

Updated, Expanded Edition of Booklet 5 Things You Should Know About Contemplative Prayer

October 7, 2015 by [Lighthouse Trails author](#)



LTRP Note: Lighthouse Trails began publishing Booklets nearly three years ago. Our first booklet was Ray Yungen's *5 Things You Should Know About Contemplative Prayer*. Ray has now updated and expanded this booklet with new information that is vital to our warning about contemplative prayer. The updated, expanded Booklet is 18 pages long and sells for \$1.95 for single copies. Quantity discounts are as much as 50% off retail. Our Booklets are designed to give away to others or for your own personal use. Below is the content of the new edition. **To order copies of the updated expanded edition of *5 Things You Should Know About Contemplative Prayer*, [click here](#).** This booklet also has two appendices: "A Few Common Terms" and "Christian Mystics of the Past."

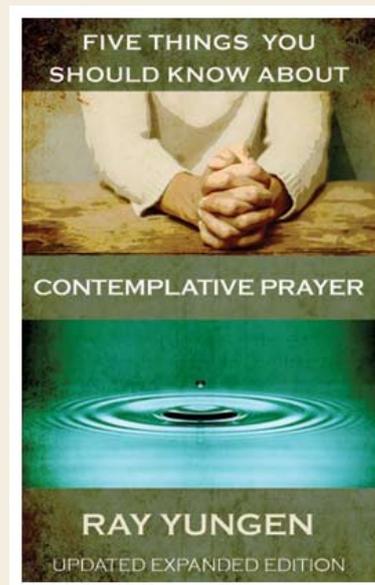
5 Things You Should Know About Contemplative Prayer (Updated, Expanded Edition)

By Ray Yungen

It is fair to say there has been a mystical revolution throughout the Western world over the last forty years. Whereas mysticism was once uncommon within mainstream society, it has now become accepted and normal. Going by the law of the market, any reasonable person could deduce this from the number of bookshelves devoted to eastern mysticism and New Age thought in virtually all major bookstore outlets (e.g., Barnes and Noble and the now defunct Borders). The Borders bookstore in my hometown in Oregon offered 65 shelves to these subjects; a few decades earlier, B. Dalton bookstore had only five shelves on mysticism. Another indicator of the popularity of mysticism was the success of talk-show host Oprah Winfrey. Over the course of twenty some years, she introduced literally tens of millions of readers and viewers to the mystical life.

Many people may not know that there has been a "Christian" element to this phenomenon of mysticism known as contemplative prayer or centering prayer. This form of mystical prayer has entered the Christian church primarily through spiritual formation programs. Despite the actual practice being centuries old, going all the way back to the desert fathers in the middle ages, it has only recently struck a chord with many people within the numerous branches or denominations that make up the panoply of Christianity.

It would be prudent for those who want to enter into this practice to really understand the dynamics of what this really entails. Christians may expect that they are going to have a deeper encounter with the God of the Bible or lead richer fuller spiritual lives, but



the reality may be radically different. In this booklet, you are going to read quotes, not from critics or opponents of contemplative prayer but rather champions and teachers of contemplative prayer that show the true nature of what this movement actually is spiritually grounded in. I want to say at the onset that these quotes are not skewered or taken out of context. They accurately illustrate the mindset of the particular author.

1. The Compatibility of New Age and Eastern Thought with Contemplative Prayer

New Agers and those practicing Eastern religion regard contemplative prayer as part of their own movement. The following excerpts are from New Age and Eastern thought proponents:

It's important to note that, throughout the history of Christianity, Christian mystics have displayed an unusual openness to the wisdom of non-Christian philosophy and religion. In other words, Christian mysticism seems, from the beginning, to have had an intuitive recognition of the way in which mysticism is a form of unity that transcends religious difference.¹—Carl McColman, *The Big Book of Christian Mysticism* (emphasis added)

The East does not represent a culture or a religion so much as the methodology [meditation] for achieving a larger, liberating vision. In that sense, the “East” has existed in Western mystical traditions [i.e., contemplative prayer].²—Marilyn Ferguson, *The Aquarian Conspiracy*

Individual religions have various names for the esoteric paths that can bring us step by step to these experiences. In Mahayana Buddhism, there are the paths of the Tibetans or the way of Zen. . . . In Hinduism, there are the different forms of yoga. In Islam, there is Sufism. In Judaism, there is the teaching of the Cabala. In Christianity, there is contemplation. All of these can lead people to the ultimate level, to cosmic consciousness.³—Willigis Jäger, *Searching for the Meaning of Life* (emphasis added)

The meditation of advanced occultists is identical with the prayer of advanced mystics: it is no accident that both traditions use the same word for the highest reaches of their respective activities—contemplation.⁴—from the book, Richard Kirby, *The Mission of Mysticism*

Kundalini has long been known in Taoist, Hindu, and Buddhist spirituality.”⁵ “Since this energy [Kundalini occultic energy] is also at work today in numerous persons who are devoting themselves to contemplative prayer, this book is an important contribution to the renewal of the Christian contemplative tradition.⁶—Thomas Keating, *Kundalini Energy and Christian Spirituality* (emphasis added)

2. Major Proponents of Contemplative Prayer Advocate Eastern Religion

One of the outstanding characteristics of the contemplative prayer movement is what is known as interspirituality. In effect, this means you stay in your present religion but you absorb the spiritual perspective of those within Eastern thought. For instance, in Henry Nouwen's book, *Pray to Live*, he describes contemplative proponent Thomas Merton as being heavily influenced by Hindu monks.⁷ Consider the following quotes:

[Thomas] Merton had encountered Zen Buddhism, Sufism, Taoism and Vedanta many years prior to his Asian journey. Merton was able to uncover the stream where the wisdom of East and West merge and flow together, beyond dogma, in the depths of inner experience. . . . Merton embraced the

spiritual philosophies of the East and integrated this wisdom into [his] own life through direct practice. 8—from *Yoga Journal* magazine

[T]he author [Catholic priest Thomas Ryan] shows a wonderful openness to the gifts of Buddhism, Hinduism and Muslim religion. He discovers their great wisdom for the spiritual life of the Christian and does not hesitate to bring that wisdom home.⁹—Henri Nouwen, from the foreword of *Disciplines For Christian Living* (emphasis added)

This mystical stream [contemplative prayer] is the Western bridge to Far Eastern spirituality . . . It is no accident that the most active frontier between Christian and Eastern religions today is between contemplative Christian monks and their Eastern equivalents. Some forms of Eastern meditation informally have been incorporated or adapted into the practice of many Christian monks, and increasingly by other Christians.¹⁰—Tilden Edwards, founder of the Shalem Institute for Spiritual Formation, in *Spiritual Friend*

3. The Method in Contemplative Prayer Identical to the Method Used in New Age and Eastern Thought

The hallmark of contemplative prayer is found in such phrases as waiting for God in silence, stilling your thoughts, seeking God's presence in the silence, and advancing in inward stillness, all with the characteristic of stopping the normal flow of thought. Many promoters of contemplative prayer would reject this being the result of using a mantra but many more accept this as being true.

Those who have practiced Transcendental Meditation may be surprised to learn that Christianity has its own time-honored form of mantra meditation. The technique, called Centering Prayer, draws on the spiritual exercises of the Desert Fathers, the English devotional classic, *The Cloud of Unknowing*, and the famous Jesus Prayer. . . . Reliance on a mantric centering device has a long history in the mystical canon of Christianity.¹¹—Editors from *New Age Journal*, *As Above, So Below*

The techniques [Herbert] Benson teaches—silence, appropriate body posture and above all, emptying the mind through repetition of prayer—have been the practices of mystics in all the great world religions. And they form the basis on which most modern spiritual directors guide those who want to draw closer to God. . . . Silence is the language God speaks . . . says Thomas Keating who taught 'centering prayer' to more than 31,000 people in just one year. Keating suggests that those who pray repeat some "sacred word," like God or Jesus.¹²—"Talking to God," *Newsweek* magazine

Nonverbal prayer involves learning how to become silent inside. I first learned about nonverbal prayer as a part of other religious traditions. I did not know that it also has a long history in the Christian tradition (even though I had gone to a first-rate seminary; I do not know if it was not taught or if I missed it). It intrigued me. I learned about the use of mantras as a means of giving the mind something to focus and refocus on as it sinks into silence. I was thus delighted to learn later that the Christian tradition not only knows the practice of nonverbal prayer but also includes mantras.¹³—Marcus Borg, *The God We Never Knew*

The twentieth century, which has seen so many revolutions, is now witnessing the rise of a new mysticism within Christianity. . . . For the new

mysticism has learned much from the great religions of Asia. It has felt the impact of yoga and Zen and the monasticism of Tibet. It pays attention to posture and breathing; it knows about the music of the mantra and the silence of samadhi. . . . Now what I say of Zen is true also of Christian mysticism. It also leads to an altered state of consciousness where all is one in God.”¹⁴—William Johnston, *The Mystical Way*

Without in any way betraying his faith, the Christian can deepen his contemplation of divine mysteries through Hindu ways of prayer.¹⁵—Kathleen Healy, *Entering the Cave of the Heart*

Do not reflect on the meaning of the word; thinking and reflecting must cease, as all mystical writers insist.¹⁶—Willis Jäger, *Contemplation: A Christian Path*

The repetition [of a word or phrase] can in fact be soothing and very freeing, helping us, as Nouwen says, “to empty out our crowded interior life and create the quiet space where we can dwell with God.”¹⁷—evangelical author, Jan Johnson, *When the Soul Listens*

4. Finding the “God” Within

It is important to note here that the purpose of contemplative prayer is to enter an altered state of consciousness in order to find one’s true self, thus finding God. This true self relates to the belief that man is basically good. Christian proponents of contemplative prayer teach that all human beings have a divine center and that all, not just born-again believers, should practice contemplative prayer. The belief is that in the heart of man we find God (i.e., that we are God).

The God who dwells in our inner sanctuary is the same as the one who dwells in the inner sanctuary of each human being.¹⁸—Henri Nouwen from his book *Here and Now*

We [all humanity] bear this divine core within us. Zen calls it “essential nature”; yoga calls it “atman”; Christians call it “eternal life, the kingdom of God, or heaven.” . . . The Divine, which he [Jesus] called the Father, pulsates through us, just as it pulsated through him.¹⁹—Willigis Jäger, *Search for the Meaning of Life*

[Even people] who have yet to turn their lives over to Jesus Christ—can and should practice them [spiritual disciplines].²⁰—Richard Foster, *Celebration of Discipline*

When God grows up for us, a different kind of relationship—if it can be called a relationship—is called for. No longer are we two separate beings who interact across the distance that we imagine to lie between beings. We are now related to God as the body is to the breath. Essentially, we are one.²¹—Brian C. Taylor, *Setting the Gospel Free*

It is a glorious destiny to be a member of the human race . . . now I realize what we all are . . . If only they [people] could all see themselves as they really are . . . I suppose the big problem would be that we would fall down and worship each other . . . At the center of our being is a point of nothingness which is untouched by sin and by illusions, a point of pure truth . . . This little point . . . is the pure glory of God in us. It is in everybody. ²²—Thomas Merton,

[O]ccultism is defined as the science of mystical evolution; it is the employment of the hidden [i.e. occult] mystical faculties of man to discern the hidden reality of nature, i.e. to see God as the all in all.²³—Richard Kirby, *The Mission of Mysticism*

5. Contemplative Spirituality Has Become Attractive to Those in the Evangelical Church

Despite the theological barriers that have existed between Catholicism and the evangelical church, evangelicals have become more and more receptive to the Catholic contemplative tradition. These barriers have more or less come down over the last few decades, and an increasing number of evangelicals are seeking out spiritual directors and spiritual formation programs which are the conduits into the realm of this mystical paradigm.

Some very popular authors who have been accepted by the evangelical church are activists regarding contemplative prayer as a way to go deeper with God. These authors have written and taught prolifically on contemplative prayer.

Richard Foster

[W]e should all without shame enroll as apprentices in the school of contemplative prayer.²⁴

Thomas Merton has perhaps done more than any other twentieth-century figure to make the life of prayer widely known and understood . . . his interest in contemplation led him to investigate prayer forms in Eastern religion . . . [he is] a gifted teacher.²⁵

Richard Rohr

God's hope for humanity is that one day we will all recognize that the divine dwelling place is all of creation. Christ comes again whenever we see that matter and spirit co-exist. This truly deserves to be called good news.²⁶

[O]ne of my publishers . . . told me that right now my single biggest demographic is young evangelicals—young evangelicals. Some of my books are rather heavy. I'm just amazed.²⁷

Ruth Haley Barton

A few years ago, I began to recognize an inner chaos in my soul . . . No matter how much I prayed, read the Bible, and listened to good teaching, I could not calm the internal roar created by questions with no answers.²⁸

In Ruth Haley Barton's book *Invitation to Solitude and Silence* (the book where Barton acknowledges Thomas Keating's influence in her life), Barton quotes the late Catholic priest William Shannon from his book *Silence on Fire* (the biography of Thomas Merton). In that book, Shannon states:

Wordless prayer . . . is humble, simple, lowly, prayer in which we experience our total dependence on God and our awareness that we are in God. Wordless prayer is not an effort to "get anywhere," for we are already there (in God's presence). It is just that we are not sufficiently conscious of our

being there.²⁹ (emphasis added)

Adele Ahlberg Cahoun

Adele Ahlberg Calhoun is the author of *The Spiritual Disciplines Handbook: Practices That Conform Us*, a primer on contemplative and centering prayer. The following two quotes from her book clearly express her views:

Meditation is not simply a discipline of Eastern religions and New Age gurus. Meditation rests at the core of Judaeo-Christian spirituality; it's an invitation to apprehend God.³⁰

Take your time, and when a word "lights up" for you stop and attend. Let the word or phrase roam around in your mind and heart. . . . When your mind wanders, gently bring it back and continue your meditation.³¹

What illustrates Ahlberg Calhoun's spiritual sympathies even more is a list of "tutors" she includes at the back of the book. Some of these are Basil Pennington, Henri Nouwen, Richard Rohr, Teresa of Avila, St. John of the Cross, and Julian of Norwich, all of which absorbed interspiritual and panentheistic characteristics due to their contemplative practices. Many evangelical leaders, including Rick Warren, recommend or endorse *The Spiritual Disciplines Handbook*. On the book's publisher's website (InterVarsity Press), you will find an endorsement for the book by the popular pastor Timothy Keller of Redeemer Presbyterian of NYC, who says of Calhoun's handbook:

I have long profited from Adele Ahlberg Calhoun's gifts in the field of spiritual development, and I am delighted that she has compiled her experience with spiritual disciplines into book form. I highly recommend it and I look forward to using it as a resource at our church.³²

Brennan Manning

A simple method of contemplative prayer (often called centering prayer . . .) has four steps . . . choose a single sacred word . . . repeat the sacred word inwardly, slowly, often.³³

In an interview, Brennan Manning recommended William Shannon's book, *Silence on Fire* and Thomas Keating's book on centering prayer, *Open Mind, Open Heart*. In *Silence on Fire*, Shannon denounces the atonement and the biblical God in the following manner:

This is a typical patriarchal notion of God. He is the God of Noah who sees people deep in sin, repents that He made them and resolves to destroy them. He is the God of the desert who sends snakes to bite His people because they murmured against Him. He is the God of David who practically decimates a people . . . He is the God who exacts the last drop of blood from His Son, so that His just anger, evoked by sin, may be appeased. This God whose moods alternate between graciousness and fierce anger. This God does not exist.³⁴ (emphasis added)

Henri Nouwen

The quiet repetition of a single word can help us to descend with the mind into the heart . . . This way of simple prayer . . . opens us to God's active

presence.³⁵

The God who dwells in our inner sanctuary is the same as the one who dwells in the inner sanctuary of each human being.³⁶

Thomas Merton

During a conference on contemplative prayer, the question was put to Thomas Merton: "How can we best help people [not just Christians] to attain union with God?" His answer was very clear. We must tell them that they are already united with God. Contemplative prayer is nothing other than coming into consciousness of what is already there.³⁷—stated by Brennan Manning in his book *The Signature of Jesus*

I see no contradiction between Buddhism and Christianity . . . I intend to become as good a Buddhist as I can.³⁸

CONCLUSION

The Bible reveals that in the heart (center) of man our true self is not "God" but rather sinful and wicked:

But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. (Matthew 15: 18,19)

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. (Mark 7: 21-23; emphasis added)

The heart is deceitful above all things, and desperately wicked: who can know it? (Jeremiah 17:9)

The Bible also clearly warns against repetitive prayer and also tells us we cannot find God unmediated (i.e., without Christ).

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)

For there is one God, and one Mediator between God and men, the Man Christ Jesus. (1 Timothy 2:5)

It is ironic that in the last century more Christians have died for their faith in other countries than have died in past centuries combined. Many of these Christians have departed from Islam, Hinduism, or Buddhism to meet their executioners. What would these martyrs of the faith say to us if they could speak of our current western practice of intermingling Christianity with Eastern religion and the occult? The Bible warns against such mixture:

Ye cannot drink the cup of the Lord, and the cup of devil: ye cannot be partakers of the Lord's table, and of the table of devils. (1 Corinthians 10: 21)

Jesus never taught his disciples techniques to attain oneness with God, but rather

spoke of Himself as the Way. In fact, the entire New Testament was written to dispute the idea that people can reach God through religious efforts and reveals that Jesus Christ is the only answer. In conclusion, the contemplative movement is founded on the following false premises*:

The heart of man is basically good and (it has a divine center). vs. The heart of man is wicked—A DENIAL OF THE SIN NATURE

Man can find God through his own efforts regardless of what religion he has embraced. vs. Jesus referred to Himself as the Way, the Truth, and the Life.— A DENIAL OF THE ATONEMENT

God is delighted by chanting and similar methods of meditative prayer. vs. Jesus said that He isn't.—A DENIAL OF GOD'S PERSONAL NATURE

With false premises as these, the conclusions can only be erroneous. The Bible creates the proper understanding and balance of 1) man as sinful, 2) needing a redeemer, 3) with whom he can have an abundant life.

Perhaps the most misguided view of all in the contemplative prayer movement is summed up in the following quote by a biographer of Thomas Merton:

Nor should Christians delude themselves with the idea that the grace of God is monopolized by any particular structure of belief. God isn't obeying the traffic lights of any religious system.³⁹

But this is not true. God did create an organism called the body of Christ, and to enter, you have to believe something very specific. If you understand the objective of true Christianity, you will clearly see that the opinion stated in the quote above contradicts the message of the Cross, which is the essence Christianity. You cannot reconcile the statement above with the following verse:

... that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Ephesians 2:7)

*Note: * In philosophy, every "argument" must have a premise and a conclusion, but if your premises are false, it will inevitably lead you to a false conclusion.

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Endnotes:

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16. Willigis Jäger, *Contemplation: A Christian Path* (Liguori, MO: Triumph Books, 1994), p. 31.
17. Jan Johnson, *When The Soul Listens: Finding Rest and Direction in Contemplative Prayer* (Colorado Springs, CO: NavPress, 1999), p. 93.
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22. Thomas Merton, *Conjectures of a Guilty Bystander*(Garden City, NY: Doubleday Publishers, 1989), pp. 157-158.
23. Richard Kirby, *The Mission of Mysticism*, op. cit., p. 6.
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28. Ruth Haley Barton, "Beyond Words: Experience God's presence in silence and solitude" (*Discipleship Journal*, Vol. 113 1999).
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2 Comments

David

[July 7, 2018 at 4:01 pm](#)

Excellent article. The intentional, comprehensive study of God's Word is replaced by marginally valuable, fun (e.g., the pastor wears a basket ball jersey and bounces the ball around) messages from the pulpit and with life groups. Our church has cancelled all Sunday adult education classes and promoted, instead, life groups. The problem is that there is no intentional roadmap of biblical study leading the believer to maturity and, instead, leaves this critical mandate (the great commission) to the haphazard 3 or 4 life groups (out of more than 40 groups) that are loosely termed "bible studies". Even if these 3 or 4 life groups were incredibly good, only 30 or 40 of the church's 1,000 or so adults would be able to benefit from these groups at any one time. As a result, biblical literacy and discernment are at an all-time low across the church. Critical issues, such as those in this article, are never addressed. Dave



Nancy

[March 14, 2018 at 3:24 pm](#)

This is horrible. I'm not surprised though, because in the Baptist church I attend sometimes, I find out how little people are aware of the creeping in of damnable heresies. They figure if the pastor or preacher is ok with it, then there's nothing wrong with it.

Comments are closed, but [trackbacks](#) and pingbacks are open.

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ruth hunt
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tamara hartzell
tony pearce
trevor baker (songwriter)
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Archives

Taizé, the Eucharist, and Bethel Church's Bill Johnson

by *Lighthouse Trails Editors* on February 13, 2019 at 4:24 am

Taizé, the Eucharist, and Bethel Church's Bill Johnson LTRP Note: The following is from Chris Lawson's book Taizé—A Community and Worship: Ecumenical Reconciliation or an Interfaith Delusion? Taizé is an ecumenical interfaith community in France where over 100,000 young people travel to each year; and Taizé worship is becoming very popular in the United States. This particular section below is about the "Eucharist," which is ... [Read more...] The post Taizé, the Eucharist, and Bethel Church's Bill Johnson appeared first on Lighthouse Trails Inc. [...]

Striking Similarities Between God Calling and the Jesus Calling Series

by *Lighthouse Trails Editors* on February 12, 2019 at 9:40 am

Striking Similarities Between God Calling and the Jesus Calling Series Chris Lawson of Spiritual Research Network has posted a compelling online booklet titled Striking Similarities Between God Calling and the Jesus Calling Series. If you have friends or family members who are reading Jesus Calling, this project presented by SRN may be very helpful in pointing out to Jesus Calling readers that Jesus Calling has many similarities to the ... [Read more...] The post Striking Similarities Between God Calling and the Jesus Calling Series appeared first on Lighthouse Trails Inc. [...]

Letter to the Editor: LT Wrong to Warn About Walk to Emmaus

by *Lighthouse Trails Editors* on February 11, 2019 at 6:12 pm

Letter to the Editor: LT Wrong to Warn About Walk to Emmaus LTRP Note: The following letter to the editor is in regard to our article: Walk to Emmaus and Tres Dias – A Walk to Deception. To Lighthouse Trails: There are NO MANTRAS in the Walk to Emmaus or any other cursillo movement. We follow a strict Bible centered curriculum covered with prayer and praise. I ... [Read more...] The post Letter to the Editor: LT Wrong to Warn About Walk to Emmaus appeared first on Lighthouse Trails Inc. [...]

Out of My Mindfulness – Final Part

by Lighthouse Trails Editors on February 11, 2019 at 1:53 pm

Out of My Mindfulness – Final Part By Lynn Lusby Pratt Part 1 and Part 2 of this little series lead in to this foundational question: Is mindfulness/meditation an Eastern religion practice or not? With its use in schools, businesses, and psychologists' offices, it tends to be billed as neutral. Sometimes, though, the Eastern-ness is cheered, and (it had to happen!) you ... [Read more...] The post Out of My Mindfulness – Final Part appeared first on Lighthouse Trails Inc. [...]

Out of My Mindfulness – Part 2

by Lighthouse Trails Editors on February 9, 2019 at 4:00 pm

Out of My Mindfulness – Part 2 By Lynn Lusby Pratt Part 1 of this series told of the ACLJ's action against Buddhist meditation being forced on school kids. The ACLJ's researchers dug into general (not just school-related) reports on mindfulness/meditation. Turns out that with this current craze, mindfulness being trendy and cool, studies don't report the negative side effects (or they ... [Read more...] The post Out of My Mindfulness – Part 2 appeared first on Lighthouse Trails Inc. [...]

Navigators Welcomes 2019 With Their Contemplative Trend By Promoting Jesuit Prayer Practice

by Lighthouse Trails Editors on February 5, 2019 at 9:02 pm

Navigators Welcomes 2019 With Their Contemplative Trend By Promoting Jesuit Prayer Practice Navigators is a Christian organization, founded in 1933 by a young man named Dawson Trotman, that eventually became a household name in the evangelical church.* The Navigators motto is, "To Know Christ and to Make Him Known." However, Navigators and its publishing arm NavPress have been on a contemplative trend for over 15 years, and ... [Read more...] The post Navigators Welcomes 2019 With Their Contemplative Trend By Promoting Jesuit Prayer Practice appeared first on Lighthouse Trails Inc. [...]

Understanding the Spirituality of Sue Monk Kidd (author of The Secret Life of Bees)

by Lighthouse Trails Editors on February 2, 2019 at 5:12 pm

Understanding the Spirituality of Sue Monk Kidd (author of The Secret Life of Bees) By Ray Yungen Sue Monk Kidd's spirituality is spelled out clearly in her book When the Heart Waits. She explains: There's a bulb of truth buried in the human soul [not just Christian] that's "only God" ... the soul is more than something to win or save. It's the seat and repository of the inner ... [Read more...] The post Understanding the Spirituality of Sue Monk Kidd (author of The Secret Life of Bees) appeared first on Lighthouse Trails Inc. [...]

Out of My Mindfulness – Part 1

by Lighthouse Trails Editors on January 30, 2019 at 10:12 pm

Out of My Mindfulness – Part 1 By Lynn Lusby Pratt ACLJ attorney Jay Sekulow's bulletin of December 11, 2018 focused on complaints about Buddhist/Eastern

meditation being forced on school kids. More from that in a minute. Various “relaxation” programs have been appearing in the public schools for years. Most parents and teachers didn’t pick up on the religious implications because (1) ... [Read more...] The post Out of My Mindfulness – Part 1 appeared first on Lighthouse Trails Inc. [...]

Letter to the Editor: Is “New City Catechism” by Gospel Coalition OK?

by *Lighthouse Trails Editors* on January 28, 2019 at 10:11 pm

Letter to the Editor: Is “New City Catechism” by Gospel Coalition OK? Dear Lighthouse Trails: Enclosed please find this announcement that was in our church’s bulletin (see image below) titled “New City Catechism.” We do not have a computer to do research on this, and we were wondering if you would be so kind as to do this for us. We are wondering if it is a ... [Read more...] The post Letter to the Editor: Is “New City Catechism” by Gospel Coalition OK? appeared first on Lighthouse Trails Inc. [...]

How to Know if You Are Being Spiritually Abused or Deceived—A Spiritual Abuse Questionnaire

by *Lighthouse Trails Editors* on January 28, 2019 at 8:49 am

How to Know if You Are Being Spiritually Abused or Deceived—A Spiritual Abuse Questionnaire Below is a portion of the content of Chris Lawson’s booklet, How to Know if You Are Being Spiritually Abused or Deceived—A Spiritual Abuse Questionnaire. The full booklet has 101 questions. To order copies of the booklet, click here. How to Know if You Are Being Spiritually Abused or Deceived—A Spiritual Abuse Questionnaire By Chris ... [Read more...] The post How to Know if You Are Being Spiritually Abused or Deceived—A Spiritual Abuse Questionnaire appeared first on Lighthouse Trails Inc. [...]

"Neither is there salvation in any other: for there is none other name [Jesus Christ] under heaven given among men, whereby we must be saved." Acts 4:12

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Contemplative prayer is the ultimate meditation to experience God's presence. Learn how with an example and why you might use caution with contemplative prayer. The metaphor is that the mind is a river and thoughts are things that are floating by. In contemplative prayer the goal is to learn to just let the thoughts go, in other words, let them float by so you can just focus on God's presence. (Examples are: I need to put eggs on the grocery list, has it been 20 minutes yet, that email has to go out by 3PM.... etc.) Just let them go, or say the sacred word to get back on track. Here are five things you should know about HIV pre-exposure prophylaxis, which is available to all South Africans who are at high risk for HIV. Here are the five things you should know about PrEP. 1. What is PrEP? “PrEP provides an additional prevention option for those who are at high risk for HIV,” explains Dr Saiqa Mullick, director of implementation science at the Wits Reproductive Health and HIV Institute. But corporate prayer is valuable work for everyone in Christ’s church. The hosannas of children are no less precious to Christ than the eloquent praises of adults (Matt. 21:15-

16), and, to quote John Owen, “the prayers of the meanest saints may be useful to the greatest apostle.” 5. Praying with other people teaches us about prayer . . . Chances are, most of what you know about prayer you learned from hearing someone else pray. Mary learned to pray from Hannah (Luke 1:46-55; 1 Sam. 2:1-10). Saul (later Paul) doubtless learned something about prayer from Stephen (Acts 7:57-8:1). Even Jesus taug