplative prayer and experience it through all five senses so they may rise with us to a higher plane. However, we can also use the image for *Visio divina* if you wanted. There are many details that might catch your attention such as:

- *The one disciple to the far right pointing at Jesus yet looking out to the us the viewer*
- *The expression on Christ's face*
- *The one disciple who is standing and pointing at Christ*
- *The one disciple to the far left with his body twisted around*
- *The one disciple looking upwards to the two others*
- *The hand on his chest for the disciple getting his foot washed*
- *The one disciple with both hands held up palms facing outward towards Jesus, etc.*

### **Christ Washing His Disciples Feet – Benvenuto Tisi**



Benvenuto Tisi, Public domain, via Wikimedia Commons


## ***Visio Divina* Using the Rosicrucian Fellowship Emblem**



The Rosicrucian Fellowship Healing Service brings together a group of participants that produce focused, one-directional thoughts of “help and healing” to assist the “Elder brothers of the Rosicrucian Order in their beneficent work for humanity.” As one of God’s blessings, every one of us receives a healing force from God that we can use ourselves and liberate for the benefit of others in their sickness and suffering. Yet, in order to heal others, we must understand that Rosicrucians view disease as an invisible fire within us that is purifying our bodies from the “crystallized conditions” that are a result of our “breaking the laws of nature”. This inner healing power that is purging our bodies of crystalized conditions can be greatly magnified by our prayers. For those in a healing service, praying in its most basic sense can be thought of as the application of proper concentration

Take for instance the beginning of the Rosicrucian Fellowship Healing Service when all the participants are asked to concentrate on the Rosicrucian Emblem. This is a form of praying with our eyes or divine seeing in which the participant is using the emblem to focus their concentration so that they can then create healing, helpful, and focused thoughts that generate and

release pure and strong healing forces to support the Elder Brothers in their healing work. Yet, it is important to remember that this proper concentration or prayer requires that we put all the feelings and emotions we are capable of into our efforts if we expect to be successful in achieving the desired results, such as the release of a pure strong healing force. Through our prayers of the eyes, the image of the Rosicrucian Emblem connects us to Jesus the Great Physician (Mark 2:17) who helps us bring forth our healing force that can be imparted to not only those well enough to request it but also for our brothers and sisters who were unable to ask themselves. And so, we understand that the force or power that we produce is really from God and to be used at his discretion in what we ask for others to aid in their suffering and healing, it is important to always qualify our requests with “*Not my will, but Thine, be done*” (Luke 22:42).

PART	REPRESENTS	
<b>Blue Background</b>	God the Father	
<b>Golden Star</b>	Christ born within the spiritual aspirant and the head and four limbs radiating into the five points of the star  <i>Golden Wedding Garment</i>	
<b>Red Roses</b>	Purification of the human desire nature on the cross of matter, the blood of the aspirant cleansed from passion	
<b>White Rose</b>	Purity of heart and also the larynx with which, once purified, humanity will speak the Creative Word	
<b>White Cross</b>	Physical Body	

## ***Visio Divina* Using a Picture of Jesus Healing the Sick**



**Heinrich Hofmann Georg Hahn, Public domain, via Wikimedia Commons**

- a. Set your image of *Jesus Healing the Sick* on a table. It helps if you can put the image in a stand or frame so you can easily view it while you are sitting at the table.
- b. Light some incense (such as frankincense) to help you relax and prepare for your meditation. It will also help you deepen your focus on the image of *Jesus Healing the Sick* and strengthen your spiritual connection with him.

c. Read a verse from the bible or another inspirational text that is related to what you are looking to connect with, such as Jesus and healing. For example, Jesus healed the crippled man at the pool of Bethesda who had been sick for thirty-eight years:

*“After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.”*

**(John 5:1-9 KJV)**

d. Scan your image until you find something that attracts you in the image. You may need to make several passes before you feel (or accept) the attraction to something in the image. It doesn't matter what it is, once you've found it just keep your focus on it. Try to stay with whatever has attracted you for at least a few minutes. If your mind wanders, just gently bring your attention back to the item that attracted you.

e. Meditate on whatever has attracted you in the image. You may wish to place yourself in the image so you can better see what has attracted you, observe it from different perspectives, touch it, smell it, and even let it talk to you. If it is a color that attracted you, look at it more closely, see it expanding in size, watch as it changes in brightness and contrast, listen for any sound it is making, feel it move within yourself and notice how it makes you feel. If movement has attracted you, see what is causing the movement, how it changes, where it goes, and see if it returns. Hear the sounds the movement has created and watch for any patterns in the movement (i.e., is it cyclic, wave-like, or is there a randomness to it), consider how the movement would affect you. Consider why Jesus may have wanted you to focus on specific part of the image and what connection is he trying to make with you and your spiritual journey. Do you “hear” a message, feel an “emotion”, or “see” a memory replaying in your mind or see a new image that he has brought forth within you? Allow Jesus’ communication to enter within yourself and feel it grow in its intensity so it touches all parts of you.

f. Ask yourself, what are you thinking and are you feeling any emotions? Many of our thoughts trigger specific emotions within us. Emotions are extremely powerful and can produce dramatic changes in your bodily functions and your behaviors (real and even imaged). Perhaps most important, your emotions allow you to connect to others so you can share pleasure and joy, show your gratitude and excitement, and empathize with the pain and suffering of others. Your feelings and emotions will help provide the connection between yourself and Jesus so you may better communicate with each other.

g. Listen carefully to hear what Jesus is telling you through the image. You may hear a sound, music, a single word or a short message from the God. However, the communication can also be nonverbal in which Jesus brings forth or shows you a symbol, places an idea or

event in your mind, or uses his body language and facial expressions to impart his message to you. Don't worry if you do not understand what you are being told, it will come to you later. Sometimes, you just need to let the "communication" grow within you until it is ready to emerge as a seedling does from its seed. This is why it is essential to use your journal, as you never know when your "a-ha moment" of revelation will occur!

h. View the entire image again and consider how you are connecting to the image; does it bring back any memories or elicit any questions from you? Is there anything new that you are seeing in the image? You can think of yourself as a camera that is now "zooming out" from the object of focus so you can now take in the entire image. Think about what you focused on in relation to the entire image; its size, position, connection to other objects, whether it is temporary or permanent by nature, how it is being acted upon, if it will change over time, how natural or realistic it feels, is there any symbolism in its presence or actions, is there something within it or behind or under it that you cannot see, have you seen something similar in your life, what didn't you really notice in the entire image before, etc. Are there any final things you feel that Jesus needs to communicate with you or are there any final words you need to tell him or questions you want to ask? Take it minute to finish you communication and offer your thanks.

i. Clear you mind and find silence. It may help to close your eyes for a minute or two and take some long slow, deep breaths until you feel your body begin to relax. If anything comes into your mind pay it no attention and let it pass like a leaf floating by you in a small stream. After a few minutes start your written reflection:

## Jesus Healing the Sick *Visio Divina* Reflection

<i>1. What did I learn from Jesus?</i>	<i>2. How will I respond to what I have learned?</i>
<i>3. How will this help me in the healing of others?</i>	<i>4. How can I continue to magnify my prayers?</i>

### *Additional Reflection Questions (select and respond as appropriate):*

- *Have I come to some understanding of something new or different about praying?*
- *Do I feel the need to resolve anything in my life or relationship with God to better my healing practices?*
- *Have I changed my thinking about suffering or disease?*
- *How have my feelings or emotions changed or intensified in terms of healing others?*
- *How will I continue to purified my body to better generate my healing force?*
- *How is healing related to generosity, compassion, and forgiveness?*
- *Am I clearer about my spiritual direction and how I will serve and heal others?*

Use your journal to record your reflections. This way you have an ongoing record of your reflections and can look back on your spiritual journey to see the changes you've made in your life, what helped you the most, and identify the signs and symbols that informed you of what might come next in your journey.



# **Raising Vibrational Energy Through Prayer**

## **Energy and Your Vibrational Frequency**

*“Everything in life is vibration.” - Albert Einstein*

We are all made of molecules and these molecules are in a continuous state of vibration that produce waves of electromagnetic energy. Each person has their own unique frequency which can be raised by honoring God and other methods such as providing service to others to show your love. When you spend time with a person of high spiritual development as the apostles did with Jesus, slowly over time you will begin to detect a “special sound” or “unique vibration” coming from them. At first you may not notice it over the sounds of the world around you. But this special sound or unique vibration is there blending into the background with all the other sounds and vibrations. It is a lot like listening to a piece of music through a professional-level set of headphones and you now hear sounds you never realized were there even after hearing a specific recording countless times. Gradually as you continue your own spiritual work you will raise your own vibration to a higher level and find it easier to notice the “vibrations” of others.

## **Raising Our Vibration**

In TRF Max Heindel explains that because man is a composite being consisting of body, soul, and Spirit he will not only respond to the things he physically comes in contact with but will also respond to the spiritual vibrations if his body is so attuned. God is the one and only force in the universe and he transmits that force in the form of His word as sound vibrations that are sent to every part of our world. The problem is that many of us are vibrating at a very low rate and the divine vibrations that come to us are at an extremely high rate so we cannot reap the benefits of these divine vibrations as we must be attuned (vibrating at the same rate) to the divine vibrations so we can utilize their power and continue to raise our own vibration. We see this when one

tuning fork is struck and it begins to vibrate and produce a sound which then causes a second tuning fork to also vibrate and produce sound. This is called *resonance* and it will only happen if the second tuning fork has the same natural frequency (vibrations per second) as the first tuning fork. It is the same for man, we must raise our frequency (rate of vibration) to the same frequency as Christ in order to respond to the divine power.

In terms of raising our vibrational energy we must actively seek to build a “devotional attitude” through prayer and contemplation. However, we must take care because if we lose trust in God as seen in thoughts of worry when we become anxious and uneasy these feelings can interfere with the divine vibrations so they are no longer suitable for us and the plans God had for us can go astray. Max Heindel further states that it is our Ego or inner Spirit that controls our bodies through our blood and the amount of heat it carries. When we live in a way that pleases God then the vibrations of our blood are raised to a fire and it is purified so that it takes on the spiritual qualities of the “Blood of Christ” which brings a great sensitivity to our Spirit so we can appropriately respond to the message it sends us.

Yet, it is important to remember that the goal of raising our vibratory rate is so that we can release ourselves from the painful and difficult efforts we make on account of our *desire bodies* so that we can freely utilize the vibrations within our vital body to completely fill our bodies with the “Christ Spirit” so that we can be good and kind brothers to our fellow man. Therefore, we should aspire to obtain our highest frequency of vibration possible to this end. For man, when we are showing love or expressing gratitude to your fellow man and God then we are at our highest vibrational frequency and just as St. Francis we become a “powerful magnet for the divine Life and Light” and your body finds its balance in perfect health.

There are many ways to raise your vibrational frequency such as;

- *praying,*
- *practicing mindfulness: concentrating, meditation,*
- *using affirmations, positive self-talk, reframing*
- *opening your heart to love,*
- *showing gratitude,*
- *offering forgiveness,*
- *being kind and generous,*
- *focusing on emotions of love, joy and peace, spending time being creative, and*
- *taking care of yourself and being selective with the foods you put into your body.*

### **Releasing Positive Energy**

It is important to remember that everyone releases energy into the world around themselves. Our emotions are directly related to the type of energy we release. If you are feeling hopeful, enthusiastic, or loving than you release “positive energy”. The *law of attractions* says that if you release positive energy into the world then positive energy will come back to you. When you are feeling negative emotions (i.e., anger, hatred, fear, etc.) one of the best ways to change your negative emotion to a more positive emotion is to find a way to be of service to others. When you help other people, you forget your own problems by taking the time to get to know them and putting their needs ahead of your own.

Your service to others can improve your health, build your confidence, make you a better person, and help you find purpose in your life. Therefore, it is essential that you try to release as much positive energy as you can. It is through the positive energy that you release which touches others

that they to become encouraged. Your positive energy becomes the needed “activation energy” that others who are suffering or are in pain need to break their own inertia and see that there is hope and find the willingness to take their first steps to restart lives back to the will of God.

As you raise your vibrational frequency your life will begin to change and you will find yourself moving closer to God, that is the reality. In addition, your heart will open wider to allow you to feel greater depths of love and peace, more confidence, inspiration from life, joyfulness from trusting in God, relief from physical pain in your body, a calming and balancing of your emotions, and a feeling of increased power within yourself.

*“Everything is energy and that’s all there is to it. Match the frequency of the reality you want and you cannot help but get that reality. It can be no other way. This is not philosophy. This is physics.” (Albert Einstein)*

## God: Service or Love to Others

As you start to do service for others you will realize it is just as beneficial to your own well-being. Doing service for others also provides you with increased happiness and self-confidence within yourself, a sense of pride, relief from stress, and can even help improve your health. Ultimately, your service helps to heal others and thereby leads to your own encouragement. Service to God provides purpose and meaning in your life. It also educates you on how to love and understand your fellow man as well how you can better love yourself through expressing gratitude, putting others needs ahead of your own desires, and letting go of your excess pride and ego. In the highest context, you come to understand that as you serve your fellow man you are really serving God, so at all times you need to be thoroughly sincere and committed to your service.

*As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (1 Peter 4:10)*

## Service is Love Which is God

TRF believes that it is especially important to support those in need, “*physically, financially, morally, or mentally*”. To make sure we are serving all those that need our services we can ask the Recording Angels to send anyone to us who needs our specific services. Prayer, meditation, and even thought forms we envision and create for the benefit of others are all forms of service. Anything that has a positive impact on the spiritual development of others or even the world is also another form of service. Service is so essential that is the point of concentration in TRF’s Temple and Devotional Services because service is “love in action”, love “made flesh”, and ultimately, “the incarnation of love”. When we do service for our fellow man as when Christ asked us to love our brothers, we are really doing service for our Lord.

*Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. (Ephesians 6: 6-8 KJV)*

Service is an action or activity that is filled with our love and allows us to apply our own creativity so there are an endless array of possible outcomes or products that result from our service that will please God. So, while we may prayer to God for others, it would not be service unless our prayers are thoroughly filled with love. Then we can say that in the truest sense, God is love, so we would really be filling every part of our prayers with God from our inner Spirit or our Higher Self and we can then acknowledge that the poet, Robert Brown, spoke great truth when he stated “All service is the same with God”.

*And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. (1 John 4:16 KJV)*

However, it is critical to help others in a way so they can learn to help themselves, as Lao Tzu wrote, “Give a man a fish and you feed him for a day. Teach him how to fish and you feed him for a lifetime”. At times people go through crisis and become dependent on others or services being provided. So even though it might be our natural reaction to be generous and caring in which we are willing to make personal sacrifices to support our family, friends, or community members, we have to make certain that what we are doing is in their best interest.

Remember we don't have to provide all the help and services (Don't Go Overboard!), we can refer people to support organizations, medical care facilities, employment services, etc. Start with something you can easily accomplish such as calling someone just to say hello, donating some old clothing, or lighting a candle with a prayer for someone who is ill. And slowly create the habits that will allow you to do more as a "cheerful giver" and build your Golden Wedding Garment so that you can enter the Kingdom of Heaven to join the Father.

*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. (John 14:2-4 KJV)*



***How at the Castle of Corbin a Maiden Bare in the Sangreal and Foretold the Achievements of Galahad***

Arthur Rackham

## **Max Heindel's *True Mystic Prayer***

*“However, there is the **true mystic prayer**—the prayer where we meet God face to face, as Elijah met Him. Not in the tumult of the world, the wind, the earthquake, or the fire, do we meet Him, but when all is still the soundless voice speaks to us from within. However, the silence which is required for this experience is not a mere silence of words. There are not even the inward pictures which usually pass before us in meditation, nor are there thoughts, but our whole being resembles a calm crystal-clear lake. In it Deity mirrors Himself, and we experience the unity which makes communication unnecessary— either by words or in any other way. We feel all God feels. He is nearer than hands and feet. The Christ taught us to say, “Our Father who are in heaven,” etc. That prayer is the most sublime that can be given utterance in words, but this prayer of which I am speaking may at the moment of union give itself utterance in the one unspoken word, “Father.” The devotee, when he is truly in the mood of prayer, never gets any farther. He makes no requests, for what is the use? Has he not the promise, “The Lord is my Shepherd, I shall not want”?” Has he not been told to seek first the kingdom of heaven and all other things shall be added? His attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master’s face, its whole soul pouring itself out through its eyes in love. Likewise, only of course with much greater intensity, does the true mystic look to the God within and pour himself or herself out in voiceless adoration. In this way we may pray without ceasing, inwardly, while we work as zealous servants in the world without; for let us always remember that it is not intended that we should dream our lives away. While we pray to God within, we must also work for God without.”*

**- Max Heindel, *The Rosicrucian Philosophy In Questions and Answers, Volume II***



# The Lord's Prayer



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