

THE MIND THAT KNOWS NOT ITSELF
The Gospel According to St. Matthew 6:1-15

by

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Chapter 1 Introduction

Lots of people pray for me, and I have never been the worst for it.
George Bernard Shaw

Purpose of Study

The topic for this dissertation, *The Mind That Knows Not Itself*, was inspired by the perception of St. Paul, "For we know not what we should pray for as we ought," contemplative reading of the Lord's Prayer, and researching different metaphysical interpretations of the Prayer. Then, after satisfying my curiosity at a church-sponsored Food Addicts in Recovery Anonymous meeting, I was struck by the idea there are two types of people: free and slave. We are either free or slave, but what I witnessed were free slaves, neither one nor the other completely satisfied with their lives, existing on chants and procedures, abstinence from flour and sugar, weighing and calculating, recording every bit of food put into the human body. There had to be a better way, the Way of Freedom of which Jesus spoke: "Know the truth and the truth will set you free." The purpose of this dissertation is to provide the Lord's Prayer way to freedom through Theocentric Prayer Therapy on a daily basis.

Significance of Study

This study is predicated on the psycho-spiritual belief there is a best way to achieve lasting spiritual adjustment; there is no time like the present; there is Soul Purpose in daily Theocentric Prayer Therapy. With Theocentric Prayer Therapy there is no ongoing expense of psychotherapist or psychiatrist. There is no lengthy

time frame of daily application: just 10 minutes a day, six days a week. Thus Theocentric Prayer Therapy is free to the enquirer who desires a means for actualizing his Soul's Purpose over time.

Jesus may have prayed for guidance, love, comfort, and direction most of his earthly life. Assuredly, he made no apologies for leaving the masses, his disciples, and his family to wend his way to a secluded hillside environment where he communed with his Father in secret. It was his example of Mystical Prayer that possibly inspired the disciples to beg, "Teach us to pray."

Jesus did so, as recorded in the Gospel of Matthew (6:5-15). He taught the way to prepare for prayer and a sample prayer to be used as guide. He was opposed to vain repetition of words as impressive sibilates; he wanted followers to fashion their prayer experiences within certain effective parameters. Jesus gave an example but left the creative aspect up to the one praying.

As I studied the Lord's Prayer it became increasingly clear: here was a model for a new kind of spiritual therapy that, if developed and practiced, would provide a means of effective Mystical Prayer Contact out of which individualized expression would spontaneously express after the spiritual integration of one's Soul Purpose was intact.

This process inspired me further to develop two means of assessing one's current state of Theocentric Personality Temperament. The person using Theocentric Prayer Therapy could assess himself periodically to grasp to what degree he was manifesting spiritual advancement and attainment.

Limitations and Delimitations

Although there are many kinds of psychological therapies today, they were not consulted or incorporated in development of the Theocentric Prayer Therapy model because they are mostly rooted in applying the personal ego approach to solving life's difficulties and challenges. While sometimes effective, given the quality and expertise of the licensed psychotherapist, they are fragmentary intellectual techniques that fall short of guiding and motivating the client to embrace Mystical Meditation and Mystical Prayer as the true means of resolving personal ego-based problems and experiencing the only true means of finding solutions to life's challenges—God's Presence.

Chapter 2 Review of Literature

Lord, teach us to pray.
The Gospel According to St. Luke 11:1

Prayer and The Mind That Knows Not

There are many divergent views of what constitutes prayer: each, birthed from the supplicant's need for a change in conditions or consciousness; each, valid in its own feeling; each, a reflection of the spiritual dynamic of knocking and asking. Instead of the usual discussion of academic approaches to prayer or scholarly debates on the validity of prayer, I'm jumping into The Mind That Knows Not on the basis that everything anyone would like to know about prayer is rooted in the consciousness of the one praying.

Undoubtedly prayer is communication and communion of the one created in God's Image with the Image Maker himself. Prayer, then, is not a monologue as in telling God what is happening and how to fix it, or requesting more money to meet next month's mortgage payment. To the contrary, prayer is seamless exchange of Energies in which Divine Light infuses the consciousness of the one praying, illuminating the dark places, sweeping clean the dust and dirt acquired from daily living, toward increased conscious awareness of the Heights of Being. This chapter begins with various conceptions of prayer with my interpretations of them.

Concept 1: Walter Lanyon

Prayer is a conscious recognition of the eternity of good, here and now
(Lanyon 44).

Walter Lanyon was a well-known New Thought minister and writer. His pulpit was the ongoing classes and lectures he offered to various churches, centers, and interested individuals. His conception of prayer embraces the positive aspects of goodness in the present—not something on the wing. His use of “eternality” underscores broad grasp of Reality and love for God, the Eternal One, and the ALL in All. There is a sense of relief, of less tension and anxiety, in the here and now phrase. The *now* is fully complete with all that anyone could possibly need or desire, yet Theocentric “knocking,” “asking,” and “seeking” must precede its gifting.

Concept 2: Nona Brooks

Prayer is the method by which the sons of God come to realize the immediate Presence and Power of God in their lives (Brooks 127).

Nona Brooks was the founder of Divine Science, a metaphysical movement that swept the Midwest and surfaced eventually on both sides of the Atlantic. Her tender rendering of an idyllic childhood in the late 1800s allows a window view into her concept of prayer. Formally a Methodist by parent decree, the church teaching aspect surfaces in such phrases as “sons of God” and “Power of God.” Yet a spark of metaphysical insight is witnessed in “immediate Presence...in their lives.” For her, prayer appears to be “method” but not “madness”; Presence without limits. The only “restriction” seems to be in being a son or daughter of God, which certainly must be conscious unification with the Divine so that admiration, adoration, and admission flow from human lips to the Ears of God.

Concept 3: James Dillet Freeman

Prayer is a thinking that sets the mind free. It does not tell the mind what to think; it asks the mind what to think (Freeman 19).

James Dillet Freeman was an odd bird. Deeply dedicated to Charles and Myrtle Fillmore, co-founders of the Unity movement, he was hired as a poet to create lovely and inspirational writings for soul enrichment of the founders and their adherents. In his definition, the words “thinking” and “sets the mind free” seem at odds with each other. Thinking and freedom are not necessarily mutual enemies but can only exist in a Mind that is not threatened by apparent, though erroneous, dynamic. His male urge to correct comes to the fore in “it (prayer) does not tell the mind what to think.” He is still on the plane of intellect, yet there is a ray of hope in “it (prayer) asks the mind what to think.” Now he is dipping deep into the Psyche of God. He is offering us an opportunity to put aside our motives, needs, and demands for the pure Living Water of Life. He is tapping Source more than resource. For him we can applaud loudly!

Concept 4: Ernest Holmes

Prayer is silent contemplation of the Divine Presence ever stimulating the thought, and the universal Law of Mind ever acting. The act of becoming still and knowing that God, the Creative Wisdom and Power, is moving in, upon, and through our affairs (Holmes 115).

Ernest Holmes was a product of the Divine Science movement, ordained as a minister by none other than Nona Brooks herself. Restless with a drive to synthesize the wisdom of the ages—both philosophical and scientific—Holmes used his photographic memory to catalogue ideas which were eventually recorded on paper

and published as the first *Science of Mind* textbook in 1924. Later, around 1938, his ideas would be expanded and refined; later still, a reprinting and revising of typographical errors and historically progressed New Age terms that today might cause mental dyspepsia.

Holmes emphasizes two key terms: “silent” and “contemplation.” When we seek inspiration, guidance, our lips should be sealed as the Golden Rays of Silence infuse our mind. Contemplation, or what I might suggest is motionless meditation, is the depth aspect to going into the Silence. Lastly, he cites the heavenly keys of Creative Wisdom and Power—keys that are not still but ever searching to unlock the hidden splendor within human consciousness implanted by the Creator Himself. There is a fleet but credible dynamic with Holmes. There is a balanced intellect and loving human nature to him—eternal warmth you might say—that is immediately comforting, attractive, and compelling, bidding us to dive into the act of prayer with both feet kicking.

Concept 5: Charles Fillmore

In true prayer we take with us words of Truth, a statement of Truth, or an affirmation, and turn our attention within to the very center of our being, where the Father dwells. We affirm these words of Truth and meditate on them, then get very still and wait in the silence for God to make them real to us (Fillmore 534-535).

Charles Fillmore was one of the cofounders of the Unity movement. The metaphysical concept of Truth, as opposed to the rigid law-laden truths peddled by denominational police departments, is highlighting origin, substance—God. He provides a technique here. Take a higher consciousness concept or idea into your

mind while moving into the deeper layers of the unconscious plane of human existence. Take substance, then meditate and get still, for then the result of your approach will eventually bear fruit making the statements of Truth alive and vital to you and your world of experience.

Concept 6: Stephanie Sorensen

We pray for the revelation of Spirit in our life, when in actuality the One Life has been present as our life all along (Sorensen 37).

Sorensen is a licensed Religious Science Practitioner with the Church of Religious Science. Her main thrust is that revelation of Spirit is not actually missing from our lives but buried in the complexity of Twenty-first century living. She unmask us and denudes us, spiritually, by confronting our blindness to the Omnipresence of God. She poses difficult problems to be faced as metaphysical practitioners: how do we integrate the lofty heights of spiritual consciousness attained during prayer-meditation *between* our prayers? The oft-spoken and compelling “pray without ceasing” of the New Testament is not lost but found in her writings. Certainly if prayer is to be both a comfort and a guide to the vital Now, we need reminding that there is no thought that is not prayer, and no deed that is not the outcome of prayer.

Concept 7: Frederick Bailes

Prayer is more than man's outreaching for the Infinite. It is the hunger of the Infinite for a more complete and perfect expression in and through man, and in one sense it is the voice of God speaking through our lips (Bailes 6).

Frederick Bailes was associated with the Science of Mind movement, he himself healed miraculously of terminal diabetes around the turn of the Twentieth century when the disease was still a mystery and no medication on the market. If anyone has reached deeply into his psyche, Bailes has—and credibly so—through a tinkering and testing of various Science of Mind treatment approaches.

Bailes underscores in the beginning of his definition that prayer is more than a desire for Divine Contact or Presence, but rather a hunger of God, for us, to infuse Himself into our Being, which is His Being as well, made in the image and likeness of Him. “More complete and perfect expression in and through man” seems to suggest that the “Be yet perfect as your heavenly Father is perfect” is an ongoing evolution of the Soul and not an immediate and complete revelation. Naturally he would have known that “perfect” in the original Greek language meant whole, integrated, and not “flawless.” The last part of his definition is truly riveting. “The voice of God speaking through our lips” gives open portal to Bailes’ rich emotional depth, his unquestioned connection with Spirit, and his love of mankind. God speaking through our lips as the result of prayer is an idea and a practice marvelous to experience!

Concept 8: Paul Leon Masters

The truth is that people are praying all the time, for all thought is prayer
(Masters 3:213)

Here Dr. Masters is highlighting a truth we might forget: all thought is prayer. Thought, idea, concept, and image—these are the elements in prayer, a means of moving from one spiritual expression to another; from one plane of existence

(earthly) to another (heavenly). This reminder that even our casual thoughts have power and purpose, a karmic out picturing of good or ill in our lives, should ever be our spiritual awareness.

Concept 9: Ervin Seale

Prayer is for the purpose of changing things. You pray in order to get into another state of mind, another dimension of consciousness. Prayer is a psychological change (Seale 10-11).

Ervin Seale was associated deeply with Religious Science. His rational mind was seasoned with spiritual sensibility so that the personal ego was never in control, as evidenced from his many lectures, sermons, and books. Again, as witnessed earlier, the idea of *change* is forefront in this prayer definition. Change is the way of the universe, the means of advancing planes of human and divine expression. But for him there is a kind of change unfettered by materialism: another dimension of consciousness, to use his words. "Prayer is a psychological change." Rather daring admission from a minister! Yet the psyche is pliable and susceptible to molding influences akin to its Essence. His approach to prayer puts the person in the driver's seat and fires up Divine Order. It harks back to the New Testament teaching, "In my Father's house are many mansions." In Seale's magnificent booklet commentary on the Lord's Prayer, he encapsulates his definition above. "Your business is what goes on in your own mind—nothing else. Your world and all that is in it is the result of your consciousness. Obviously then the way to change your world is to change your consciousness" (Seale 47). Then he emphasizes a truth rarely considered.

Your consciousness is the way you feel about any particular situation or things in general. A real change in consciousness necessitates a whole about-face in outlook and feeling. Remember that a problem is in your mind and not in your environment. The solution is likewise in your mind and not in the juggling of circumstances (Seale 47).

Finally in our cavalcade of definitions of prayer, another Divine Science and Unity influenced writer speaks his mind.

Concept 10: H. B. Jeffrey

In the words, "Cast thy bread upon the waters," "bread" is the symbol of substance, and "water" symbolizes the great universal Mind. If faith is substance, then, when we cast our faith upon or into the universal Mind, it reacts with the same power as it was given. So in prayer we see this same law obtaining; for prayer is action and must have its reaction; the truer and more definite and action, the truer and more definite the action; the more force given to the action, the more force in the reaction, for the two are equal. They are not two things or two actions, but as two aspects of one thing, to movements in the same action. The one implies the other, they cannot obtain separately; there must be reaction from action (Jeffery 26-27).

H. B. Jeffrey led a charmed life, but not before he divorced his contentious wife who saw no need for him to be a metaphysical minister! If you allow yourself time with his definition, you are immediately struck by the order and analytical depth he applies to defining prayer. Jeffrey sees relationship, analogy, comparison and contrast in both bright and deep hues. He lay at the feet of the one praying the fact that what is sown is also reaped: the degree of intent, of faith, and of cause and effect—"The more force given to the action, the more force in the reaction"—in light of the Law of Scientific Truth, "for the two are equal." I like his drawing the tie-strings of reason together in suggesting, most assuredly, "They are not two things or two actions, but as two aspects of one thing." Obviously Jeffrey was a minister who held

himself and others responsible to a less narcissistic view of life and behavior, of kicking out the support beams of blame, helplessness, and codependency when it comes to prayer and what to expect from prayer. Sowing and reaping again surface as one of the great dynamics in the activity of Divine Mind and responsiveness to prayer.

Concept 11: Joel S. Goldsmith

American mystic Joel S. Goldsmith was in an airplane heading toward another lecture destination when a man sitting next to him asked what he did for a living. Joel replied, "I write books. Have published more than 40." His curiosity not completely satisfied, the man pressed what topic. Joel replied with a smile, "Just one topic. God."

In *The Altitude of Prayer*, Goldsmith encapsulates what prayer means to him by first asking the probing question reflective of many today, "What is wrong with my prayers?" (3). He answers.

As we study the subject of prayer deeply, we discover that nothing that we say to God or think about God ever reaches Him. The only thing that reaches God is a stillness and a silence into which God can flow. God is not in the whirlwind, God is not in the noises of this world; God is not in the mumbo jumbo of our thoughts or words. God is in the 'still small voice.' So rightly understood, prayer is any attitude that opens us to receptivity to God's grace. Answered prayer comes only when there is an impartation from within to our awareness—not when something goes out *from* us to God, but when something comes *to us* from God (4).

This is so very wise and perceptive. He saying, in effect, that actual contact with God is enough, but unless contact has been made, there is no connection and our pleas, begs, beseeches fall on deaf Ears. The same relationship exists between

God and our prayer as a toaster is to its power source. The toaster may be perfect working order, but unless it is plugged into a wall socket that conducts electricity it will not work. “Sincere though our prayers may be, they are worthless unless we have first made contact with our Source, God” (3).

Prayer Therapy and The Mind That Knows

Author and Catholic priest Keith McClellan, O.S.B, asks, “Do you ever wish you were closer to God? Many people today think they cannot pray. If you are among these people—or if you just need encouragement for your ongoing prayer journey—take heart! The pages of *Prayer Therapy* offer simple but age-old wisdom to inspire you with new confidence and conviction” (Forward). And it is with this alluring introduction to his prayer therapy approach that we begin our journey into prayer therapy proper.

McClellan’s booklet is chock full of wise nuggets gleaned from years on his knees before God. He presents 35 prayer therapy guides that are illustrated by original drawings of Elf acting on each of them. For example, number 6 says, “Pray always, but schedule special times too. The spirit, like the body, needs formal exercise.” Another gem is number 11. “Remember: your work and struggles are not unholy. Pray and God will come to you just as you are” (6, 11). This Tweet-like approach is more referential than anything else. The author presents no evidence his approach will produce results more effective than any other published approach. His single-minded focus is to motivate you to pray by boosting confidence that you can do so—that prayer is not the sole function of minister or saint—and with

just a dollop of courage, your prayers will be answered.

Another method of prayer therapy uses a deck of cards (Murphy, *Collected Essays* 130-140). Joseph Murphy was a well-known, greatly respected New Thought teacher and minister who espoused a Religious Science and Divine Science approach to health and healing across many years of active ministry.

In his essay "How to Pray with a Deck of Cards," Murphy chronicles the history of playing cards from Egyptian times to the present fifty-two playing cards, plus two Jokers, in each deck. He goes into great depth illuminating the symbolism of each card and how "hidden" meaning can be applied to solving your problems. For example, "The cards are enclosed in a cover and sealed. It is necessary to break the seal to use the cards. This is symbolic of man, for every man is a book which is sealed" (*Collected Essays* 133). He refers to the King, Queen, and Jack as a reference to the Holy Father, Mother, and Child, and he says the thirteen number cards in each suit as reflect twelve human powers or faculties, and so forth.

All this is very appealing to individuals with a background in Tarot or similar divination tools. Yet in all his elaborating of the meaning of the cards he offers no actual method of using the cards as therapy. Is it assumed that if you randomly select a card you will receive Divine Guidance to what ails you? This randomized card selection approach is the greatest mystery of all!

Turning from chance to a more psychological methodology is the classic in prayer therapy literature, *Prayer Can Change Your Life*, by Dr. William R. Parker and Elaine St. Johns. A best seller for years, Parker applies prayer to psychotherapy

concepts and techniques. A few of the more penetrating and helpful chapters are titled “Experiments in Prayer,” “Techniques for Self-Knowledge,” and “Prayer Therapy on a Daily Basis.”

Parker believes that recognition of the problem will foil it along with any psychological defense mechanism entanglements, and he encourages the reader to move ahead and work on correcting the cause. “We ourselves will work out our salvation on orderly progression, which is another way of saying that Patience will have her perfect work with us” (166).

He embraces the Love of God within us as the true healing power; that we consciously surrender any negative drive, thought, or feeling we do not want; that in specific times of prayer and throughout our day we hold positive, healthful thoughts and images with the certain assurance that these alone are God’s will for us. Meditate and then listen for the Presence to whisper, “All is Well!” (166).

Parker is head and shoulders—possibly light years—in advance of the other approaches on the market today. Yet he asks a probing question which may belie his entire prayer therapy enterprise. “Is Prayer Therapy a Valentine philosophy, pretty to the eye and ear, but not much on application?” (167). However, in a more sober minded frame of mind, he asks the most significant question of all: “Am I living the problem rather than the answer” (169). The answer he assigns to the client, as well he should, because in psychotherapy practice—be it prayer or cognitive or behavioral or client-centered—only the one dealing with the problem can credibly understand his woe.

Dr. Sam Menahem does a thorough treatment of prayer and psychotherapy—to some “the odd couple”—when he synthesizes forms of prayer and various psychotherapeutic philosophies in an effort to illustrate the evolution of prayer practices and spiritual mind healing across the centuries (Menahem 198-223).

Of special import is the chapter titled, “Toward a Spiritual Psychotherapy” (Menahem 198-221). The author begins by reminding us that prior to this chapter he advanced the theory that spirituality is one of the later developmental stages of individual growth, descending chronologically in this order:

(1) Behaviorism (Pavlov, B. F. Skinner e.g.) where the events in one’s life are considered to be the result of accidental conditioning;

(2) Psychoanalysis (Freud, Jung e.g.) where an alliance is reached between tension and conflict--Id, Ego, Superego-- via transference neurosis, analysis of resistance and dream interpretation;

(3) Humanistic and Existential Therapies (Rogers, Perls, Rollo May, Maslow, Frankl e.g.) which minimize the importance of unconscious motivation and take us at face value with intense focus on relationship, with ourselves and others;

(4) Transpersonal Psychology (Goleman, Gorsuch e.g.) which assumes a dualistic dialogue between us and God, utilizing prayers of adoration to obtain Enlightenment.

(5) Existential Psychotherapy (Kierkegaard, Binswanger, Heidegger e.g.) Which perceives man as “a heroic figure” in confronting the harsh givens of human existence (Menahem 199-211).

In addition to commenting on their psychological strengths and weaknesses, Menahem underscores Lawrence LeShan’s ways of understanding reality as underscored in LeShan’s book, *Alternate Realities*. Primarily, in summary:

(1) the sensory mode of our five senses, the clairvoyant mode of consciousness calling upon “flow” activities such as dancing, music, reading as in meditation, prayers of adoration or contemplation;

(2) the trans psychic mode where reality is a reciprocal to the whole deemed in positive healing, also reached by prayers of petition and intercession;

(3) the mythic mode of consciousness where we construct reality as if we are identical to the whole, drawing upon meditation and contemplative prayer (Menahem 214-215).

Apparently any or all of these sensory routes can fulfill our desire for intimate relationship with the God.

An entirely different prayer therapy approach originated through The Church of Religious Science. Founded in 1927 by Dr. Ernest Holmes, the United Church of Religious Science seeks to reflect the most potent teachings from the Old and New Testaments of the Bible and Nineteenth century Transcendentalism.

The licensed Religious Science Practitioner (RScP) is a professional spiritual counselor, trained in the use of Spiritual Mind Treatment, sometimes referred to as Affirmative Prayer. The RScP assists anyone in resolving personal problems and experiencing more life-affirming action in their life. Additional responsibilities include hospital and home visits, individual and group instruction in the principles of the Science of Mind through private practice and workshops or seminars, and funeral and memorial services. Practitioners complete a minimum of three years of class work and practice of the Science of Mind. During these three years they have studied the use of Spiritual Mind Treatment extensively.

Spiritual Mind Treatment should be considered another viable approach to prayer therapy. It is a five-step silent or spoken mental process in which the RScP

recognizes that change occurs within the individual. “This form of prayer is based on the premise that God is present everywhere and available to all; it can be learned by anyone. While anyone can do Spiritual Mind Treatment, sometimes we all need the assistance of a Practitioner to help us realize the perfection within” (Viljoen).

Spiritual Mind Treatment is the prayer method used by Dr. Ernest Holmes, founder of Religious Science. Briefly, the treatment adheres to these five steps.

(1) Recognition. The individual praying recognizes that God is all there is in the visible and invisible universe. The individual names as many attributes of God that he can think of relative to the prayer concern under treatment. Example: “God is. Whatever I may call It–Spirit, Infinite Intelligence, Divine Love, Total Peace–It is always the same. It is timeless, changeless, everywhere present and completely powerful to heal and renew me and this situation in my life. It is courage and pure joy. It is profound peace and uplifting laughter. It is total wisdom and the spontaneity to enjoy life.”

(2) Unification. Now the individual recognizes his unity with God and the eternal, spiritual qualities of God, for he and God are One having been made in the likeness of God. Example: “God and I are One. I know that I am infinite intelligence, deep peace, unconditional love, courage, harmony and joy. I am what God is. God is expressing through me right now in every way. I have all answers within with God as my source. Every cell of my body is God, every situation is God, everything in my life now is God.”

(3) Realization. The individual moves from the first two steps, which in a sense are often compared to meditation, to a declaration of the Truth that has been realized. The prayer always uses the present tense; he is not asking for anything; he is declaring and affirming that whatever his need be, it is already done. He is treating his own mind about this situation and not trying to change or influence God. (When doing a treatment for someone else, that person’s name is used in place of his.) Example: “I now speak my word for myself. The Truth of God is the Truth of my life. I easily and effortlessly know my greater good, know it is my divine right and the truth of my being to experience the highest and best good for myself. I am always in the right place and the right time. The Wisdom of God within me guides my every move. I experience unconditional love flowing through me at all times. I feel the perfection of God in every cell of my body. I am total harmony and joy in every area of my life. I see God in every situation in my life.”

(4) Thanksgiving. Now the individual expresses gratitude for the successful completion of his declaration of Truth and for his willingness to see it, believe it, and surrender to its unfoldment. Example: "I give thanks for the realization of this treatment and the perfect working of the spiritual law which responds to my thoughts and words. I am confident and joyous that my good is already unfolding through me as me."

(5) Release. The individual now releases his treatment into the Law of Action, the Mind Substance of the Universe, to do its work. Example: "In this feeling of gratitude, I release this treatment to the Law. I know it was done before I even asked. I release any doubts or fears and simply allow it to be my good, right now. I have declared it to be so. And so it is!" (Reid 1-3).

Finally, Dr. Joseph Murphy in his book *Techniques in Prayer Therapy* reveals various techniques and formulas are given to prove the Biblical efficacy of "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He emphasizes, "It is not the thing believed in that brings an answer to man's prayer; the answer to prayer results when the individual's subconscious mind responds to the mental picture or thought in his mind" (13). Murphy is linking prayer to a change in the subconscious awareness that results in producing or realizing the desire-need. He also underscores the Law of cause and effect. "Thought is incipient action; the reaction is the response from a Deeper Mind which corresponds with the nature of the thought. Think good, good follows; think evil, evil follows" (13).

Like so many other New Thought ministers, Murphy is on the right track of Universal Consciousness Thinking when he proclaims, "Prayer is no an act of asking God for anything; neither is prayer an effort to change the will of God. Prayer merely changes the conditions in your own mind" (18). Thus Murphy spins out various techniques of prayer in chapter 2, such as visualization, the mental movie, and the

sleeping technique among others. In accord with Unity and Religious Science teaching, he highlights the effectiveness of The Decree Method based on the ancient Hebraic admonition: “Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways” (49).

Drawing on the inspiration and documented healing practice of Redlands University’s Dr. William R. Parker, Dr. Joseph Murphy suggests the following through Prayer Therapy methodology.

- (1) Take a look at the problem.
- (2) Turn to the solution or way out known only to the subconscious mind.
- (3) Rest in a sense of deep conviction that it is done (60-61).

All in all Murphy hits on all cylinders, that is, effective approaches and techniques for prayer therapy, drawn from various personal experiences as well as those proclaimed by the psychiatric community. He offers so many approaches that the sufferer-seeker could be overwhelmed. That person might not know which one he should apply to resolve his particular state of distress. This is why it seems just one cosmic approach to prayer therapy, the Theocentric Way, is safe and secure in the loving Presence of God.

The Lord’s Prayer and The Mind

It must have been constant puzzlement for the disciples of Jesus to know that he spent so much time alone in prayer. Why did he need to pray? Did he not know his mission on Earth? Did he question his self-esteem to carry out teaching the disciples the highly esoteric and mystical teachings of God? What did Jesus say to his

Father? Was it in silence or aloud for the hills and bushes and flowers to witness?

Did he implore, beg, or beseech?

And what did Jesus derive from these prayer experiences? Intuitive Guidance? Release from human anxiety and tension? Sense of tranquility amid the disturbed backdrop of the Roman Empire? Did his prayer experiences need renewing, like wakening vision after sleep? Were they repetitious until answered?

Whatever the situation was for Jesus it is lost in the crinkle of time. No records exist to instruct us except for the recorded event of Jesus' disciples asking him to teach them to pray. Out of that one request, "Lord, teach us to pray," came a model prayer that could be spoken or meditated upon in under one minute!

Dr. Charles L. Allen in his book *God's Psychiatry* informs us that "praying is not saying words. Words merely form the frame on which the temple of thought is built. The power of the Lord's Prayer is not in the words, but rather in the pattern of thinking in which our minds are formed" (88). Likewise, Dr. Ervin Seale takes a similar view but with a slight twist: "This Great Prayer of Jesus is not a formula of words. It is a guide to feeling. It is a formula for mental action" (Seale 10).

And we only to open *The Lord's Prayer* commentary by eloquent Dr. Emmet Fox, a Divine Science minister, to find even deeper appreciation. In his opening analysis, he underscores that the Lord's Prayer is one the most significant of all the Christian teachings. In the mind of Fox, "The Great Prayer is a compact formula for the development of the soul. It is designed with the utmost care for that specific purpose; so that those who use it regularly, with understanding, will experience a

real change of soul” (161). Later on in his commentary on the Lord’s Prayer, Fox suggests that through a deep appreciation for and comprehension of the Lord’s Prayer the unenlightened might experience theocentric transformation of their soul by being born again (162).

Continuing along similar lines of significance regarding the Lord’s Prayer and prayer itself, Dr. Frederick Bailes shines a bright light on a correlative aspect that could be missed by the casual reader. He suggests, “Prayer is an integral part of human nature. It never can be eradicated, because prayer is more than man’s outreaching for the Infinite. It is the hunger of the Infinite for a more complete and perfect expression in and through man, and in one sense it is the voice of God speaking through our lips” (Bailes 6). Bailes also proclaims that prayer itself, and the Lord’s prayer in particular can to the fulfill Jesus’ desire that his followers be perfect as his Father in heaven is perfect. This perfection, naturally, is not one of flawlessness but of harmony, integration, fulfillment, which the Lord’s Prayer sets as the ways and means. The Lord’s prayer, in the mind of Bailes, demonstrates the difference between what we call *being* and *becoming*. “That which we desire is what we basically are. We desire perfection”(Bailes 8).

Therefore, it appears that the Lord’s Prayer is a psychological progression of opportunities to move from incompleteness to completeness; from imperfection to perfection; from disintegration to integration; from blind and fragmented ego centeredness to Divinely Inspired and Cosmically Guided spiritual wholeness.

Chapter 3 Methodology

Prayer ushers us into the Heights of Being.
Metaphysical practitioner Greg A. Grove, Msc.D.

The Lord's Prayer as Basis for Theocentric Prayer Therapy

I reverence the beauty of the Lord's Prayer for its mix of emotional out pouring, intellectual craft, and unconditional love. And now, years later, I renew my relationship with that prayer in a deeper and more proactive way as I seek to impart an innovative and presumably effective basis for Theocentric Prayer Therapy.

Prototype and Approach

An analysis of the Lord's Prayer, its structure and meaning, inspired me to see in it all the elements for healing the mind and the body, for assuring anyone regardless of position in life a trustworthy approach to righting life's wrongs through righting one's consciousness: an alignment of Soul Purpose to Cosmic Destiny fulfillment.

After reading many different perceptions of how the Lord's Prayer is structured, organized, and "should" be interpreted, it came as a source of deep realization that the "Thy will be done" from God's purpose is revealed in the following statements as "our will" manifesting. Thus, altering the end punctuation from a period to a colon, we have three will's that follow God's Will-Purpose. They are (1)Give us...(2) Forgive us...(3)Lead us not, but Deliver us. These petitions settle

the question, What is God's will for me? This is powerful and essential to Theocentric Prayer Therapy and to a vibrant relationship with Divine Mind.

The method that follows requires 5 minutes or longer reading a version of the Lord's Prayer and meditating on ideas related to a verse of the Lord's Prayer. This part is followed by 5 minutes of sustained visual concentration on an abstract symbol featured in Geoffrey Hodson's amazing book, *The Seven Human Temperaments*. Each of six symbols is metaphysically suggestive of and related to the mystical concepts experienced in meditation.

The controlling desire here is to infuse the mind of the meditator with an array of Theocentric Prayer Therapy perceptions and feeling-responses that will spark deep respect for the hidden truths often unsung in the lines of the Lord's Prayer.

In order to make each section of the Lord's Prayer powerful and spiritually enriching, just one portion of the Lord's Prayer should be studied each day of the week, with the seventh day as rest from the routine. In the non-treatment of the Lord's Prayer on the seventh day, synthesis of meaning is likely to occur; creative ideas come to mind; needs arise for contemplative prayer; and reflection on spiritual realizations attained throughout the week. The reader is now invited to experience Theocentric Prayer Therapy that follows.

DAY ONE

Our Father which art in heaven.

My consciousness is the father of all my expression. I recognize no other power or cause.

Hallowed be thy name.

Since I have no fear of any other power, my mind is at peace, quiet and full of faith. This is the hallowed state of God's Presence in me.

Thy Kingdom come. Thy will be done in earth, as it is in heaven.

This presence of peace and confidence which I now feel is heaven. My feeling has divine power to express itself in my world. Let it come NOW.

Give us this day our daily bread.

My bread for today is the idea of good that satisfies my soul hunger. I eat and mentally appropriate all that I need from God's table and am satisfied and at ease.

Forgive us our trespasses as we forgive those who trespass against us.

It is simply enlightened self-interest for me to operate this way. My consciousness grants only that of which I am conscious. So I give up all anger and take peace. Since my consciousness alone is causation, no man is my enemy.

And lead us not into temptation, but deliver us from evil.

I set my heart on good and nothing but good. I will have no other gods. I will not compromise, equivocate or meddle mentally with evil.

For thine is the kingdom, and the power, and the glory, forever.

I can do nothing of myself but choose the good. The power is in the spirit of God that moves through me now.

Amen.

It is finished. It is sealed in Truth. It is established by God (Seale 63-64).

Our Father...

Get seated or recline so there is no bodily discomfort to distract your focus... For the next 10 minutes, place your life on hold....Forget stress and strain...Ignore looming responsibilities and persistent demands...Release into God's Loving Presence all worry, anxiety, nervousness...You gladly obey Jesus' suggestion to enter the closet

of your mind where only you and God's Presence commune in total confidentiality...Enter this Sacred Space that is suffused with the feeling of Will-Power...Visualize the inside of your mind being flooded with White Fire rays...then start to meditate on Our Father..."Our" lifts you into spiritual unity...dissolves bias of race and creed...Our Father, on whom you depend for material and spiritual sustenance...Our Father... Lord... Creative Power...Guardian of the universe...Our Father, One Life in manifold witness...Our Father is telling you to adore only One Power... God in you...Our Father, Life Eternal...like the shining sun and radiant Moon...Our Father, Loving Presence always....

Which art in heaven...

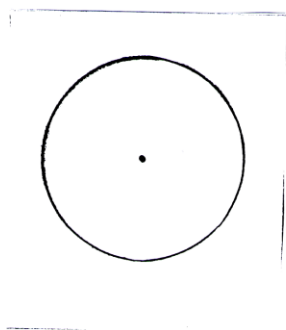
In the cloudless skies above...where ethereal beings make their abode...where heaven is endless Planes of Consciousness...Heaven is Spirit...Earth is matter...and Mind abides between the two...Heaven, the Presence of God within you...as Jesus taught...the very center of your Soul... Your origin and where you shall return...

Continuing in God's Presence, say within, "Speak, Lord, for thy servant heareth" and pause for as long as you desire in contact meditation...

For thine is the kingdom, and the power, and the glory, forever.

I joyfully let it be so...And so it is!

Meditation Symbol 1



DAY TWO

Our Father which art in the heavens
(or, Thou in the heavens),

Thy name be revered
(or, Thy name be intoned)

Thy kingdom must be returning
(or, Thy realm must be returning)

Thy will must be being manifested,
 As in heaven, so upon the earth.

Our spiritual bread, give us today.

And forgive us our obligations,
 as we also have forgiven those
 under obligations to us.

Thou wilt not abandon us to trial
(or, in the proving)

But preserve us from uselessness (Jeffrey 27-28)

Hallowed be thy name...

Get seated or recline so there is no bodily discomfort to distract your focus... For the next 10 minutes, place your life on hold... Forget stress and strain.. Ignore looming responsibilities and persistent demands... Release into God's Loving Presence all worry, anxiety, nervousness...You are obeying Jesus' suggestion to enter the closet of your mind where only you and God's Presence commune in complete confidentiality...For the moment...enter this Sacred Space that is suffused with the

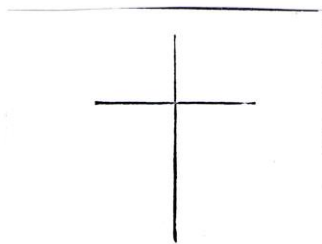
feeling of Love-Wisdom...Visualize Sapphire Blue rays coursing through your mind and every tissue and organ of your body...For hallowed implies more than Holy...more than healing...Hallowed is spotless purity, like freshly fallen snow... Before God communes with you, His Name must be revered and respected...Hallowed be thy name draws out of you, Reveal Thyself to me...in the still, small voice...across the hills and valleys....over the thunderous waves...throughout the moonlit night and sunlit day...Make me completely confident of You, O God,...the I AM...Infinite Consciousness...which purifies Mind, Body, and Spirit...Hallowed be thy Nature, Love intoned....Attune me to the glorious Harmony of the Universe...to the Music of the Spheres....

Continuing in God's Presence, say within, "Speak, Lord, for thy servant heareth" and pause for as long as you desire in contact meditation...

For thine is the kingdom, and the power, and the glory, forever.

I gratefully let it be so...And so it is!

Meditation Symbol 2



DAY 3

Our Father who [is] throughout the universe, let your name be set apart.

Come your kingdom (counsel). Let your desire be
As in the universe, also on the earth.

Give us bread for our necessities this day.

And free us from our offenses, as also we have freed
our offenders.

And do not let us enter into temptation (worldliness),
But set us free from error.

For belongs to you the kingdom, power, and song,
From ages to ages. Amen (Sealed in faithfulness) (Errico 12).

Thy kingdom come, thy will be done, in earth as it is in heaven...

Close your eyes and breathe in slowly and deeply until your body relaxes...As you relax...release all thoughts of anything...anyone...even yourself...and know that in this moment there is nothing you need to think about...no place you must go...nothing you need to do...Surrender completely to the silence of this Sacred Space...And call this feeling Comprehension-Understanding...Visualize your mind suffused with Emerald Green rays...rays that move through every fiber of your Being...Begin to meditate on Thy kingdom come, thy will be done...For this is the prayer of God Consciousness and not intended for spiritual beggar...This prayer is addressed to the Kingdom of God within you...The kingdom of the Father where all doubt and fear fade away...Thy kingdom come, thy will be done... Harmony and

Order...Perfect Expression of Divine Law and Self-creative Power...You let go and you are still...Feel God's Harmonious Perfection...for your journey with God is now...

In earth as it is in heaven...

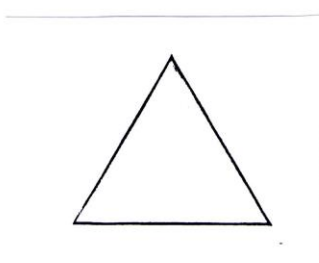
As above, so below... Thy will be done in my earth body as it is done in my heavenly body...in my psychic nature as it is done in my spiritual nature...For you, Lord, are in the process of establishing the Kingdom of God on earth as it is in the skies...Your Divine Purpose for all mankind...for "My Kingdom is not of this world" ...

Continuing in God's Presence, say within, "Speak, Lord, for thy servant heareth" and pause for as long as you desire in contact meditation...

For thine is the kingdom, and the power, and the glory, forever.

I humbly let it be so...And so it is!

Meditation Symbol 3



DAY 4

*Father,
hallowed be your name.*

Your kingdom come.

Give us each day our daily bread.

*And forgive us our sins,
for we ourselves forgive everyone indebted to us.*

And do not bring us to the time of trial (Borg 224)

Give us this day our daily bread...

Close your eyes...Relax every muscle...slowly... Sense the rhythm of your breath...As your body relaxes...release all concern for everyone...even yourself...for in this experience of total surrender you have chosen to enter the closet of your mind....where you are safe....There are no worries or anxieties....No places to go....or persona to be....Just complete freedom in this Sacred Place...And for the moment call this feeling Harmony-Beauty...Visualize Tawny Bronze rays penetrating into every tissue and organ of your body as you come to the first will of God fulfilling, the Law of Supply...Imagine the lilies of the field that neither toil nor spin...for Life sustaining Divine Order....Now picture Jesus facing you...inviting you to eat of the Bread of Life...physical hungers completely satisfied... proving that you are blessed and cared for...Dismiss from your consciousness that you must seek supply on the material plane based on your own efforts...Rejoice!...You are free!

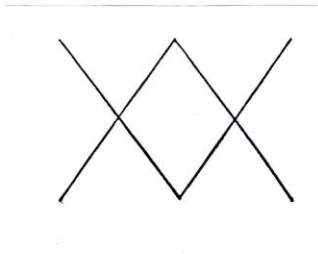
Jesus proclaimed, "I AM the bread of life" ...and, later in his ministry,..."This is my body given for you" ...Give us this day our daily bread... because you cannot eat tomorrow's food today..."Tomorrow's physical expressions are the result of today's psychic diet" ...Like Jesus, you have food to eat that others know not of..."For you shall not live by bread alone but by every word that proceeds from God" ...The Bread of Life is the Breath of Life...for you, this day....His first will for you, fulfilling..."Cast your cares upon Him, for he cares for you." ...

Continuing in God's Presence, say within, "Speak, Lord, for thy servant heareth" and pause for as long as you desire in contact meditation...

For thine is the kingdom, and the power, and the glory, forever.

I abundantly let it be so...And so it is!

Meditation Symbol 4



DAY 5

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, prayer to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.

“And use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

“But pray ye after this manner:

“Our Father who art in heaven, Hallowed by thy name.

“Thy Kingdom come. Thy will be done in earth as it is in heaven.

The next verse says, “Give us,” but scholars say that the proper interpretation is “Thou givest us each day our daily bread. Thou forgives us our trespasses as we forgive those who trespass against.

“Thou leadest us not into temptation, or testing, but thou deliverest us from evil: For thine is the kingdom, and the power, and the glory forever. Amen (Bailes 9-10).

Forgive us our trespasses as we forgive those who trespass against us...

Close your eyes and relax...Release all thoughts and concerns regarding anyone...even yourself...for this moment there is nothing you need to think about...no place you must go...nothing you need to do...Let yourself surrender to the freedom that is yours in this Sacred Space...And for the moment call this feeling Knowledge-Truth...Visualize your surroundings being filled with Lemon Yellow rays...and begin to meditate on forgiveness...For you cannot receive forgiveness and redemption if you do not forgive and forget the sins of others...if you do not release the past into God’s Loving Presence...along with all the slights and snubs that fuel resentment and revenge...This petition for forgiveness is God’s second will for

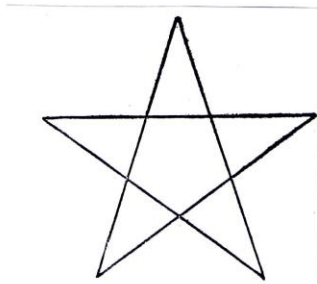
you, fulfilling...“If we forgive not men their trespasses, neither will your Father forgive your trespasses” ...This is not an exchange proposition...for in the act of forgiving, you are forgiven...The two are inseparable twins...“Father, forgive them” said the broken-spirit of Jesus, “for they know not what they do” ...“Forgive us our debts”—our trespasses—sins...The faults of others are also in us...Not the same ones, but probably worse ones...Look now deep into the mirror of your life and ask, What is my worst failure? Which obligations have I avoided? Who have I mistreated? What is one sin I have committed but forgotten?...Forgiveness changes your outlook on life and feeling-response to everything in your world of experiences...For if you think someone has hurt you, you are wrong...You are making an external being God...God alone is the One and Only Cause...So this day affirm and forgive...Throughout today live every minute of every hour in God’s Forgiving Presence...for there is no other Life to live...

Continuing in God’s Presence, say within, “Speak, Lord, for thy servant heareth” and pause for as long as you desire in contact meditation...

For thine is the kingdom, and the power, and the glory, forever.

I cosmically let it be so...And so it is!

Meditation Symbol 5



DAY 6

Our Father in heaven,
 May your name be kept holy.

May your Kingdom come soon.
May your will be done on earth, as it is in heaven.

Give us today the food we need,
 and forgive us our sins,
 as we have forgiven those who sin against us.

And don't let us yield to temptation,
 But rescue us from the evil one.

For yours is the kingdom
 and the power
 and the glory forever. Amen. (Kreider 191)

And lead us not into temptation but deliver us from evil...

With your eyes closed, breathe in slowly and deeply until your body relaxes...

Release all thoughts of anything...anyone...even yourself... for in this moment there is nothing you need to think about...no place you must go...nothing you need to do...Surrender to the Perfect Peace that is yours in this Sacred Space...And for the moment call this feeling Devotion-Idealism...Visualize the light in the room being transformed by Roseate Fire rays...Let this loving light permeate every part of you...as there is no separation between you and this glorious light...For this moment realize that you may be tempted to use your consciousness constructively or destructively...by personal ambition...or hypnotism or mesmerism...by personal

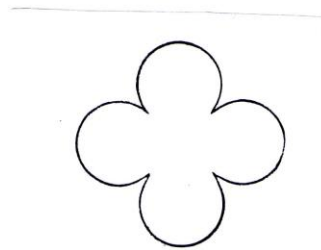
influence...I hear the voices of the multitudes shouting, Abandon us not to trial!...to temptation, proving!...to trial by fire!...As with the ancients, mystics, and prophets that came before you this sacred promise arises in my mind...“Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation” ...Deliver us from evil...from uselessness...from fatal situation or worldly person in which there is no truth...”Look unto Me and be saved” ...for you can do all things through the Christ Mind which strengthens you...This is God’s third will for you, fulfilling...for God never tempts you...but He may test you with problems that beg solutions to advance Soul Development...Deliverance from thoughts of discontent, thoughts of envy and jealousy...in fact any thought that obscures the Light...For you do not walk the easy path of dream...Because other people may be selfish, uncooperative...difficult situations often develop...but since all of these grow out of the earth nature of man, not out of the nature of the Universe, they can be overcome...Deliverance is yours...in the Hallowedness of the High Consciousness...because God always delivers you from evil...

Continuing in God’s Presence, say within, “Speak, Lord, for thy servant heareth” and pause for as long as you desire in contact meditation...

For thine is the kingdom, and the power, and the glory, forever.

I confidently let it be so...And so it is!

Meditation Symbol 6



Theocentric Personality Assessment

Theocentric Prayer Therapy, of which this study pertains, has connective meaning to the Doctor of Theocentric Psychology program through the University of Sedona. The two work hand in hand to transform the consciousness awareness of a person from Egocentric to Theocentric. Therefore, it is incumbent that any assessment instrument have as its measure the expansion of consciousness, the cause and effect of contact meditation or preconscious mind engagement.

Additionally, the norms should reflect a target population not completely unlike those who engage in Theocentric Prayer Therapy or, if lacking that measure, also offer results relative to the ordained metaphysical practitioner. In a previous research conducted by the writer, the *Preconscious Activity Scale* (PAS) was used as a dependent variable to validate the importance of creativity in the ministry of the licensed Religious Science Practitioner of the Religious Science or Science of Mind Church (Grove, *Creativity and the Religious Science Practitioner* 25-30).

The University of Sedona's Theocentric Psychology degree curriculum emphasizes, in part, the exploration of creative personality expression from Universal Consciousness as a means of experiencing one's inherent Divine Nature. Since originality is one aspect of creativity, in seeking to capture the importance of originality in the creative process, the PAS was constructed by two University of California (Berkeley) psychologists, Jack Holland and Leonard Baird, to predict high creative potential of a broad range of student talents (Holland and Baird 218).

The psychological and theoretical groundwork for the PAS was based on psychiatrist Lawrence Kubie's concept that creative individuals have more access to their preconscious mind, the one that lies between complete awareness and the unconscious mind (Kubie). The PAS suggests that neurotics and creative people have more permeable barriers between their unconscious and conscious minds, and that they have more access to primary process thinking than most people do.

This may be true, because on the basis of MMPI results, creative people generally have elevated scores completely across the board, especially on the Masculinity-Femininity Scale, as research writer Grady Towers notes.

They [creative people] differ from neurotics, however, in also having extraordinary ego strength. Creativity is inherently stressful, and creative people are often in moderate to severe psychological pain, but they are also people who have the internal resources to bear up to their self-imposed suffering, because not to create is even more stressful. The iron law of the creative mind is "create or die" (Towers, "The Preconscious Activity Scale" 5).

The PAS consists of 38 sentence items that are answered either True or False. Although not timed, it takes about seven minutes to complete the Scale and to score it. The means and standard deviations mentioned in the journal article are the main source for obtaining them. The norms used to develop the means of comparison between college students and the licensed Religious Science Practitioners (7 male and 33 female) were based on the standard set by 6,289 men (Mean 16.85, SD 5.33) and 6,143 women (Mean 19.12, SD 4.93), representing a diverse national sampling of college freshmen and sophomores. The estimated internal reliability of the

college norming sample was $r = .77$ for males and $r = .75$ for females using the Kuder-Richardson 20 formula (219).

Illustration 1

Preconscious Activity Scale (PAS) by Holland and Baird (1968) with Answer Key.

Answer (T) true or (F) false in the blanks provided.

- ___1. I would rather be a senator than a philosopher. (F)
- ___2. I would rather be an efficiency expert than a musician. (F)
- ___3. I would rather be a research engineer than an industrial engineer. (T)
- ___4. In writing a report or paper, I find the searching for ideas the most distasteful process. (F)
- ___5. I rarely come up with novel ideas. (F)
- ___6. I would rather be a business promoter than a psychologist. (F)
- ___7. I would rather be an engineer than an artist. (F)
- ___8. I am occasionally taken in by new books and ideas. (T)
- ___9. I often daydream about unsolved problems. (T)
- ___10. I enjoy daydreaming about future projects, activities, or problems. (T)
- ___11. I would rather be a research scientist than a scientific administrator. (T)
- ___12. I get my best ideas by daydreaming rather than relying on books, well-established authorities, or other people. (T)
- ___13. If I had the talent, I would enjoy being a composer. (T)
- ___14. I would rather edit than write a book. (F)
- ___15. I would rather be a leader than an inventor. (F)

- __16. I often try to be alone so I can think things through. (T)
- __17. I am regarded as a person of many ideas. (T)
- __18. I would prefer living a life like that of Thomas Edison rather than that of Sigmund Freud. (F)
- __19. Daydreaming is a poor way to solve problems. (F)
- __20. I am interested in psychology and psychiatry. (T)
- __21. I would rather be an influential public figure than a creative artist. (F)
- __22. I am quiet rather than an expressive person. (F)
- __23. I prefer teachers who give well-organized courses and clear assignments to those who require independent reports and papers. (F)
- __24. I have to learn things in my own way rather than accepting ideas or relationships suggested in textbooks, etc. (T)
- __25. The way to solve difficult problems is by thorough planning and good organization of your time. (F)
- __26. I often make judgments by my first impressions and feelings rather than by a careful thinking through of the situation. (T)
- __27. I would like to be an inventor. (T)
- __28. I solve intellectual problems by careful, logical thinking. (F)
- __29. I would rather be an experimental than a clinical psychologist. (T)
- __30. If I had the necessary talent, I would enjoy being a sculptor. (T)
- __31. I enjoy problems for which you can obtain precise answers. (F)
- __32. I would rather be a writer than a banker. (T)
- __33. I think I am a practical rather than an imaginative person. (F)
- __34. My friends think of me as an objective rather than an emotional or expressive person. (F)
- __35. I begin projects by daydreaming about how they might be done. (T)

__36. My friends regard me as somewhat absent-minded. (T)

__37. I am more of a realist than an idealist. (F)

__38. I often act without thinking. (T)

Illustration 2

PAS Religious Science Practitioner and Journal Article Norms
The higher the raw score, the greater the degree of potential originality.

Raw RscP	Percentile	Journal Norms	Male	Percentile	Female
16	1		42		35
17	1		50		42
18	2		58		50
19	4		66		58
20	6		70		66
21	8		76		70
22	10		83		76
23	12		87		83
24	15		90		87
25	25		93		90
26	32		95		93
27	35		97		95
28	40		98		97
29	57		99		98
30	60		99.2		99
31	67		99.5		99.2
32	77		99.7		99.5
33	85		99.9		99.7
34	90		99.9+		99.9
35	92		99.9+		99.9+
36	99		99.9+		99.9+
37	99+		99.9+		99.9+
38	99+		99.9+		99.9+
Mean/SD	28.9/4.40		16.85/5.33		19.12/4.93
N	40		6,298		6,143

The predictive power of the PAS, based on the results of National Merit Finalists, demonstrated that individuals who score high tend to exhibit artistic, intellectual, and feminine interests; strive toward artistic goals; and conceive of themselves as being original, expressive, and well-read. Other personality traits included a willingness to accept unusual ideas, and an openness to complexity, and feeling comfortable with contradictory feelings and imagination. Several in the norm group had attained significant recognition in art, music, writing, speech, and drama while in high school, attainments which demanded persistence, high-level skills and originality. The highest correlate of the PAS ($r = .53, p < .0001$, for both males and females) was linked to psychologist Frank Barron's *Complexity-Simplicity Scale*, another well-validated measure of originality (219-220).

Prior to the *Preconscious Activity Scale's* advent, three approaches to creativity assessment prevailed. One was the belief that creativity and intelligence, as measured by ordinary verbal IQ tests, were synonymous; however, fairly recent research has proven this assumption to be false. Statistical evidence suggests there is no psychometric connection between IQ's and creativity above a minimal threshold of IQ 120 (Towers, "PAS and Motivation" 5).

Another approach was based on the assumption that creativity was a mental ability parallel to, but not synonymous with, intelligence as traditionally measured by the Wechsler or Stanford-Binet Scale. This also became a false lead because tests of ingenuity, fluency, and the like showed little correlation with ordinary IQ tests, which indicated they were not parallel. They demonstrated very low correlation

with one another, which suggested that they were not measuring the same thing, and they were shown to have little predictive power in the real world.

“The last approach to creativity assessment, which had marked success, was to examine personality variables as the best indicators of potential creativity. The PAS was the positive result of this kind of thinking” (Towers, “PAS and Motivation” 5). It is the PAS which the writer recommends for measuring gain in psychological and creative change in those who incorporate the Theocentric Prayer Therapy approach on a regular basis or as the stimulus for future Theocentric research.

Since the original PAS has items which the Religious Science Practitioners deemed not as significantly related to their use of creativity in practitioner ministry, the full scale PAS was factor analyzed and reconstructed with only those items that correlated minimally at .05 or .01. with the total score. Out of the original 38 items, 21 were selected for use as the Grove-Holland PAS-2.

A biserial correlation of item vs. total score of the 40 Religious Science Practitioners yielded 21 very significant ($p < .05$) (33.3 percent) and highly significant ($p < .01$) (66.7 percent) items of the original PAS: 3, 8, 9, 10, 11, 13, 14, 15, 16, 17, 19, 23, 25, 26, 28, 31, 33, 34, 36, 37, 38. The PAS-2 RScP mean is 15.25 (SD 3.69), variance 13.6, and SEM .583.

The RScP reliability coefficient is not statistically significant from the original PAS norm group's (male $r +.77$ and female $r +.75$). The RScP original PAS results (38items) and the Grove-Holland PAS-2 (21 items) correlated significantly at $r +.962$

($p < .0001$). The internal reliability of the PAS-2 is $r = .73$ ($p < .0001$) with a coefficient of determination $r^2 = .53$.

Illustration 3

Grove-Holland PAS-2 with Answers

Answer (T) true or (F) false in the blanks provided.

- ___1. I would rather be a research engineer than an industrial engineer. (T)
- ___2. I am occasionally taken in by new books and ideas. (T)
- ___3. I often daydream about unsolved problems. (T)
- ___4. I enjoy daydreaming about future projects, activities, or problems. (T)
- ___5. I would rather be a research scientist than a scientific administrator. (T)
- ___6. If I had the talent, I would enjoy being a composer. (T)
- ___7. I would rather edit than write a book. (F)
- ___8. I would rather be a leader than an inventor. (F)
- ___9. I often try to be alone so I can think things through. (T)
- ___10. I am regarded as a person of many ideas. (T)
- ___11. Daydreaming is a poor way to solve problems. (F)
- ___12. I prefer teachers who give well-organized courses and clear assignments to those who require independent reports and papers. (F)
- ___13. The way to solve difficult problems is by thorough planning and good organization of your time. (F)
- ___14. I often make judgments by my first impressions and feelings rather than by a careful thinking through of the situation. (T)
- ___15. I solve intellectual problems by careful, logical thinking. (F)

- __16. I enjoy problems for which you can obtain precise answers. (F)
- __17. I think I am a practical rather than an imaginative person. (F)
- __18. My friends think of me as an objective rather than an emotional or expressive person. (F)
- __19. My friends regard me as somewhat absent-minded. (T)
- __20. I am more of a realist than an idealist. (F)
- __21. I often act without thinking. (T)

Illustration 4

Grove-Holland PAS-2 Norms Based on 40 Religious Science Practitioners

Raw	RscP Percentile	PAS Raw Equiv.	PAS Men Percentile
1	1	14	28
2	1	15	35
3	1	16	42
4	1	17	50
5	2	18	58
6	3	19	66
7	4	19.5	68
8	5	20	70
9	7	21	76
10	10	22	83
11	15	24	90
12	22	25	93
13	30	26	95
14	40	27	97
15	50	28-29	98-99
16	60	30	99.2
17	70	31	99.5
18	80	32	99.7
19	87	33-34	99.9
20	92	35	99.9+
21	99	36+	99.9+

Another brief and valid assessment instrument is the *Personality Disposition Rating Scale* (Grove, *PYTHAGORAS B / C*) which, for this study, has been renamed the *Grove Theocentric Personality Sorter* consists of four columns of 20 positive character traits, grouped 5 traits per column. The examinee selects the *one* trait out of each of the five traits that is most developed in their life presently. This provides a range of scores from 4 to 20. The Sorter comes in two forms, R (Regular) and Q (Quick score). Both forms were normed on the same populations.

Illustration 5

Grove Theocentric Personality Sorter
Forms R and Q

Directions: Choose from each group the ONE trait that is most developed in your life presently and mark it. Use either Form R or Form Q only.

Form R

Group I

Accuracy
Adaptability
Appearance
Cheerfulness
Conscientiousness

Group II

Likableness
Loyalty
Open-mindedness
Orderliness
Originality

Group III

Persistence
Pleasing voice
Poise
Progressiveness
Punctuality

Group IV

Refinement
Reliability
Self-confidence
Self-control
Sense of humor

Form Q

Group I

Accuracy
Conscientiousness
Appearance
Adaptability
Cheerfulness

Group II

Orderliness
Loyalty
Likableness
Open-mindedness
Originality

Group III

Punctuality
Persistence
Poise
Pleasing voice
Progressiveness

Group IV

Self-control
Refinement
Reliability
Self-confidence
Sense of humor

Illustration 6

Grove Theocentric Personality Sorter
Answers and Norms

Directions: In each group below, mark the ONE trait that is most developed in your life. Choose just one trait. If you are uncertain, guess.

Form R

Pts. Group I
 1 -- Accuracy
 4 -- Adaptability
 3 -- Appearance
 5 -- Cheerfulness
 2 -- Conscientiousness

Group II

3 -- Likableness
 2 -- Loyalty
 4 -- Open-mindedness
 1 -- Orderliness
 5 -- Originality

Group III

2 -- Persistence
 4 -- Pleasing voice
 3 -- Poise
 5 -- Progressiveness
 1 -- Punctuality

Group IV

2 -- Refinement
 3 -- Reliability
 4 -- Self-confidence
 1 -- Self-control
 5 -- Sense of humor

Form Q

Pts. Group I
 1 -- Accuracy
 2 -- Conscientiousness
 3 -- Appearance
 4 -- Adaptability
 5 -- Cheerfulness

Group II

1 -- Orderliness
 2 -- Loyalty
 3 -- Likableness
 4 -- Open-mindedness
 5 -- Originality

Group III

1 -- Punctuality
 2 -- Persistence
 3 -- Poise
 4 -- Pleasing voice
 5 -- Progressiveness

Group IV

1 -- Self-control
 2 -- Refinement
 3 -- Reliability
 4 -- Self-confidence
 5 -- Sense of humor

Illustration 7

Grove Theocentric Personality Sorter
Standardized Norms
N = 60

<u>Total Points</u>	<u>Letter Grade</u>	<u>Percentile Band</u>	<u>Classification</u>
17-20	A	98-99	Profoundly Unconventional
16	B+	91-97	Significantly Unconventional
14-15	B	75-90	Slightly Unconventional
10-13	C	26-74	NORMAL / EXPECTED
8-9	D+	10-25	Slightly Conventional
6-7	D	3-9	Significantly Conventional
4-5	E	1-2	Profoundly Conventional

The historical development of the Sorter may be of interest to the researcher. The Sorter comes from the author's experimental measure of verbal and nonverbal creativity, *PYTHAGORAS B / C*. The Sorter was originally called *Personality Disposition* and in that title-form appeared on the Internet over a period of two years which garnered more than 90 submissions. The original norming project was restricted however to 60 junior and senior high school students attending Santa Rosa Christian School in Santa Rosa, California, where the author was elementary school principal and psychometrician.

The *Personality Disposition* was used in the author's Doctor of Psychology Dissertation, *Creativity and the Religious Science Practitioner*. Based on RScP frequency responses, the most developed traits were Adaptability, Open-mindedness, Persistence, and Sense of Humor followed by Conscientiousness,

Loyalty, Poise, and Reliability. Average-developed traits were Cheerfulness, Originality, Progressiveness, and Self-confidence. Least-developed traits were Accuracy, Appearance, Orderliness, Likableness, Pleasing Voice followed by Punctuality, Self-control, and Refinement (Grove, *Creativity and the Religious Science Practitioner* 89-90).

The purpose of the *Personality Disposition* subtest from PYTHAGORAS B/C was to identify traits of character which are related to a more creative personality and lifestyle. Lower raw scores tend to suggest the individual who is rule-ridden, inflexible, anxious, and conceivably driven to perfectionism. Higher scores, on the contrary, suggest greater flexibility in handling the demands of life and a personality construct that is less concerned with exactitude. Over the years the average score has been approximately 11 points, which is T-score 50, the 50th percentile (Grove, *Creativity and the Religious Science Practitioner* 61).

Statistically the 39 RScPs obtained mean of 13.8 (SD 3.1) on the *Grove Theocentric Personality Sorter*, which correlated $r +.268$ ($p < .09$), not highly significant; however, *Personality Disposition* and PAS T-scores (mean 59.3, SD 10.51) obtained a significant correlation $r +.373$ ($p < .01$), highly significant. The split-half reliability of the *Personality Disposition* was $r +.62$ for 39 RScPs and $r +.74$ for 10 male RScPs (Grove, *Creativity and the Religious Science Practitioner* 62).

Illustration 8

Grove Theocentric Personality Sorter
Various Group Norms

Raw	A.	B.	C.	D.
20	99+	99+	99+	99+
19	99	99+	99+	99
18	97	99+	99+	90
17	89	99	99+	84
16	79	97	99+	77
15	64	91	90	71
14	56	86	85	57
13	41	73	70	45
12	20	51	60	35
11	17	43	55	25
10	14	32	40	21
09	12	18	20	13
08	7	16	5	7
07	6	8	4	4
06	5	2	3	3
05	1	1	2	2
04	1	1	1	1
	N=39 2004	N=37 2015	N=20 2011	N=90 2015
	M=13.8 SD=3.1	M=11.8 SD=2.7	M=11.7 SD=2.6	M=13.6 SD=3.4

A. Licensed Religious Science Practitioners.

B. Art instructed students at Rincon Valley Christian School.

C. Music majors enrolled in music history class at Santa Rosa Junior College.

D. Applicants for membership in Poetic Genius Society (poeticgenius.org).

Chapter 4 Discussion

Man is to see the universe as it is in Him.
New Thought minister Albert C. Grier

While the methodology of Theocentric Prayer Therapy may seem self-evident, it is wise to pause at this juncture and discuss the components and their anticipated effects.

The methodology begins each day of six days with a different version of the Lord's Prayer. The versions are either translations from the original Aramaic manuscript or from the Greek New Testament. Some are interpretations of key concepts. Others suggest possible points of view from a theological or metaphysical philosophy. Regardless, the purpose is to expose the meditator to difference and diversity; that no one version, even the revered and oft-quoted King James, is more sacred or holy than any other version. In exposing the meditator to interpretations possibly not in his background, a path to greater appreciation for the Lord's Prayer itself is prepared. Spending time studying, focusing, on the Lord's Prayer itself has Cosmic Consciousness implications as well.

Next, the meditator is drawn into the silence, the tranquility, of true peace away from his everyday world. Pauses (...) are inserted where the person may choose to reflect before going ahead—or not. There is no hurry, for establishing mood and feeling is germane to what follows. There is an easy transition from relaxing the mind, opening the consciousness, surrendering human ego to the

“teaching” or “conceptual” aspect of a portion for study. This way the meditator is not overwhelmed or driven to execute a quick recitation of the Lord’s Prayer as in most public demonstrations. Again, the pauses (...) invite Intuitive Divine Guidance to instruct and comfort in the moment and for the remainder of the day. Going into the Silence via “Speak, Lord, for thy servant heareth” establishes the habit of contact meditation.

Each portion of the Lord’s Prayer meditation is concluded with the last verse of the Lord’s Prayer: “For thine is the kingdom, and the power, and the glory, forever.” This manner of conclusion helps bring about closure prior to symbol meditation.

Now the meditator is ready to focus continually on a geometric symbol for 5 minutes. He is moving from verbal to nonverbal experience in which all the unconscious wisdom related to the symbol activates in his mind aspects of awareness or unawareness that will influence his behavior in the hours that follow. The symbols were selected from those featured in Hodson’s book *The Seven Human Temperaments* because it was believed by this writer Hodson’s chosen symbols carry significance to Universal Intelligence and God’s Presence—a link to Cosmic Consciousness as related to Soul Purpose. The writer considered using other symbols, those related to The Balancing Program’s Pilot and Advanced symbol meditation regimen, for example, but in the end decided Hodson’s symbols were probably more germane to the Lord’s Prayer and the main thrust of Theocentric Prayer Therapy.

The six days of Theocentric Prayer Therapy is followed by a Sabbath in which it is presumed integration and enlightenment will happen naturally. It is also assumed that persons using this therapy technique will be drawn at times to repeat certain portions of the Lord's Prayer related to specific needs. Those struggling with prosperity issues will review Day 4 frequently. Those grappling with addictions and escapisms, Day 6. The individual fearful about the future or discovering his True Place will find solace in Day 3, and so forth.

At times the meditator will want to assess himself to determine change in personality or perspective. Three assessment instruments are offered for this purpose. The full-scale *Preconscious Activity Scale* of 38 items projects an excellent overall assessment of the person's relationship to Divine Creativity and Originality. PAS-2 is a shorter version, with norm-referenced scores that provide percentile equivalents for both the metaphysically inclined consciousness (licensed Religious Science Practitioner norms) as well as the original college-age norms based on more than 12,000 submissions. The third assessment, the *Grove Theocentric Personality Sorter*, composed of 20 positive character traits ranging from objective to subjective human expression, offers two forms and several group norms including the licensed Religious Science Practitioner's. Personal assessment with either instrument should not recur sooner than every 3 months to avoid the practice effect.

As an adjunct to Theocentric Prayer Therapy and Theocentric Personality Assessment, the meditator is encouraged to explore other Theocentric Psychology teachings developed in Dr. Paul Leon Master's *Theocentric Psychology Curriculum* .

Many of the 121 lessons relate to concepts in the Lord's Prayer: prosperity, meditation, finding success in life, overcoming problems, discovering and developing one's Soul Purpose, and so forth. A sample list of recommended Theocentric Psychology Lessons is provided in the last chapter of this dissertation.

Therefore, with six days of Theocentric Prayer Therapy treatments the meditator is exposed to a variety of interpretations of the Lord's Prayer to cultivate an appreciation for depth and breadth of spiritual expression. Each section of the Lord's Prayer also advances Soul Purpose by engaging the meditator, by opening his conscious and unconscious awareness of the kingdom of God within and the Lord's Will for him or her. The structural organization as presented is a 3 + 3 arrangement in which the first 3 days are dedicated to understanding God, and the last 3 days to the exploration of God's will for each individual on Earth. The Give us...Forgive us...Lead us not...and Deliver us pattern addresses every Karmic possibility from good to bad. A sense of security, of tranquility, of repose, of serenity fills the mind of the one who acts on the Lord's Prayer consciously, daily. Obedience is a given, but it is not a dreaded obedience to some unknown god or malevolent dictator. It is obedience borne out of love and respect for the Creator and his Creation. It is the "us" factor originating in Our Father rather than The Father. It is personal, private, and penetrating. Errico in his booklet *The Lord's Prayer* brings to light a fact that might be overlooked by the harried person. I conclude this chapter with a small portion of this man's insight.

The Lord's Prayer contains the essence of Jesus' entire teachings. It is a capsule summary of the message he preached for three-and-a-half years. It contains the message of the whole Bible. Even if we were to lose access to all of the Bible except The Lord's Prayer, we would still have the essence and meaning of religion (Errico 22).

Chapter 5

Summary, Conclusions, Recommendations

We learn most from that which is furthest from the norm.
Psychiatrist Lawrence Kubie, MD

Summary

The controlling purpose of this study was to move from The Mind That Knows Not Itself (confusion, chaos, indecision, purposelessness) to The Mind (God's Presence, Divine Guidance, Intuitive Insight, Restorative Healing) through an experimental approach called Theocentric Prayer Therapy. The methodology is based on six 10-minute meditations using sections of Lord's Prayer over six-days, (with one day of rest from the regimen) and repeated for as many days and weeks as desired.

The topics of prayer, prayer therapy, and the Lord's Prayer were discussed in the light of historical precedence, significance, and relevance. Out of this diverse mix of Higher Consciousness thinking was stimulated the urge to encourage the metaphysical student and ordained metaphysical practitioner to lay claim on Theocentric Prayer Therapy for daily healing and guidance.

Theocentric Prayer Therapy received substantial attention with regard to its prototype and to its practice. A prototype of daily Theocentric Prayer Therapy was presented for thoughtful consideration and individual experimentation. To validate change in the personality of the Theocentric Prayer Therapy practitioner over time, the Holland-Baird *Preconscious Activity Scale* and its corollary PAS-2, along with the *Grove Theocentric Personality Sorter*, were suggested for use. Norms for all three

assessments were derived from licensed Religious Science Practitioners as well as others dedicated to the humanities and the arts, expressive creativity, and Cosmic Consciousness awareness.

Conclusions and Recommendations

Although experimental in approach, the daily meditation prototype of Theocentric Prayer Therapy, based on the Lord's Prayer, may have far-reaching implications and results when applied as prescribed. It is sensed by this writer that utilizing one of the world's greatest prayers, by the world's most advanced human soul, Jesus the Christ, is well worth the effort to prove or disprove Spiritual Mind efficacy. In the words the great fictional detective Sherlock Holmes, "Time will tell us many things, Watson!"

Recommendations to be considered at a future point in time:

1. Increase the time spent in daily meditation to 15 minutes by suggesting spiritually probing and relevant questions that could be used as journal writing prompts or discussion topics during metaphysical practitioner-client sessions .

2. Offer a section titled "Going Deeper" after each meditation. The meditator would study up to four Theocentric Psychology Curriculum lessons applicable the six divisions of the Lord's Prayer over a period of weeks or months.

Our Father which art in heaven.
 Channeling God.
 Prospering Presence of God Within.
 God as Your Guru.
 The Power of Commitment to God.

Hallowed be thy name.

The Mystical Psychology of God's Love for Every Human Being and Transforming from Personal to Universal Identity.
 Personal Ego vs. Universal Identity.
 You, God, Mind and the Universe.

Thy kingdom come, thy will be done in earth as it is in heaven.

God's Will: Defining and Doing It.
 The Kingdom of Heaven Mystically and Psychologically Understood.
 Seeing the Kingdom of Heaven Before Transition.
 Releasing Personal Ego Will to God's Will.

Give us this day our daily bread.

Spiritual Keys to More Income.
 Living Through Emotionally Difficult Times.
 Overcoming Your Fears.
 Defining Real Spirituality.

And forgive us our trespasses as we forgive them that trespass against us.

Life's Lessons.
 Spiritually Reprogramming Your Mind.
 Releasing What is Holding You Back.
 You Can Have a Better Life If....

And lead us not into worldliness, but deliver us from evil.

How to Receive God's Guidance.
 Karma.
 Letting God Direct You.
 Living an Evolved Life (Masters, *Theocentric Psychology Curriculum* 2013).

3. Add another norm-referenced assessment , the *7HT Inventory*, based on Hodson's *The Seven Human Temperaments*, as developed by this writer (Grove, *7HT Inventory*).

4. Experiment with the use of Dr. Jeffrey Thompson's *Theta Meditation System 2.0* CD as sonic background to each day's meditation experience. Dr. Thompson's recordings embed pulses of sound into creative musical soundscapes.

The pulses entrain the brain to produce more Theta waves. The auditory experience results in activating meaningful states of Cosmic Meditation.

5. Encourage the meditator to select 6 symbols they especially associate with activating or stimulating the unconscious mind. For example, the square and the spiral might be substituted for Hodson's Day 4 and Day 6 symbols.

6. Keep a journal or diary of intuitive insights gleaned through active participation in the Theocentric Prayer Therapy program.

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