

1: How to Pray the Rosary

*The Second Part of the Spirit of Prayer [William Law] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God. My last lecture[s] but one was on the subject of Effectual Prayer; in which I observed that one of the most important attributes of effectual or prevailing prayer is FAITH. This was so extensive a subject that I reserved it for a separate discussion. And accordingly, I lectured last Friday evening on the subject of Faith in Prayer, or, as it is termed, the Prayer of Faith. It was my intention to discuss the subject in a single lecture. But as I was under the necessity of condensing so much on some points, it occurred to me, and was mentioned by others, that there might be some questions which people would ask, that ought to be answered more fully, especially as the subject is one on which there is so much darkness. One grand design in preaching is to exhibit the truth in such a way as to answer the questions which would naturally arise in the minds of those who read the Bible with attention, and who want to know what it means, so that they can put it in practice. In explaining the text, I propose to show, I. What Spirit is here spoken of, "The Spirit also helpeth our infirmities. What that Spirit does for us. Why he does what the text declares him to do. How he accomplishes it. The degree in which he influences the minds of those who are under his influence. How his influences are to be distinguished from the influences of evil spirits, or from the suggestions of our own minds. How we are to obtain this agency of the Holy Spirit. Who have a right to expect to enjoy his influences in this matter--or for whom the Spirit does the things spoken of in the text. What Spirit is it that is spoken of in the text? Some have supposed that the Spirit spoken of in the text means our own spirit--our own mind. But a little attention to the text will show plainly that this is not the meaning. It is evident from the manner in which the text is introduced, that the Spirit referred to is the Holy Ghost. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father, The Spirit itself beareth witness with our spirit, that we are the children of God. What the Spirit does. Answer--He intercedes for the saints. Why is the Holy Spirit thus employed? Because of our ignorance. Because we know not what we should pray for as we ought. We are so ignorant both of the will of God, revealed in the Bible, and of his unrevealed will, as we ought to learn it from his providence. Mankind are vastly ignorant both of the promises and prophecies of the Bible, and blind to the providence of God. And they are still more in the dark about those points of which God has said nothing but by the leadings of his Spirit. You recollect that I named these four sources of evidence on which to ground faith in prayer--promises, prophecies, providences, and the Holy Spirit. When all other means fail of leading us to the knowledge of what we ought to pray for, the Spirit does it. How does he make intercession for the saints? In what mode does he operate, so as to help our infirmities? Not by superseding the use of our faculties. It is not by praying for us, while we do nothing. He prays for us, by exciting our own faculties. Not that he immediately suggests to us words, or guides our language. But he enlightens our minds, and makes the truth take hold of our souls. He leads us to consider the state of the church, and the condition of sinners around us. The manner in which he brings the truth before the mind, and keeps it there till it produces its effect, we cannot tell. But we can know as much as this--that he leads us to a deep consideration of the state of things; and the result of this, the natural and philosophical result, is, deep feeling. That is, by turning away his thoughts, and leading his mind to think of other things. Sinners, when the Spirit of God brings the truth before them, must feel. They feel wrong, as long as they remain impenitent. So, if a man is a Christian, and the Holy Spirit brings a subject into warm contact with his heart, it is just as impossible he should not feel, as it is that your hand should not feel if you put it into the fire. If the Spirit of God leads him to dwell on things calculated to excite warm and overpowering feelings, and he is not excited by them, it proves that he has no love for souls, nothing of the Spirit of Christ, and knows nothing about Christian experience. The Spirit makes the Christian feel the value of souls, and the guilt and danger of sinners in their present condition. It is amazing how dark and stupid Christians often are about this. Even Christian parents let their children go right down to

hell before their eyes, and scarcely seem to exercise a single feeling, or put forth an effort to save them. Because they are so blind to what hell is, so unbelieving about the Bible, so ignorant of the precious promises which God has made to faithful parents. They grieve the Spirit of God away, and it is in vain to try to make them pray for their children, while the Spirit of God is away from them. He leads Christians to understand and apply the promises of Scripture. It is wonderful that in no age have Christians been able fully to apply the promises of Scripture to the events of life, as they go along. This is not because the promises themselves are obscure. The promises themselves are plain enough. But there has always been a wonderful disposition to overlook the Scriptures, as a source of light respecting the passing events of life. They seemed to be continually ready to exclaim, "Astonishing! Can it be so? We never understood it before. So it has been with many a Christian; while deeply engaged in prayer, he has seen that passages of Scripture are appropriate which he never thought of before, as having any such application. I once knew an individual who was in great spiritual darkness. He had retired for prayer, resolved that he would not desist till he had found the Lord. He knelt down and tried to pray. All was dark, and he could not pray. He rose from his knees, and stood for a while, but he could not give it up, for he had promised that he would not let the sun go down before he had given himself to God. He knelt again, but it was all dark, and his heart was hard as before. He was nearly in despair, and said in agony, "I have grieved the Spirit of God away, and there is no promise for me. I am shut out from the presence of God. He had said but a few words, when this passage came into his mind as fresh as if he had just read it; it seemed as if he had just been reading the words, "Ye shall seek me, and find me, when ye shall search for me with all your heart. Though this promise was in the Old Testament, and was addressed to the Jews, it was still as applicable to him as to them. And it broke his heart, like the hammer of the Lord, in a moment. He prayed, and rose up, happy in God. Thus it often happens when professors of religion are praying for their children. Sometimes they pray, and are in darkness and doubt, feeling as if there was no foundation for faith, and no special promises for the children of believers. But while they are pleading, God has shown them the full meaning of some promise, and their soul has rested on it as on the mighty arm of God. I once heard of a widow who was greatly exercised about her children, till this passage was brought powerfully to her mind: The Holy Spirit was sent into the world by the Saviour, to guide his people and instruct them, and bring things to their remembrance, as well as to convince the world of sin. The Spirit leads Christians to desire and pray for things of which nothing is specifically said in the word of God. Take the case of an individual. That God is willing to save is a general truth. So it is a general truth that he is willing to answer prayer. But how shall I know the will of God respecting that individual, whether I can pray in faith according to the will of God for the conversion and salvation of that individual, or not? When we know not what to pray for, the Holy Spirit leads the mind to dwell on some object, to consider its situation, to realize its value, and to feel for it, and pray, and travail in birth, till the object is attained. This sort of experience I know is less common in cities than it is in some parts of the country, because of the infinite number of things to divert the attention and grieve the Spirit in cities. I have had much opportunity to know how it has been in some sections. I was acquainted with an individual who used to keep a list of persons that he was specially concerned for; and I have had the opportunity to know a multitude of persons for whom he became thus interested, who were immediately converted. I have seen him pray for persons on his list, when he was literally in an agony for them; and have sometimes known him call on some other person to help him pray for such a one. I have known his mind to fasten on an individual of hardened, abandoned character, and who could not be reached in any ordinary way. In a town in the north part of this State, where there was a revival, there was a certain individual who was a most violent and outrageous opposer. He kept a tavern, and used to delight in swearing at a desperate rate, whenever there were Christians within hearing, on purpose to hurt their feelings. He was so bad, that one man said he believed he should have to sell his place, or give it away, and move out of town, for he could not live near a man that swore so. This good man, that I was speaking of, was passing through the town, and heard of the case, and was very much grieved and distressed for the individual. He took him on his praying list. The case weighed on his mind, when he was asleep and when he was awake. He kept thinking about him, and praying for him for days. And the first we knew of it, this ungodly man came into a meeting, and got up and confessed his sins, and poured out his soul. His bar-room immediately became

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the place where they held prayer meetings. In this manner the Spirit of God leads individual Christians to pray for things which they would not pray for, unless they were led by the Spirit.

2: THE SPIRIT OF PRAYER by Charles G. Finney

The second part of The spirit of prayer: or, the soul rising out of the vanity of time, into the riches of eternity. By William Law, M.A. The third edition, revised and corrected by the author.

He began as a solicitor and after his conversion to an evangelist, pastor, professor of theology and author, he was used for his whole life as an instrument for new revivals. These speeches were later published and probably form one of the most systematic accounts about revival. There are two kinds of means requisite to promote a revival: The truth is employed to influence men, and prayer to move God. But prayer produces such a change in us it renders it consistent for God to do as it would not be consistent for Him to do otherwise. When a sinner repents, that state of feeling makes it proper for God to forgive him. God has always been ready to forgive him on that condition, so that when the sinner changes his feelings and repents, it requires no change of feeling in God to pardon him. So, also, when the children of God pray fervently they are in the right inner condition to enable God to hear them. He was always prepared to bless those who have a right heart attitude and who pray in the right way. Prayer is in a chain of causes which lead to a revival, and is a cause which is as important as the proclamation of the truth. Many zealously preached the gospel to cause people to turn around but have laid too little weight on prayer. They preached eagerly, talked to individuals, and handed out leaflets but, to their surprise, with little success. The reason why they could not achieve more was because they neglected the other form of support, which is fervent prayer. They forgot that the truth itself has no effect without the Spirit of God. Sometimes it happens that those who are mostly involved with the spreading of the truth do not dedicate themselves to prayer in the same proportion. This is terrible unless they have a spirit of prayer, or unless someone else upholds them in prayer; otherwise, the preaching of the Truth only strengthens the heathen in their unrepentant attitude. I remember that in one of these meetings a Mr S. He stayed on his knees weeping in agony for souls. He said "Pray for Mr The director was a wealthy, unconverted man. When the others saw that his soul suffered birth pains for this man, the others knelt down and wrestled in prayer for his conversion. As soon as Mr S. Until then, I think, he had never been to any meetings, and it was not known that he was ever concerned about his salvation. But prayer took over and soon God took the case in His hands". This remark was made by Finney in connection with his account of the Revival in Troy, which began in in his "Memoirs" London, , pages A revival may be expected when Christians have a spirit of prayer for a revival. That is, when they pray as if their hearts were set upon it. Sometimes Christians are not engaged in definite prayer for a revival, not even when they are warm in prayer. Their minds are upon something else; they are praying for something else - the salvation of the heathen and the like - and not for a revival among themselves. But when they feel a want of revival, they pray for it; they feel for their own families and neighbourhoods; they pray for them as if they could not be denied. What constitutes a spirit of prayer? Is it many prayers and warm words? Prayer is the state of the heart. The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs them down. It is the same, so far as the philosophy of minds is concerned, as when a man is anxious for some worldly interest. A Christian who has this spirit of prayer feels anxious for souls. It is the subject of his thoughts all the time, and makes him look and act as if he had a load on his mind. He thinks of it by day, and dreams of it by night. This is properly "praying without ceasing". His prayers seem to flow from his heart liquid as water: The feeling is not always as great as this, but such things are much more common than one would expect. In the great Revivals in , they were common. This is by no means enthusiasm. It is just what Paul felt when he said: I do not mean to be understood that it is essential to a spirit of prayer that the distress should be so great as this. But this deep, continual, earnest desire for the salvation of sinners is what constitutes the spirit of prayer for a revival. When this feeling exists in a church, unless the Spirit is grieved away by sin, there will infallibly be a conversion of sinners to God. This burning desire increases more and more until revival comes Generally there are but few professors of religion that know anything about this spirit of prayer which prevails with God. I have been amazed to see such accounts as are often published about revivals, as if the revival had come without any cause - nobody knew why or wherefore. I have sometimes inquired into such cases, when it had

been given out that nobody knew anything about it, until one Sabbath they saw in the face of the congregation that God was there; or they saw it in their conference room, or prayer meeting, and were astonished at the mysterious sovereignty of God in bringing in a revival without any apparent connection with means. Go and inquire among the obscure members of the church, and you will always find that somebody had been praying for revival, and was expecting it - some man or woman had been agonising in prayer for the salvation of sinners until the blessing was gained. This person perhaps woke everyone out of their sleep so that they jumped up, rubbed their eyes, and could not quite understand where the sudden excitement came from. Even if only so few know of the responsibility of a revival, you can be assured that someone held watch on the tower and did not cease with begging until the blessing was there. Generally, a revival is more or less extensive, as there are more or less persons who have the spirit of prayer.

3: Farewell Discourse - Wikipedia

The "Second Part" of the Spirit of Prayer was published one year after the first. Mr. Mr. Law composed his message in the form of Three Dialogues "that mode of presentation being shown to set forth his subject to the best advantage.

The Armor of God: Now we are standing in the power of His might. Immediately after describing the Armor of God [Eph 6: This is the ultimate use of the armor. Standing "in the power of His might", we must pray "in the Spirit". We are now ready to "pray in the Spirit". We are now fully in the presence of God. Now begin to make your requests known to God. We have entered the presence of the One for Whom nothing is impossible, and suddenly, everything seems possible! He in fact, begins to guide our prayer, by His Holy Spirit. It can denote deep pain and anguish of soul, as well as great rejoicing before the Lord. Bearing in mind that God is a God of order, that the spirit of the prophet is subject to the prophet [1Cor The order of the ACTS method is crucial, for two reasons. The second reason is more subtle. Our prayer seems more like whining, or even like impatiently ordering fast food at the drive-thru window. We are actually being self-centered, rather than God-centered. In this state of mind, we often miss the full impact of the truth that God LOVES us, and wants to answer our prayer, and "He that spared not his own Son, but delivered him up for us all, how shall he not with Him also freely give us all things? The key phrase here is "with Him", that is with Jesus. A deeper relationship with Him should be our first purpose in prayer. The Kneeling Christian wrote: It is also communion with God -- intercourse with God -- talking with not only to God. We get to know people by talking with them. We get to know God in like manner. The highest result of prayer is not deliverance from evil, or the securing of some coveted thing, but knowledge of God. While we ordinarily first bring our own needs to God in prayer, and then think of what belongs to God and His interests, the Master reverses the order. First, Thy name, Thy kingdom, Thy will; then, give us, forgive us, lead us, deliver us. The lesson is of more importance than we think. In true worship the Father must be first, must be all. The sooner I learn to forget myself in the desire that HE may be glorified, the richer will the blessing be that prayer will bring to myself. No one ever loses by what he sacrifices for the Father. This must influence all our prayer" In summary, let each time we pray, be first and foremost, a time of "seeking Jesus Himself, as our personal King", and of "returning to our First Love" [Rev 2: Prayer inspiring quotations , from great saints who have walked with Jesus, often put me on my face before God in an instant. Many sites are loaded with these just search for "prayer quotes". This link is to our "Elijah U" feature at justpray.

4: The Spirit of Love, Parts I & II: Authentic Version. William Law - &

The second part of the spirit of prayer: Or, The soul rising out of the vanity of time, into the riches of eternity. Being several dialogues between academicus, rusticus, and theophilus.

Let us now speak of Adam in his first Perfection, created by God to be a Lord and Ruler of this new-created World, to people it with an Host of angelic Men, till Time had finished its Course, and all things fitted to be restored to that State, from which they were fallen by the Revolt of Angels. Inwardly, he had the celestial Body and Soul of an Angel, and he had this angelic Nature united to a Life and Body taken from the Stars and Elements of this outward World. And this was done, because he was created by God to be the restoring Angel, to do all that in this outward World, which God would have to be done in it, before it could be restored to its first State. And therefore he must have the Nature of all this World in him, because he was to act in it, and upon it, as its restoring Angel; and yet with such Distinction from it, with such Power upon it, and over it, as the Light has upon and over Darkness. Do not all the chief Points of our Redemption demand this Perfection in Adam unfallen? For had he not had this Perfection of Nature at first, his Redemption could not have consisted in the Revival of this Birth and Perfection in him. For had it been something less than the Loss of an angelic and heavenly Life, that had happened to him by his Fall, had it been only some Evil, that related to a Life of this World, nothing else but some Remedy from this World, could have been his Redemption. God said, "Let us make Man in our own Image, after our Likeness. What can you think or say higher of an Angel? But now what an Absurdity would it be, to hold that Adam was created in the Image and Likeness of God, and yet had not in him so much as the Image and Likeness of an Angel? Again, was not Paradise lost, was not Evil and the Curse awakened in all the Elements, as soon as Adam fell? And does not this prove, beyond all Contradiction, that Adam was created by God, as I said above, to be the restoring Angel; to have Power over all the outward World; to keep all its Evil from being known or felt; till the Fall of Angels from Heaven had been repaired by a Race of angelic Men born on Earth? But how could he do, and be all this, for which he was created by God, how could he keep up the Life of Heaven and Paradise in himself, and this new World, unless the Life of Heaven had been his own Life? Or how could he be the Father of an Offspring that were to have no Evil, nor so much as the Knowledge of what was Good and Evil in this World? Could anything but an heavenly Man bring forth an heavenly Offspring? Or could he be said to have the Life of this World opened in him in his Creation, who was to bring forth a Race of Beings, insensible of the Good and Evil in this World? For every thing that has the Life of this World opened in it, is under an absolute necessity of knowing and feeling its Good and Evil. This we are assured of from our Lord himself, who, in Answer to the Question of the Sadducees, said unto them, "Ye do err, not knowing the Scriptures, and the Power of God; for in the Resurrection they neither marry, nor are given in Marriage, but are as the Angels in Heaven. Luke, "for they are equal to the Angels of God. But now this Perfection could not belong to the Humanity after the Resurrection, but because it belonged to the first Man before his Fall: For nothing will be restored, but that which was first lost; nothing rise again, but that which should not have died; nor any thing be united, but that which should not have been parted. The short is this: Man is at last to have a Nature equal to that of the Angels. This Equality consists in this, that as they have, so the Humanity will have, both Male and Female Nature in one Person. What say you, Academicus, to this Matter? I will here just mention what my good old Tutor says: The Author of the Appeal, says he, founds all his Scheme of Regeneration or Redemption on a supposed threefold Life, in which Adam was created. His sole Proof of this threefold Life is taken from this text of Moses: This is plainly seen, Gen. And therefore, says he, if this Phrase proves the Soul of Adam to be a Mirror of the Holy Trinity, it proves the same of every Breath in the Nostrils of every Creature. Here," says the Appeal, "the Notion of a Soul, created out of nothing, is in the plainest, strongest Manner, rejected by the first written Word of God; and no Jew or Christian can have the least Excuse for falling into such an Error: Here the highest and most Divine Original is not darkly, but openly, absolutely ascribed to the Soul. It came forth as a Breath of Life, or Lives, out of, and from the Mouth of God; and therefore did not come out of the Womb of nothing, but is what it is, and has what it has in itself, from, and out of, the first and highest of all

Beings. The Appeal makes no Use of the Expression, Breath of Lives, takes no Notice of it, deduces nothing from it, but solely considers the Act of God, as breathing the Spirit of the Soul from himself; and from this Act of God, the high Birth and Dignity of the Soul is most justly affirmed. And the Appeal makes this Observation solely to prove, that the Soul is not created out of nothing. This is the one, sole, open, and declared Intent of the Appeal, in all this Paragraph. But your Tutor, overlooking all this, though nothing else is there, makes the Author of the Appeal to affirm the threefold Life of God in the Soul, merely from the phrase of the Breath of Lives, when there is not one single Word about it. For the Appeal not only has not the least Hint in this Place of any such Matter, to be proved from the Breath of Lives, but through the whole Book there is not the smallest Regard paid to this Expression, nor any Argument ever deduced from it. How strange is all this in your good old Tutor! Now if your Tutor, or anyone else, could show, that God breathed his own Spirit into every Animal, and with this Intent, that it might come forth in his own Image and likeness, then the Distinction and high Birth of the Soul, pleaded for by the Appeal, would indeed be lost. But till then, the Appeal must, and therefore will for ever, stand unconfuted in its Assertion of the Dignity and Divine Birth of the Soul. You have seen, that his Reasoning upon the Breath of Lives, is meddling with something that the Appeal meddles not with, makes no Account of: But your Tutor has conjured it up for his own Use; and yet see what a poor Use he makes of it. How does he prove this? Why, truly from this Reason, because Moses uses the same Phrase when he speaks of the Lives of all Animals. Yet this is full as well, as to conclude, that the Breath of Life in Man, and the Breath of Life in Animals, is of the same Nature and Degree, has the same Goodness and Excellency in it, because the same Words, made up of the same Letters, express them both. For that Author never so much as offers to argue from it. His Proof of the threefold Life of God in the Soul, so far as it is deduced from the text of Moses, lies wholly in this; that it is the Breath and Spirit of the triune God, breathed forth from this triune Deity into Man. This, sure, is no small Proof of its having the triune Nature of God in it. And this threefold Life of the Soul, thus plainly deducible from the Letter of Moses, is shown to be absolutely certain, from every chief Doctrine and Institution, nay, from the whole Nature of our Redemption: Nay, every thing in Nature, Fire, and Light, and Air; every thing that we know of Angels, of Devils, of the animal Life of this World; are all in the plainest and strongest Manner, from the Beginning to the End of the Appeal, made so many Proofs of the threefold Life of the triune God in the Soul. Thus says the Appeal; No Omnipotence can make you a Partaker of the Life of this outward World, without having the Life of this outward World born in your own creaturely Being; the Fire, and Light, and Air of this World, must have their Birth in your own creaturely Being, or you cannot possibly live in, or have a Life from outward Nature. And therefore no Omnipotence can make you a Partaker of the beatific Life, or Presence of the Holy Trinity, unless that Life stands in the same triune State within you, as it does without you. Search to Eternity, says the Appeal, why no Devil or Beast can possibly enter into Heaven, and there can only this one Reason be assigned for it, because neither of them have the triune holy Life of God in them. But enough of this Mistake of your good old Tutor. Rusticus will I am afraid chide you for being the Occasion of this long Digression from the Point we were speaking to. Truly, Sir, I do not know what to make of these great Scholars; they seem to have more Love for the Shadow of an Objection, than for the most substantial Truths. I think I here see a great Reason, why our Saviour chose poor and illiterate Fishermen to be his Apostles. Paul was the only Man that had some Learning, and he was a Persecutor of Christ, till such time as God made as it were Scales to fall from his Eyes; and then he became a powerful Apostle. But let us return to your Account of the first created Perfection of Man, and the Degree of his falling from it. It is one of the best Doctrines that I ever heard in my Life. It not only stirs up every thing that is good, and makes me hate every thing that is evil, in me; but it gives so good a Sense, so sound a Meaning to every Mystery of the Gospel, that it makes every thing our Saviour has done for us, and every thing he requires of us, to be equally necessary and beneficial to us. But suppose now our Fall not to be a Change of Nature, not a Death to our first Life, but only a single Sin or Mistake in the first Man; What a Difficulty is there in supposing so great a Scheme of Redemption to set right a single Mistake in one single Creature? But pray, Sir, begin again just where you left off. I was indeed, Rusticus, at that Time just going to say, that Adam had lost much of his first Perfection before his Eve was taken out of him; which was done to prevent worse Effects of his Fall, and to prepare a means for his

Recovery, when his Fall should become total, as it afterwards was, upon the eating of the earthly Tree of Good and Evil. This shows, that Adam had altered his first State, had brought some Beginning of Evil into it, and had made that not to be good, which God saw to be good, when he created him. And therefore as a less Evil, and to prevent a greater, God divided the first perfect human Nature into two Parts, into a Male and a Female Creature; and this, as you shall see by and by, was a wonderful Instance of the Love and Care of God towards this new Humanity. It was at first, the total Humanity in one Creature, who should in that State of Perfection, have brought forth his own Likeness out of himself, in such Purity of Love, and such Divine Power, as he himself was brought forth by God: Man stood no longer in the Perfection of his first State, as a Birth of Divine Love, than whilst he loved himself only as God loved him, as in the Image, and after the Likeness of God. For it was only a Continuation of the same generating Love that gave Birth to the first Man. But Adam turned away his Love from the Divine Image, which he should only have loved, and desired to propagate out of himself. He gazed upon this outward World, and let in an adulterate Love into his Heart, which desired to know the Life that was in this World. This impure Desire brought the Nature of this World into him. His first Virginity was lost by an adulterate Love, which had turned its Desire into this World. This State of Inability, is that which is called his falling into a deep Sleep: Oh my Friends, what a wonderful Procedure is there to be seen in the Divine Providence, turning all Evil, as soon as it appears, into a further Display and Opening of new Wonders of the Wisdom and Love of God! Look back to the first Evil, which the Fall of Angels brought forth. The Darkness, Wrath, and Fire, of fallen Nature, were immediately taken from them, and turned into a new Creation, where those apostate Angels were to see all the Evil that they had raised in their Kingdom, turned against them, and made the Ground of a new Race of Beings, which were to possess those Thrones which they had lost. Look now at Adam brought into the World in such an angelic Nature, as he, and all his redeemed Sons, will have after the Resurrection; an Angel at first, and an Angel at last; with Time, and Misery, and Sin, and Death, and Hell, all of them felt, and all overcome betwixt the two glorious Extremes. When this first human Angel, through a false, impure Love, lost the Divine Power of generating his own Likeness out of himself, God took Part of his Nature from him, that so the Eye of his Desire, which was turned to the Life of this World, might be directed to that Part of his Nature which was taken from him. And this is the Reason of my saying before, that this was chosen as a less Evil, and to avoid a greater; for it was a less Degree of falling from his first Perfection, to love the Female Part of his own divided Nature, than to turn his Love towards that, which was so much lower than his own Nature. And thus, at that Time, Eve was an Help, that was truly and properly meet for him, since he had lost his first Power of being himself the Parent of an angelic Offspring, and stood with a longing Eye, looking towards the Life of this World. For when Adam and Eve had joined in the eating of the Tree of Good and Evil, and so were totally fallen from God and Paradise, into the Misery and Slavery of the bestial Life of this World; when this greatest of all Evils had thus happened to these two divided Parts of the Humanity; when all the Angel was lost, and nothing but a shameful, frightened Animal of this World, was to be seen in this divided Male and Female; then in, and by, and through this Division, did God open and establish the glorious Scheme of an universal Redemption to these fallen Creatures, and all their Offspring, by the mysterious Seed of the Woman. All his Posterity had been in him secured, and the earthly Tree of Good and Evil had never been seen in Paradise. For through this Division of Man, God would, in a wonderful Manner, do that which Adam should have done, before he was divided. Because he was to do all that for Mankind, by a Birth of Redemption from him, which they should have had by a Birth of Nature from Adam, had he kept his first State of Perfection. What say you, Academicus, to all this? Truly, Sir, there seems to be so much Light, and Truth, and Scripture, for all this Account that you have given of these Matters, as must even force one to consent to it. But then all our Systems of Divinity, to which learned Men are chained, are quite silent of these Matters. I never before heard of this gradual Fall of Adam, nor this angelic State of his first Creation, and Power of bringing forth his own Offspring, and therefore can hardly believe it so strongly as I would, and as the Truth seems to demand of me. Pray, Sir, let me speak to Academicus: He seems to be so hampered with Learning, that I can hardly be sorry, that I am not a great Scholar. Do not you see, that he was created first with both Natures in him? Is it not expressly told you, that Eve was not taken out of him, till such Time as it was not good for him to be as he then was, and yet God saw

that it was good when he created him? Is it not plain therefore, that he had fallen from the Goodness of his first Creation, and therefore his Fall was not at once, nor total, till his eating of the earthly Tree? Again, as to his being an Angel at his first Creation, because of both Natures in him, is it not sufficiently plain from his being declared to be an Angel of the same Nature at last, in the Resurrection? For this is an Axiom that cannot be shaken, that Nothing can rise higher, than its first created Nature; and therefore an Angel at last, must have been an Angel at first. Do you think it possible for an Ox in Tract of Time to be changed into a rational Philosopher? Yet this is as possible, as for a Man that has only by his Creation the Life of this World in him, to be changed into an Angel of Heaven.

5: The Return of the Spirit: The Second Great Awakening | Christian History Magazine

A spirit very different from the spirit of prayer appears to prevail in certain portions of the Presbyterian church at the present time. Nothing will produce an excitement and opposition so quick as the spirit of prayer.

The Armor of God After listing six traditional pieces of Roman armor, the apostle Paul urged his readers to be "praying always with all prayer and supplication in the Spirit. The Power of Prayer and Supplication in the Spirit Prayer is an important part of our day-to-day lives. But how often do we think of it in association with the armor of God? Artur Aleksandrov, a recent high school graduate in Tallinn, Estonia, tells this story: I lived on unsuspectingly until, about three weeks before the first exam, one of my teachers casually mentioned something that made my pupils triple in diameter. I wrote a letter of request to the center explaining my affiliation with a Sabbath-keeping church and then I started to wait. They tested my faith and patience for a whole month before I got a reply on the 5th of May. They also requested an affirmation from the Church as proof, which Mr. This was another blessing from God. It was an answer to numerous of my prayers to Him while I was still awaiting the reply from the center. In that period, I was partly preparing to receive a negative answer, which meant failing to graduate and staying for another year in school, and partly really hoping that God would still provide an easier way out. I knew He couldâ€”and He did! So, dear brethren, as you can see for yourselves, our gracious and all-powerful Lord responded to our collective prayers with abundant gifts In this series we have spent time examining it, from the ideas behind it, to its purpose and application. It is an absolutely essential part of surviving and winning our battle against Satan. However, right on the heels of his description of the armor of God, Paul adds that we should be "praying always with all prayer and supplication in the Spirit" Ephesians 6: You bet there is! God alone can give the victory; and when the Christian soldier goes forth armed completely for the spiritual conflict, if he looks to God by prayer, he may be sure of a triumph" Heritage Edition, Vol. He is the commander of His spiritual army, and He alone knows how to lead it to victory. How can we be "praying always"? Nevertheless, when the Son of Man comes, will He really find faith on the earth? Luke wrote that Jesus gave the above parable to teach that "men always ought to pray and not lose heart," so it serves as a good starting point for understanding what praying always means. In her quest for justice, the widow never gave up in seeking help from the unjust judge. In our quest for victory, we must never give up in seeking help from our perfect God. The command to pray always is not to say that we must be in a continuous, unceasing dialogue with God every second of every day. Rather, we must develop a connection to Godâ€”one that is maintained through regular prayer, Bible study and a godly lifestyleâ€”that allows us to instantly come before our God in prayer in times of distress and need. The Greek word translated supplication in both Ephesians 6: For we do not know what we should pray for as we ought, but the Spirit [itself] makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because [it] makes intercession for the saints according to the will of God. This means that although we do not always know exactly what we should be praying for, God knows our hearts by living in us John No matter how clumsily Christians present their requests and no matter how jumbled and confusing they are, God will always know what they are trying to say. Through His Spirit working in us, He has intimate knowledge of our hearts and minds. He understands us and will always work things out for the best in the long run Romans 8: Who or what should we be praying about? Our Father in heaven, hallowed be Your name. Your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. It is not a strict, inflexible format to which we must adhere every time we come before God Matthew 6: For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Along with praying for others, it is vital to also pray for ourselves. It would be inconceivable to refrain from asking God for the help we so desperately require. Our God stands ready to provide us with the strength, wisdom and courage we need to stand against our enemy, but He wants us first to come before Him and ask for it. But He always remembered that His Father was in charge and had the eternal best interests of everyone in mind. They, too, are subject to

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exhaustion, sickness and heartache. They, too, canâ€™and at times, willâ€™fall short of the high mark God has set for us. We are in this battle together, and prayer is one of the most effective ways we can support each other, care for each other and fulfill the God-inspired command given to us in Philippians 2: Apply Now How often do you pray? Throughout the Bible, we see repeated examples of people who prayed regularly. Daniel, an Israelite taken captive to Babylon, made sure to pray three times a day Daniel 6: The author of Psalm seems to have prayed seven times each day Psalm While there are no set numbers for how often or how long we should pray, we should be sure to give God adequate time on a regular basis. If we fail to establish a steady, well-founded relationship with God, we will not be in the proper mind-set to be praying alwaysâ€™nor will we be in the proper mind-set to win our spiritual war. Questions about this lesson? Feedback about this lesson?

6: Catechism of the Catholic Church - PART 4 SECTION 2 ARTICLE 1

The Spirit of Prayer, is a pressing forth of the Soul out of this earthly Life; it is a stretching with all its Desire after the Life of God; it is a leaving, as far as it can, all its own Spirit, to receive a Spirit from above, to be one Life, one Love, one Spirit with Christ in God.

The Return of the Spirit: This doubled the area of the United States and gave an enormous new impulse to western migration. What appeared to be an opportunity for national expansion, however, seemed dark for the future of the Christian faith. How, believers wondered, could the Church possibly keep ahead of the vast movement to the new areas? An Episcopal preacher described the Carolinas: How many Ten thousands who never were baptized or heard a Sermon! And thrice Ten thousand, who never heard of the Name of Christ, save in Curses. Lamentable is the situation of these people. With the later arrival of great numbers, the situation did not improve. In every southern state, religious leaders voiced their fears and distress. In that year a Presbyterian pastoral letter stated that although there was still much immorality and vice, We have heard from different parts the glad tidings of the outpourings of the Spirit, and of times of refreshing from the presence of the Lord. From the east, from the west, and from the south, have these joyful tidings reached our ears. They expressed still greater joy in Revivals, of a more or less general nature, have taken place in many parts, and multitudes have been added to the church. From the west, the Assembly have received intelligence of the most interesting nature. On the borders of Kentucky and Tennessee, the influences of the Spirit of God seem to have been manifested in a very extraordinary manner. These were the beginnings of the Second Great Awakening. God had not abandoned his people. The heritage of awakening, last seen in the Great Awakening of the s, was surfacing again. However, this awakening would be much longer in duration than the first, lasting from approximately through It would come in two phases, and its effect on the nation would be titanic. McGready was a stirring preacher and under his ministry an extensive awakening spread over northâ€”central North Carolina after Perhaps equally important was his influence upon young men such as Barton W. Stone and William McGee. Here many refugees from almost all parts of the Union fled to escape justice or punishment. It was a desperate state of society. Murderers, horseâ€”thieves, highway robbers, and counterfeiter fled there, until they combined and actually formed a majority. The area was primitive in the extreme, and the pioneers lived hard lives, full of danger, loneliness, and privation. But McGready was a fearless preacher, and he informed his hearers that they had not left the eternal God behind them; He was as much there on the frontier as he was anywhere. McGready spoke magnificently of heaven and its glories, thundered about hell and its torments, and questioned his hearers about their salvation. They had not anticipated what occurred. An enormous crowdâ€”as many as 8,â€”began arriving at the appointed date, many from distances as great as miles. Tents were set up everywhere, wagons with provisions brought in, trees felled and their logs cut to be used as seats. Although the term camp meeting was not used until , this was the first true camp meeting where a continuous outdoor service was combined with camping out. After three tense days, the emotions of these backwoods people used to loneliness were at the boiling point. At a huge evening meeting lighted by flaming torches, a Presbyterian pastor named William McGee gave a throbbing message on a doubting Peter sinking beneath the waves. The power of God seemed to shake the whole assembly. Towards the close of the sermon, the cries of the distressed arose almost as loud as his voice. After the congregation was dismissed the solemnity increased, till the greater part of the multitude seemed engaged in the most solemn manner. No person seemed to wish to go homeâ€”hunger and sleep seemed to affect nobodyâ€”eternal things were the vast concern. Here awakening and converting work was to be found in every part of the multitude; and even some things strangely and wonderfully new to me. The Gasper River camp meeting was the turning point of the Awakening in the West. Other huge camp meetings were held in later months, and the area of revival soon spread into Tennessee. Cane Ridge Yet the full force of the movement was yet to be experienced, and it came about through the activity of Barton W. Being better publicized than the meetings in Logan County, Cane Ridge attracted an amazing multitude. The numbers arriving, coming from as far as Ohio and Tennessee, were estimated between 10, and 25, Lexington, then the largest town in Kentucky, had fewer

than 1, citizens! They were of one mind and soul: We all engaged in singing the same songs, all united in prayer, all preached the same things. Moses Hoge described the Cane Ridge camp meeting, in an account that could stand for similar meetings of that period: The careless fall down, cry out, tremble, and not infrequently are affected with convulsive twitchings. Nothing that imagination can paint, can make a stronger impression upon the mind, than one of those scenes. Sinners dropping down on every hand, shrieking, groaning, crying for mercy, convulsed; professors praying, agonizing, fainting, falling down in distress, for sinners or in raptures of joy!. As to the work in general there can be no question but it is of God. The subjects of it, for the most part are deeply wounded for their sins, and can give a clear and rational account of their conversion. Emotional Awakenings Cane Ridge became famous not only for its numbers, but also for its excesses of enthusiasm. Hysterical laughter, trances, and more bizarre forms of behavior were seen occasionally. This wildness was of course grossly exaggerated and often used to discredit the camp meetings by their enemies. Nonetheless, it could not be denied that audiences at frontier awakenings often became highly emotional. Most clergymen opposed this, but often it was beyond their power to control, and in some ways it was inevitable. The roughness of frontier life, its absence of social controls, and the scarcity of social contacts for those living in isolated cabins, made such people very susceptible to uncontrolled displays when they found themselves in the company of large numbers. And under the intensity of much powerful preaching within just a few days, emotions boiled over. However, though camp meetings were sometimes the scenes of excesses, they were much more the scenes of great spiritual awakening. The rough, violent, irreligious frontier, which many felt threatened to undo the morals of the new nation, was being tamed by the Lamb of God. In the East Although many prayed for new awakenings in the second half of the s, their prayers seemed to go unanswered. Timothy Dwight, the grandson of Jonathan Edwards, described the period before and during the American Revolution: The profanation of the Sabbath. The romance of the West beckoned, and multitudes of seekers answered the call, sorely reducing the population of many Eastern towns. As new states sprang up to join the Union, churchmen were faced with the frightening prospect that the raw wilderness was an ungodly force, threatening to bring a moral breakdown to the entire nation. In , not long after the events surrounding the American Revolution, the new nation turned its thoughts to another revolution, in France. At first it was generally approved in America, but soon the truth of the widespread murder and lawlessness in France became known. The anger of the clergy at this foreign brand of infidelity turned to fury when anti-Christian writings were first circulated in America. A large edition was published in France and sent to America to be sold for a few pennies a copy, or given away. While the other Deists aroused Christian anger, it was Thomas Jefferson who came to represent Deist views to the minds of many. Religion for him was simply a moral code, not a divine revelation. Jefferson boldly questioned the truth of various statements in the Bible. His views, which he expressed frequently in the years leading to his election as president in , convinced many ministers that he deserved their strong criticisms. He in turn became an opponent of the clergy. For believers in supernatural Christianity, it was a sad, dark day. The spirit of infidelity seemed to be rising. Jehovah was surely withholding his showers of blessing from this disobedient, backslidden nation. In Virginia, starting at Hampden-Sydney College, an awakening started that spread through several Virginia counties from to Hearing of these Virginia awakenings, New Englanders longed for a similar outpouring of divine grace, and seemed to be rewarded when a renewal broke out in Lee, Massachusetts, in Alvan Hyde of Lee described the awakening: So great was the excitement, though not yet known abroad, that into whatever section of the town I now went, the people in that immediate neighborhood, would leave their worldly employments, at any hour of the day, and soon fill a large room. All our religious meetings were very much thronged, and yet were never noisy or irregular. They were characterized with a stillness and solemnity, which, I believe, have rarely been witnessed. To the praise of sovereign grace, I may add, that the work continued, with great regularity and little abatement, nearly eighteen months. In addition to the Lee revival, there had been a number of minor awakenings throughout Connecticut for some years. Dwight had decided to follow in the footsteps of his grandfather Jonathan Edwards, and entered the ministry in He was a chaplain in the Revolution. Some years after the war, in , he was elected president of Yale College. Before Dwight arrived at Yale, the students were undisciplined and rebellious, and had little use for the Christian Faith. Even some of the faculty could not

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claim to be Christian. Soon after Dwight became president, battle lines were drawn. There were two alternatives, Christianity or infidelity, and there was no middle ground. A change began to take place. Early in the spring of two students were overwhelmed with conviction of their sins. In a short period they came to faith in Christ and assurance of forgiveness.

7: The Power of Prayer and Supplication in the Spirit - Armor of God > Free Bible Study Guides

*Brother Carlos Oliveira on YouTube and www.enganchecubano.com and other platforms, prayer deliverance videos
Spiritual House Cleansing Prayers, Neighborhood Cleansing Prayers, Spiritual Cleansing Of.*

On one occasion Our Lord was in journey with His disciples, and while on the way He stopped to pray. At the sight of Him praying, they wondered why He had not taught them to pray as John the Baptist had taught his disciples. When He finished, they asked Him: This prayer has seven petitions divided in two parts. We would never have dared to call God our Father and consider ourselves as His children, if Jesus had not revealed it and told us to pray in that way. Yet, we can see the fittingness of that expression for the Father has created us in His own likeness and image. He and the Father are one Jn. Yet, we too, are children of the same Father not by nature as Jesus is, but by adoption - through baptism Who shares with us His own divine nature through grace. That is why all the prayers of the Liturgy are addressed in the plural. God is infinitely holy, the source of all holiness. Our prayers add nothing to that. We pray that we who have been made holy by His presence in our soul through the grace of baptism, may persevere in what He has begun in us. We offer this daily prayer to the Father that the new life which is ours by His favor, may be preserved and grow by His protection. May His name be revered, for in that name devils are cast out, the lame and sick are healed, etc. May His name be glorified, for at the name of Jesus, His Son, every knee should bow, of things in heaven, on earth, and under the earth Phil. His internal glory His infinite knowledge, love, power, etc. But His external glory the manifestation of His wisdom, love, power, etc. May we be instruments of making Him better known, loved and revered. May He reign in our souls and govern our lives; i. We ask that the messianic kingdom, the Church of Christ established for the salvation of mankind, spread throughout the world. Referring to that kingdom, St. Ambrose says that there are as many kings ruling in our heart as there are sins and vices controlling us. Christ reigns in our heart insofar as, led by the Holy Spirit, we observe His commandments, fulfill the duties of our state in life, and bear willingly the crosses He allows. We offer it also for many within the Church, who at times do not recognize its teaching authority, and refuse to accept its official teaching. This petition will find its total fulfillment and glory at the final coming of Christ, when He hands over the kingdom to the Father C. How could anyone prevent God from doing His Will? Thomas explains that this petition presupposes two things: In heaven the rebellion of our fallen nature is completely missing. In this petition we ask that, with the help of grace, whatever in us of mind or body that rebels against what God wills, be removed. In heaven the sovereignty of God is perfectly acknowledged, and His will perfectly fulfilled. We are asking that His sovereignty be acknowledged on earth, and that His children in this world love and revere Him by observing His laws and keeping His commandments. The Father wills the salvation of all mankind. But He has created us with a free will; so He wills our salvation on condition that, with the help of His grace, we fulfill His will. So in this petition we pray: Help us to cooperate with Your grace and unite ourselves with the obedience of Your Son, and to bear patiently the trials and crosses You send. In this fourth petition we ask for needs of the present life. Those needs can be temporal or spiritual. This is a plea to the Eternal Father, the divine Provider, to grant us the basic needs of our livelihood. It is an acknowledgment that He is the source of all that we have and a plea that He will continue to bless us our family, our nation, the whole world with the necessities of life. It is a plea for those who hunger because they lack the necessities of life. It is a plea also, says St. Thomas, to help us avoid sins which tend to arise from the desire of temporal goods, such as: It is a plea for sharing in keeping with the solidarity of the human family. This bread is not given to everyone, but only to those who acknowledge God as Father, and Christ as His Son, and who accept the full teaching of His Church. It is a plea also that the whole world will some day be able to partake of this divine banquet. This plea includes all those graces and divine helps necessary for salvation. Each day, each minute of the day, we are dependent on God far more than we realize for the countless graces we receive in every conscious thought and deed. The Lord spoke of this in the sermon on the Mount: It is not only a plea for forgiveness, but that we have the charity, humility and spiritual strength to forgive those who have offended us. And we must remember there are subtle ways of not forgiving: Only the Holy Spirit by whom we live can transform our

heart to forgive as Christ did on Calvary. We can distinguish two kinds of temptation: God never tempts in the first manner, but does frequently in the second. He uses persons and situations to test our patience, our humility, our purity, our faith, our hope, our love of Him. Without this kind of temptation or trial there would be little progress in virtue, and we would not be aware of our own weaknesses. Consequently, in this petition we do not ask that we not be tempted, but that we not be overcome by temptation. Even temptation by the devil, who knows well our weaknesses and how to exploit them, and who wishes only our eternal damnation, God allows at times to test our virtue and to bring about spiritual growth by our resisting the allurements of sin. We must, then, with the help of the Holy Spirit, discern between trials which are necessary for spiritual growth, and temptation that leads to sin. We must discern, too, between being tempted which is not sin and consenting to temptation which is sin. He walks into a snare the devil will make good use of. Victory in this battle is possible only through prayer. Christ conquered Satan by His passion and death, a victory won for the whole of mankind; but since man is free to obey or disobey his Creator, he can turn from God and come again under the dominion of the Evil One. And thus we are asking to be delivered from the evil of falling into sin, and from failing to cooperate with the graces that accompany every temptation. Our Blessed Lord gave us a warning as to the power of the devil, and a reminder of protective safeguards against his cunning when he cast out the evil spirit from a tormented youth: Many centuries later Our Savior revealed to St.

8: The Spirit of Prayer, Parts I & II; William Law; &

The Spirit of Prayer by William Law Part I. - & Part II. - Revised & Corrected by the Author: The HTML version of the edition of this manuscript is rather large; therefore we have chosen to break it into segments to make downloading faster for those who have problems with large files.

Structure and overview[edit] Papyrus second or third century containing John The discourse starts after the literal cleansing washing of feet and the figurative cleansing of the community of disciples via the departure of Judas. Jesus states that he will be going to the Father, but will send the "Comforter" for the disciples Second discourse: Here Jesus submits five specific petitions to the Father as he prays for his disciples and the community of followers. The statement in John Jesus also sends the Holy Spirit. The Spirit is never the sender, but is sent by both the Father and Jesus. I am the vine, you the branches[edit] Main article: The Vine Christ the True Vine, 16th century Greek icon This part is a meditation on Jesus as the source of life for the community and builds on the pattern of discipleship in the gospels. He that abideth in me, and I in him, the same beareth much fruit: Later in the discourse, this pattern is repeated in John If the world hates you[edit] Stained glass window with a quote from the Farewell Discourse: Farewell prayer[edit] See also: In the first part Jesus talks with the Father about their relationship, thus indirectly reiterating that to the disciples. Petition for glorification based on the completion of his work Petitions for his disciples Petition for the preservation and sanctification of "his own" in the world Petition for unity of "his own" Petition for the union of "his own" with himself The last two petitions are for unity, as characterized by: This argument considers the farewell discourse not to be authentic, and postulates that it was constructed after the death of Jesus. Burge opposes that argument given the overall theological and literary unity of the work and that the discourse has much in common with the gospel as a whole, e.

9: Come Holy Spirit - Prayers - Catholic Online

The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs them down. It is the same, so far as the philosophy of minds is concerned, as when a man is anxious for some worldly interest.

The Magisterium of the Church¹⁵ has the task of discerning the fidelity of these ways of praying to the tradition of apostolic faith; it is for pastors and catechists to explain their meaning, always in relation to Jesus Christ. Prayer to the Father There is no other way of Christian prayer than Christ. Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray "in the name" of Jesus. The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God our Father. Prayer to Jesus The prayer of the Church, nourished by the Word of God and the celebration of the liturgy, teaches us to pray to the Lord Jesus. Even though her prayer is addressed above all to the Father, it includes in all the liturgical traditions forms of prayer addressed to Christ. Certain psalms, given their use in the Prayer of the Church, and the New Testament place on our lips and engrave in our hearts prayer to Christ in the form of invocations: The divine name may not be spoken by human lips, but by assuming our humanity The Word of God hands it over to us and we can invoke it: God and man and the whole economy of creation and salvation. To pray "Jesus" is to invoke him and to call him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved him and who gave himself up for him. The most usual formulation, transmitted by the spiritual writers of the Sinai, Syria, and Mt. When the holy name is repeated often by a humbly attentive heart, the prayer is not lost by heaping up empty phrases,¹⁹ but holds fast to the word and "brings forth fruit with patience. It adores the incarnate Word and his Heart which, out of love for men, he allowed to be pierced by our sins. The stations from the Praetorium to Golgotha and the tomb trace the way of Jesus, who by his holy Cross has redeemed the world. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action. If the Spirit should not be worshiped, how can he divinize me through Baptism? If he should be worshiped, should he not be the object of adoration? Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love. He is the artisan of the living tradition of prayer. To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church. In communion with the holy Mother of God In prayer the Holy Spirit unites us to the person of the only Son, in his glorified humanity, through which and in which our filial prayer unites us in the Church with the Mother of Jesus. Ever since, her motherhood has extended to the brothers and sisters of her Son "who still journey on earth surrounded by dangers and difficulties. In countless hymns and antiphons expressing this prayer, two movements usually alternate with one another: Hail Mary [or Rejoice, Mary]: It is God himself who, through his angel as intermediary, greets Mary. Our prayer dares to take up this greeting to Mary with the regard God had for the lowliness of his humble servant and to exult in the joy he finds in her. Mary is full of grace because the Lord is with her. The grace with which she is filled is the presence of him who is the source of all grace. O Daughter of Jerusalem. She is "the dwelling of God. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Abraham, because of his faith, became a blessing for all the nations of the earth. Jesus, the "fruit of thy womb. With Elizabeth we marvel, "And why is this granted me, that the mother of my Lord should come to me? By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the "Mother of Mercy," the All-Holy One. We give ourselves over to her now, in the Today of our lives. And our trust broadens further, already at the present moment, to surrender "the hour of our death" wholly to her care. May she welcome us as our mother at the hour of our passing³⁸ to lead us to her son, Jesus, in paradise. In the East, the litany called the Akathistos and the Paraclesis remained closer to the choral office in the Byzantine churches, while the Armenian, Coptic, and Syriac traditions preferred popular hymns and songs to the Mother of God. But in the Ave Maria, the theotokia, the hymns of St. Gregory of

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Narek, the tradition of prayer is basically the same. When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men. We can pray with and to her. The prayer of the Church is sustained by the prayer of Mary and united with it in hope.

Language, power, and identity in the lament Psalms of the individual Jill shalvis animal attraction From Aaron Jenkins to Harold Jenkins Guy vs. girl labeling Genealogy of the Bigelow family of America Training for the stage Musical dilettante Explanation of proposed estate and gift tax treaty between the United States and the Republic of Austria The Protestant Temperament Building a marketing plan Getting fit for hiking and backpacking Irish Saints in Great Britain Blood brothers Joe Haldeman Perspectives on the parables If It Be Not Now. . . Security a new framework for analysis Laparoscopic Suturing Internet scavenger hunt worksheet Convergence John I. Goodlad Consumer behavior in Latin America Understanding regulation Complexity and Education Kyosho ultima db manual Landmarks of the American Revolution The Lodging House Problem In Boston Of scotichronicon all volumes When an Alzheimers patient moves : legal issues Pharmacognosy practical book Dylan dog gratis Family, History, and Memory Brown beret national policies by David Sanchez Cary, North Carolina EasyFinder Piano lab an introduction to class piano Elementary and secondary education Introductory addresses 2.11. An ultra-precise time synchronization system designed by computer simulation. D. W. Allan, L. Fey, Phtls prehospital trauma life support military edition Literature of the Old Testament in its historical development The pet ferret owners manual V. 5. Dinosaurs and birds