

Concepts: Meditation, Prayer and Worship

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Introduction: Meditation, Prayer and Worship

[Let's look closely at the concepts of Meditation, Prayer and Worship. We'll discuss the definition of the terms (Fact), and how The Urantia Book uses the words with respect to conceptual frameworks and relatively within those frameworks (Knowledge). We'll expand our understanding of the importance of Meditation, Prayer and Worship to spiritual growth and how that very growth will change and expand our comprehension of these terms (Wisdom). And we will reflect upon our new understanding, appreciating how we might wisely apply this knowledge as we evaluate the potentials of our lives and choose paths that glorify God (Living Truth).]

[Throughout this paper I will color code the text to draw the reader's attention to the significance of what is being discussed.]

Black identifies sections that support the topic of discussion, eg setting time and place, adding context, etc. This in no way suggests that the text does not have special import or spiritual stature, but notes that it is only structurally relevant to the topic of discussion.

Green is used to identify text that I find has special import in expanding understanding, e.g. developing relationships of ideas/ideals, discussing fundamental concepts, etc.

Blue is use for text that is of special or high spiritual stature, e.g. the words of Christ Michael, discussions revealing pathways to personal spiritual growth.

[My commentary will be bracketed and colored purple.

Each major section will begin by defining our terms. What we will achieve is first an understanding of the clearest dictionary use of these terms at the time of the revelation and how usage has changed the definitions over the past 80 years. The most learned factual definition of meaning and value during the period that The Urantia Book was first revealed would have been Websters Dictionary 1924 Ed. The truest current usage is best depicted by online sources — examples are dictionary.com and merriam-webster.com.

Several of the selections taken from The Urantia Book are used more than once. Generally these are some of the exceptional gems of the revelation. The repetitions are included as they accentuate and give greater depth and breadth to the central idea under discussion.

All major sections will also include an extensive selection of "Examples" of the actual use of the major theme in the Urantia papers. The Urantia Book commonly approaches

topics from many different viewpoints, fostering conceptual unity from diversity of presentation and associations. Certainly spiritual gems are scattered throughout these Examples” , but also, just allow your mind to become comfortable with the discussion of high spiritual concepts as you read through these selections. The specific topics in each major section will then be considered in relation to particularly associated selections from The Urantia Book with the purpose of augmenting wisdom from the mindful consideration of increased knowledge, generating spiritual insight from reflective meditation on the topic of **Meditation**, **Prayer** and **Worship**, and fostering personal spiritual growth.]

Ideas

Meaning and Value of **Meditation**, **Prayer** and **Worship**

Meditation

100:5.10 (1100.1) The more healthful attitude of spiritual **meditation** is to be found in reflective **worship** and in the **prayer** of thanksgiving...

160:3:1 (1777.2) ... **Meditation** makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity.

192:2:2 (2047.6) ... Then said Jesus: “If you love me, Peter, feed my lambs. Do not neglect to minister to the weak, the poor, and the young. Preach the gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of **meditation** and the power of intelligent reflection.

[**Meditation** is the act of consenting to spiritual practice. One chooses the place, prepares the body, and offers the attention of the mind to developing a personal relationship experience with God. It represents a conscious act of choice related to spiritual growth.]

[Organizing threads of understanding:

Meditation acknowledges consent and preparation for spiritual practice.]

Prayer

91:1.2 (995.1) Religion and its agencies, the chief of which is **prayer**, are allied only with those values which have general social recognition, group approval... **Prayer**, therefore, very early became a mighty promoter of social evolution, moral progress, and spiritual attainment.

91:2.1 (995.6) The first prayers were merely verbalized wishes, the expression of sincere desires. Prayer next became a technique of achieving spirit co-operation. And then it attained to the higher function of assisting religion in the conservation of all worth-while values.

91:2.3 (996.1) ... But the truest prayer is in reality a communion between man and his Maker.

91:2.5 (996.3) ... true prayer, which always stands for man's communion with a personal and superior being.

91:2.6 (996.4) ... true prayer ... concerns its reception and recognition by the spiritual forces of the universe, and which is entirely distinct from all human and intellectual association.

91:2.8 (996.6) Prayer represents one technique associated with the natural religions of racial evolution which also forms a part of the experiential values of the higher religions of ethical excellence, the religions of revelation.

91:3.7 (997.5) Enlightened prayer must recognize not only an external and personal God but also an internal and impersonal Divinity, the indwelling Adjuster. It is altogether fitting that man... recognize that the idea of this alter ego has evolved from a mere fiction to the truth of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father.

91:5.1 (998.4) ... prayer, as a feature of Deity worship, transcends all other such practices since it leads to the cultivation of divine ideals. 1As the concept of the alter ego of prayer becomes supreme and divine, so are man's ideals accordingly elevated from mere human toward supernal and divine levels, and the result of all such praying is the enhancement of human character and the profound unification of human personality.

91:6.3 (999.6) ... the sincere prayer of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment.

91:6.4 (999.7) ... Prayer is a sound psychologic practice, aside from its religious implications and its spiritual significance...

91:8.10 (1002.2) Genuine prayer adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity. It is a spontaneous outburst of God-consciousness.

91:8.11 (1002.3) God answers man's prayer by giving him an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness. Prayer... is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus.

132:3.10 (1460.3) ... **prayer** becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.

[In all its many constructs, **prayer** invariably initiates the inner dialogue with spiritual domains and in that process eventually arrives at the recognition of the inner presence of God and the existential reality of deity. In and of itself alone, it promotes the civilization of material actualities, and the realization of spiritual potentialities. The value of **prayer** can be perceived in virtually all aspects of human development; personal, material, moral, social, ethical, religious and spiritual. **Prayer** is the recognition of the functioning of the higher adjuvant mind spirits and the doorstep to spiritual insight. **Prayer** is the first act of personal spiritual growth, and the initiation of true religious experience, sharing the inner life with the indwelling spirit of our Creator Father.]

[Organizing threads of understanding:

Prayer initiates the development of an inner dialogue with our Heavenly Father through His Indwelling Presence in our mind. It represents the nescient actualization of personal spiritual growth.]

The Master's Teachings About **Prayer and **Worship****

- **Prayer** is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight.
- **Worship** is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. **Prayer** is spiritually sustaining, but **worship** is divinely creative.
- **Worship** is the technique of looking to the One for the inspiration of service to the many. **Worship** is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.
- **Prayer** is self-reminding—sublime thinking; **worship** is self-forgetting—superthinking. **Worship** is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.
- **Worship** is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. **Worship** is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit. 143:7.4-8 (1616.6-10)

Prayer and Worship

5:3.3 (65.5) **Worship** is for its own sake; **prayer** embodies a self- or creature-interest element; that is the great difference between **worship** and **prayer**. There is absolutely no

self-request or other element of personal interest in true **worship**; we simply **worship** God for what we comprehend him to be. **Worship** asks nothing and expects nothing for the **worshiper**. We do not **worship** the Father because of anything we may derive from such veneration; we render such devotion and engage in such **worship** as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

102:4.5 (1123.5) **Prayer** is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of **worship**... **Prayer** may enrich the life, but **worship** illuminates destiny.

144:2.2 (1618.6) "... **Prayer**, when indited by the spirit, leads to co-operative spiritual progress. The ideal **prayer** is a form of spiritual communion which leads to intelligent **worship**. True **praying** is the sincere attitude of reaching heavenward for the attainment of your ideals.

144:2.3 (1619.1) "**Prayer** is the breath of the soul and should lead you to be persistent in your attempt to ascertain the Father's will."

144:4.2 (1621.1) The earnest and longing repetition of any petition, when such a **prayer** is the sincere expression of a child of God and is uttered in faith, no matter how ill-advised or impossible of direct answer, never fails to expand the soul's capacity for spiritual receptivity.

144:4.4 (1620.11) ... **Prayer** will lead the mortals of earth up to the communion of true **worship**. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to **prayer**.

144:4.5 (1620.12) **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment.

144:4.6 (1620.13) **Prayer** is an antidote for harmful introspection...

144:4.7 (1620.14) **Prayer** is the breath of the spirit life in the midst of the material civilization of the races of mankind. **Worship** is salvation for the pleasure-seeking generations of mortals.

144:4.8 (1620.15) As **prayer** may be likened to recharging the spiritual batteries of the soul, so **worship** may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father.

146:2.8 (1639.3) ... **Prayer** does not change the divine attitude toward man, but it does change man's attitude toward the changeless Father...

146:2.12 (1640.1) There is but one form of **prayer** which is appropriate for all God's children, and that is: "Nevertheless, your will be done."

146:2.14 (1640.3)] Jesus taught that the **prayer** for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father's will. In reality this means a **prayer** for divine wisdom.

194:3.20 **Prayer** ... did have much to do with determining the capacity of receptivity which characterized the individual believers. **Prayer** does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere **prayer** and true **worship**.

[**Worship** recognizes a personal relationship with the indwelling presence of God.

"**Worship** illuminates destiny." 102:4.5 (1123.5). **Worship** is the act of casting a spiritual light on the understanding of the value and meaning of God's command "Be you perfect as I am perfect". **Worship** is the blackboard upon which we draw and redraw our soul in terms of the choices and acts spiritualized in our desire that "It is my will that Thy will be done". And thus we cocreate with God our eternal and divine destiny. **Worship** is validated as the fruits of the spirit become evident in the living of a righteous life.]

[**Organizing threads of understanding:**

Worship recognizes the progressive augmentation of a personal relationship with our Heavenly Father through the ministry of our Thought Adjusters. The defining characteristic of worship is love.]

Meditation

Definitions

*Complete definitions of terms from the following sources are in the Index.

Websters Dictionary 1934

merriam-webster.com

dictionary.com

Meditation Definition Edited:

The act of meditating.

Close or continued thought.

Serious contemplation; reflection.

Private, religious or devotional, exercise, consisting in continuous application of the mind to consideration of some religious or moral truth, in order to promote personal holiness, and love of God.

To keep the mind in a state of contemplation.

To dwell in thought.

To muse; cognate; reflect.

Devout religious contemplation or spiritual introspection.

DEFINITIONS FROM THE URANTIA BOOK:

160:3:1 (1777.2) ... **Meditation** makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity.

NOUNS

contemplation, serious contemplation, spiritual exercise, union with God

ADJECTIVES

deep, devoted, idle, mystic, profitable, profound, quiet, reflective, silent, solitary, spiritual, worshipful

QUALIFIERS

136:4:4 (1514.5) The results of this momentous season of **meditation** demonstrated conclusively that the divine mind has triumphantly and spiritually dominated the human intellect

160:1:10 (1774.2) habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature

160:3.1 (1777.2) **Meditation** makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity.

192:2:2 (2047.6) Let experience teach you the value of **meditation** and the power of intelligent reflection.

isolation of worshipful **meditation**

long hours of that night of **meditation**

meditation on God

meditation on God, by union with him

momentous season of **meditation**

night of **meditation**

overmuch time for idle **meditation** or the indulgence of mystic tendencies.

profound periods of **meditation** and serious contemplation

reflective **meditation** on cosmic meanings

seasons of deep **meditation**

The more healthful attitude of spiritual **meditation** is to be found in reflective **worship** and in the **prayer** of thanksgiving

EXAMPLES FROM THE URANTIA BOOK:

84:4:9 (936.2) However foolish these olden notions were, they did some good since they gave overworked females, at least when young, one week each month for welcome rest and profitable meditation...

158:4:7 (1756.4) Andrew was deeply chagrined at this ill-advised effort and its dismal failure. After this season of meditation, feeling keenly the sting of their defeat and sensing the humiliation resting upon all of them, Andrew sought, in a second attempt, to cast out the demon, but only failure crowned his efforts...

Evolution of Meditation

88:4:5 (970.10) ... Mankind is progressing from magic to science, not by meditation and reason, but rather through long experience, gradually and painfully.

91:7:1 (1000.2) ... The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures.

91:7:2 (1000.3) ... Jesus often took his apostles away by themselves for short periods to engage in meditation and prayer, but for the most part he kept them in service-contact with the multitudes. The soul of man requires spiritual exercise as well as spiritual nourishment.

100:1:8 (1095.3) 100:1.8 (1095.3) Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious predispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

[I'm particularly pleased to find this last passage, one of my favorites, occurring early in the Religion papers and under the topic of Religious Growth. These "habits which favor, religious growth" 100:1.8 (1095.3) may almost be looked upon as a roadmap for the spiritual ascension path. To find meditation and worship numbered prominently in this group of religious habits along with fundamentals of God and brotherhood should be no surprise!.]

100:5:10 (1100.1) The more healthful attitude of spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving. The direct communion with one's Thought Adjuster, such as occurred in the later years of Jesus' life in the flesh, should not be confused with these so-called mystical experiences. The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states.

The mystic status is favored by such things as: physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage, and wild dancing. Much of the material arising as a result of such preliminary preparation has its origin in the subconscious mind.

Purpose of Meditation

131:4:7 (1449.2) “God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know God releases the soul. By **meditation** on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. When man shall roll up space as a piece of leather, then will come the end of evil because man has found God. O God, save us from the threefold ruin of hell—lust, wrath, and avarice! O soul, gird yourself for the spirit struggle of immortality! When the end of mortal life comes, hesitate not to forsake this body for a more fit and beautiful form and to awake in the realms of the Supreme and Immortal, where there is no fear, sorrow, hunger, thirst, or death. To know God is to cut the cords of death. The God-knowing soul rises in the universe like the cream appears on top of the milk. We **worship** God, the all-worker, the Great Soul, who is ever seated in the heart of his creatures. And they who know that God is enthroned in the human heart are destined to become like him—immortal. Evil must be left behind in this world, but virtue follows the soul to heaven.

160:3.1 (1777.2) (Rodan) The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but the Master has well said, “Man cannot live by bread alone.” Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man’s slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in **worship**. From the human standpoint it is a question of combined meditation and relaxation. **Meditation** makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes **worship**. At least, that is the way the philosopher views it.

195:6:7 (2077.3) The mechanistic naturalism of some supposedly educated men and the thoughtless secularism of the man in the street are both exclusively concerned with things; they are barren of all real values, sanctions, and satisfactions of a spiritual nature, as well as being devoid of faith, hope, and eternal assurances. One of the great troubles with modern life is that man thinks he is too busy to find time for spiritual **meditation** and religious devotion.

[**Meditation** is the gateway to the development of a personal relationship with the indwelling presence of God and an essential component spiritual practice. **Meditation** prepares the body and mind for spiritual contact with the Adjusters. It is the doorstep of **prayer** and a foundation of the inner relationship with the presence of God. **Meditation** and **prayer** create the desire to **worship** our Creator; to be perfect as God is perfect, to choose God's will as your own and to one day stand in the Father's presence on Paradise.]

Jesus and Meditation

Paper 124 - The Later Childhood of Jesus

124:3:10 (1371.3) At the end of this eleventh year Jesus was a vigorous, well-developed, moderately humorous, and fairly lighthearted youth, but from this year on he was more and more given to peculiar seasons of profound **meditation** and serious contemplation. He was much given to thinking about how he was to carry out his obligations to his family and at the same time be obedient to the call of his mission to the world; already he had conceived that his ministry was not to be limited to the betterment of the Jewish people..

Paper 126 - The Two Crucial Years

126:1.1 (1387.1) (A.D. 8) This is the calendar year of his fourteenth birthday. He had become a good yoke maker and worked well with both canvas and leather. He was also rapidly developing into an expert carpenter and cabinetmaker. This summer he made frequent trips to the top of the hill to the northwest of Nazareth for **prayer** and **meditation**. He was gradually becoming more self-conscious of the nature of his bestowal on earth.

126:3:13 (1391.3) His profound periods of **meditation**, his frequent journeys to the hilltop for **prayer**, and the many strange ideas which Jesus advanced from time to time, thoroughly alarmed his mother. Sometimes she thought the lad was beside himself, and then she would steady her fears, remembering that he was, after all, a child of promise and in some manner different from other youths.

126:5:9 (1393.6) As he grew up to manhood, he passed through all those conflicts and confusions which the average young persons of previous and subsequent ages have undergone. And the rigorous experience of supporting his family was a sure safeguard

against his having overmuch time for idle **meditation** or the indulgence of mystic tendencies.

Paper 128 - Jesus' Early Manhood

128:6:10 (1416.3) This year his seasons of deep **meditation** were often broken into by Ruth and her playmates. And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters, who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature.

Paper 136 Baptism and the Forty Days

136:3:3 (1512.7) Jesus did not go into retirement for the purpose of fasting and for the affliction of his soul. He was not an ascetic, and he came forever to destroy all such notions regarding the approach to God. His reasons for seeking this retirement were entirely different from those which had actuated Moses and Elijah, and even John the Baptist. Jesus was then wholly self-conscious concerning his relation to the universe of his making and also to the universe of universes, supervised by the Paradise Father, his Father in heaven. He now fully recalled the bestowal charge and its instructions administered by his elder brother, Immanuel, ere he entered upon his Urantia incarnation. He now clearly and fully comprehended all these far-flung relationships, and he desired to be away for a season of quiet **meditation** so that he could think out the plans and decide upon the procedures for the prosecution of his public labors in behalf of this world and for all other worlds in his local universe.

136:4:4 (1514.5) These forty days were the occasion of the final conference between the human and the divine minds, or rather the first real functioning of these two minds as now made one. The results of this momentous season of **meditation** demonstrated conclusively that the divine mind has triumphantly and spiritually dominated the human intellect. The mind of man has become the mind of God from this time on, and though the selfhood of the mind of man is ever present, always does this spiritualized human mind say, "Not my will but yours be done."

Paper 137 - Tarrying Time in Galilee

137:5:3 (1532.1) That night Jesus did not sleep. Donning his evening wraps, he sat out on the lake shore thinking, thinking until the dawn of the next day. In the long hours of that night of **meditation** Jesus came clearly to comprehend that he never would be able to make his followers see him in any other light than as the long-expected Messiah. At last he recognized that there was no way to launch his message of the kingdom except as the fulfillment of John's prediction and as the one for whom the Jews were looking. After all, though he was not the Davidic type of Messiah, he was truly the fulfillment of

the prophetic utterances of the more spiritually minded of the olden seers. Never again did he wholly deny that he was the Messiah. He decided to leave the final untangling of this complicated situation to the outworking of the Father's will.

Paper 146 - First Preaching Tour of Galilee

146:5:2 (1644.4) When this nobleman had located Jesus in Cana, he besought him to hurry over to Capernaum and heal his afflicted son. While the apostles stood by in breathless expectancy, Jesus, looking at the father of the sick boy, said: "How long shall I bear with you? The power of God is in your midst, but except you see signs and behold wonders, you refuse to believe." But the nobleman pleaded with Jesus, saying: "My Lord, I do believe, but come ere my child perishes, for when I left him he was even then at the point of death." And when Jesus had bowed his head a moment in silent meditation, he suddenly spoke, "Return to your home; your son will live." Titus believed the word of Jesus and hastened back to Capernaum. And as he was returning, his servants came out to meet him, saying, "Rejoice, for your son is improved—he lives." Then Titus inquired of them at what hour the boy began to mend, and when the servants answered "yesterday about the seventh hour the fever left him," the father recalled that it was about that hour when Jesus had said, "Your son will live." And Titus henceforth believed with a whole heart, and all his family also believed. This son became a mighty minister of the kingdom and later yielded up his life with those who suffered in Rome. Though the entire household of Titus, their friends, and even the apostles regarded this episode as a miracle, it was not. At least this was not a miracle of curing physical disease. It was merely a case of preknowledge concerning the course of natural law, just such knowledge as Jesus frequently resorted to subsequent to his baptism.

Paper 160 - Rodan of Alexandria

160:1:10 (1774.2) But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices, and which he has so faithfully taught you, the isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness.

174:5:14 (1904.5) They had just heard the Master say that this was to be his farewell discourse in the temple, and they followed him in silence and in deep meditation.

179:5:7 (1942.6) After they had engaged in **meditation** for a few moments, Jesus continued speaking: “When you do these things, recall the life I have lived on earth among you and rejoice that I am to continue to live on earth with you and to serve through you. As individuals, contend not among yourselves as to who shall be greatest. Be you all as brethren. And when the kingdom grows to embrace large groups of believers, likewise should you refrain from contending for greatness or seeking preferment between such groups.”

Paper 192 - Appearances in Galilee

192:2:2 (2047.6) Jesus then turned toward Peter and asked, “Peter, do you love me?” Peter answered, “Lord, you know I love you with all my soul.” Then said Jesus: “If you love me, Peter, feed my lambs. Do not neglect to minister to the weak, the poor, and the young. Preach the gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of **meditation** and the power of intelligent reflection.

Paper 194 - Bestowal of the Spirit of Truth

194:3:10 (2064.2) The bestowal of the Spirit of Truth was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation. When the spirit came upon those assembled in the upper chamber, they were simply sitting there, having just been engaged in silent **prayer**. The spirit was bestowed in the country as well as in the city. It was not necessary for the apostles to go apart to a lonely place for years of solitary **meditation** in order to receive the spirit. For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments.

Paper 196 - The Faith of Jesus

196:0:4 (2087.4) In the Master’s life on Urantia, this and all other worlds of the local creation discover a new and higher type of religion, religion based on personal spiritual relations with the Universal Father and wholly validated by the supreme authority of genuine personal experience. This living faith of Jesus was more than an intellectual reflection, and it was not a mystic **meditation**.

Prayer

Definitions

*Complete definitions of terms from the following sources are in the Index.

Websters Dictionary 1934
merriam-webster.com
dictionary.com

Prayer Definition Edited:

To entreat; implore.

To ask earnestly.

To supplicate.

Entreat, beg, implore, invoke, beseech, petition.

Act of addressing supplication to a divinity.

Offering of adoration, confession, supplication, thanksgiving, etc., to the Supreme Being.

A devout petition to God or an object of **worship**.

As spiritual communion with God or an objective **worship**.

An earnest request or wish.

DEFINITIONS FROM THE URANTIA BOOK:

5:3.3 (65.5) ... **prayer** embodies a self- or creature-interest element...

91:1.1 (994.6) The function of early evolutionary religion is to conserve and augment the essential social, moral, and spiritual values which are slowly taking form. This mission of religion is not consciously observed by mankind, but it is chiefly effected by the function of **prayer**. The practice of **prayer** represents the unintended, but nonetheless personal and collective, effort of any group to secure (to actualize) this conservation of higher values...

91:2.3 (996.1) ... But the truest **prayer** is in reality a communion between man and his Maker.

91:2.5 (996.3) ... true **prayer**, which always stands for man's communion with a personal and superior being.

91:2.6 (996.4) ... But there is also a domain of **prayer** wherein the intellectually alert and spiritually progressing individual attains more or less contact with the superconscious levels of the human mind, the domain of the indwelling Thought Adjuster...

91:3.6 (997.4) **Prayer** ever has been and ever will be a twofold human experience: a psychologic procedure interassociated with a spiritual technique. And these two functions of **prayer** can never be fully separated.

91:5.6 (999.2) **Prayer** is the technique whereby, sooner or later, every religion becomes institutionalized.

91:8.13 (1002.5) **Prayer** is ... a stimulus to growth in the very face of conflict. **Pray** only for values, not things; for growth, not for gratification.

144:2.2 (1618.6) "**Prayer** is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; **prayer** should be the communion of sonship and

the expression of fellowship. **Prayer**, when indited by the spirit, leads to co-operative spiritual progress. The ideal **prayer** is a form of spiritual communion which leads to intelligent **worship**. True **praying** is the sincere attitude of reaching heavenward for the attainment of your ideals.

144:2.3 (1619.1) "**Prayer** is the breath of the soul and should lead you to be persistent in your attempt to ascertain the Father's will.

144:4.5 (1620.12) **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence.

144:4.6 (1620.13) **Prayer** is an antidote for harmful introspection. At least, **prayer** as the Master taught it is such a beneficent ministry to the soul...

144:4.7 (1620.14) **Prayer** is the breath of the spirit life in the midst of the material civilization of the races of mankind...

144:4.8 (1620.15) As **prayer** may be likened to recharging the spiritual batteries of the soul...

144:4.9 (1620.16) **Prayer** is the sincere and longing look of the child to its spirit Father; it is a psychologic process of exchanging the human will for the divine will. **Prayer** is a part of the divine plan for making over that which is into that which ought to be.

168:4.4 (1848.4) 1. **Prayer** is an expression of the finite mind in an effort to approach the Infinite.

180:2.4 (1946.2) ... **prayer** is not a process of getting your way but rather a program of taking God's way, ...

180:2.7 (1946.5) ... **prayer** is a function of spirit-born believers in the spirit-dominated kingdom.

BENEFITS OF PRAYER

91:1.2 (995.1) ... **Prayer**, therefore, very early became a mighty promoter of social evolution, moral progress, and spiritual attainment.

91:5.1 (998.4) In ancestor **worship**, **prayer** leads to the cultivation of ancestral ideals. But **prayer**, as a feature of Deity **worship**, transcends all other such practices since it leads to the cultivation of divine ideals. As the concept of the alter ego of **prayer** becomes and divine, so are man's ideals accordingly elevated from mere human toward supernal and levels, and the result of all such **praying** is the enhancement of human character and the profound unification of human personality.

91:6.4 (999.7) **Prayer**, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the most efficient approach to the realization of those reserve powers of human nature which are stored and conserved in the unconscious realms of the human mind.

102:4.5 (1123.5) **Prayer** may enrich the life, but **worship** illuminates destiny

131:4.4 (1448.3) "... whereas **prayer** becomes the great unifier of the various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.

143:7.4 (1616.6) **Prayer** is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight

143:7.5 (1616.7) ... **Prayer** is spiritually sustaining, but **worship** is divinely creative.

143:7.7 (1616.9) **Prayer** is self-reminding—sublime thinking; ...

144:4.4 (1620.11) **Prayer** led Jesus up to the supercommunion of his soul with the Supreme Rulers of the universe of universes. **Prayer** will lead the mortals of earth up to the communion of true **worship**. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to **prayer**.

146:2.12 (1640.1) 11. ... **Prayers** of thanksgiving are appropriate for groups of **worshippers**, but the **prayer** of the soul is a personal matter. There is but one form of **prayer** which is appropriate for all God's children, and that is: "Nevertheless, your will be done."

146:2.8 (1639.3) 7. ... **Prayer** does not change the divine attitude toward man, but it does change man's attitude toward the changeless Father.

168:4.4 (1848.4) 1. **Prayer** is an expression of the finite mind in an effort to approach the Infinite. The making of a **prayer** must, therefore, be limited by the knowledge, wisdom, and attributes of the finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite. There never can be observed an unbroken continuity of material phenomena between the making of a **prayer** and the reception of the full spiritual answer thereto.

168:4.5 (1848.5) 2. ... No sincere **prayer** is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the **prayer** of the mere mind of man.

168:4.6 (1848.6) 3. The **prayers** of time, when indited by the spirit and expressed in faith, are often so vast and all-encompassing that they can be answered only in eternity; ... the **prayer** of faith may be so all-embracing that the answer can be received only on Paradise.

168:4.7 (1848.7) 4. ...The **prayer** of the material being can many times be answered only when such an individual has progressed to the spirit level.

168:4.10 (1849.1) 7. No **prayer** can hope for an answer unless it is born of the spirit and nurtured by faith...

194:3.20 **Prayer** did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. **Prayer** does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the

hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere **prayer** and true **worship**.

196:0.10 ... When you study the career of the Master, as concerns **prayer** or any other feature of the religious life, look not so much for what he taught as for what he did. Jesus never **prayed** as a religious duty. To him **prayer** was a sincere expression of spiritual attitude, a declaration of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict, an exaltation of intellection, an ennoblement of desire, a vindication of moral decision, an enrichment of thought, an invigoration of higher inclinations, a consecration of impulse, a clarification of viewpoint, a declaration of faith, a transcendental surrender of will, a sublime assertion of confidence, a revelation of courage, the proclamation of discovery, a confession of supreme devotion, the validation of consecration, a technique for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin...

ADJECTIVES

altruistic, better, combined, communal, community, Congregational, divine, earliest, Early, effective, egoistic, Enlightened, ethical, farewell , favorite, fervent, final, first, foolish, formal, genuine, great, Group, ideal, individual, informal, intelligent, last, man's, Master's , Materialistic, memorized, model, nonselfish, parable, personal , Prereligious, primitive, real, regular, religious, Selfish, set, several, silent , simple, sincere, solemn, solitary, specimen, spontaneous, supreme, third, threefold , True, truest, unethical, unselfish, wholehearted

ADVERBS

better, efficacious, sincerely

QUALIFIERS

91:1.6 (995.5) With those mortals who have not been delivered from the primitive bondage of fear, there is a real danger that all **prayer** may lead to a morbid sense of sin, unjustified convictions of guilt, real or fancied... The dangers attendant upon the distortion and perversion of **prayer** consist in ignorance, superstition, crystallization, devitalization, materialism, and fanaticism.

91:2.1 (995.6) **Prayer** next became a technique of achieving spirit co-operation. And then it attained to the higher function of assisting religion in the conservation of all worth-while values

91:3.3 (997.1) And thus does **prayer** function as the most potent agency of religion in the conservation of the highest values and ideals of those who **pray**... **prayer** is always a socializing, moralizing, and spiritualizing practice.

91:3.5 (997.3) ... it should be remembered that ethical **prayer** is a splendid way to elevate one's ego and reinforce the self for better living and higher attainment.

91:4.3 (998.1) **Prayer** is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control.

91:4.4 (998.2) The real **prayer** of faith always contributes to the augmentation of the technique of living.

91:4.5 (998.3) ... very often effects great and lasting changes in the one who **prays** in faith and confident expectation. **Prayer** has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races.

91:6.2 (999.5) **Prayer** is not a technique for curing real and organic diseases, but it has contributed enormously to the enjoyment of abundant health and to the cure of numerous mental, emotional, and nervous ailments... **Prayer** has turned many an irritable and complaining invalid into a paragon of patience and made him an inspiration to all other human sufferers.

91:6.3 (999.6) ... the sincere **prayer** of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment.

91:6.6 (999.9) **Prayer** has been an indispensable factor in the progress and preservation of religious civilization, and it still has mighty contributions to make to the further enhancement and spiritualization of society

91:6.7 (1000.1) ... The psychic and spiritual concomitants of the **prayer** of faith are immediate, personal, and experiential. There is no other technique whereby every man, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm wherein he can communicate with his Maker, where the creature contacts with the reality of the Creator, with the indwelling Thought Adjuster.

91:7.13 (1001.4) ... When **prayer** becomes overmuch aesthetic, when it consists almost exclusively in beautiful and blissful contemplation of paradisiacal divinity, it loses much of its socializing influence and tends toward mysticism and the isolation of its devotees. There is a certain danger associated with overmuch private **praying** which is corrected and prevented by group **praying**, community devotions.

91:8.3 (1001.7) **Prayer** may become an established custom; many **pray** because others do. Still others **pray** because they fear something direful may happen if they do not offer their regular supplications.

91:8.4 (1001.8) To some individuals **prayer** is the calm expression of gratitude; to others, a group expression of praise, social devotions; sometimes it is the imitation of another's religion, while in true **praying** it is the sincere and trusting communication of the spiritual nature of the creature with the anywhere presence of the spirit of the Creator.

91:8.5 (1001.9) **Prayer** may be a spontaneous expression of God-consciousness or a meaningless recitation of theologic formulas. It may be the ecstatic praise of a God-knowing soul or the slavish obeisance of a fear-ridden mortal. It is sometimes the pathetic expression of spiritual craving and sometimes the blatant shouting of pious phrases. **Prayer** may be joyous praise or a humble plea for forgiveness.

91:8.6 (1001.10) **Prayer** may be the childlike plea for the impossible or the mature entreaty for moral growth and spiritual power. A petition may be for daily bread or may embody a wholehearted yearning to find God and to do his will. It may be a wholly selfish request or a true and magnificent gesture toward the realization of unselfish brotherhood.

91:8.7 (1001.11) **Prayer** may be an angry cry for vengeance or a merciful intercession for one's enemies. It may be the expression of a hope of changing God or the powerful technique of changing one's self. It may be the cringing plea of a lost sinner before a supposedly stern Judge or the joyful expression of a liberated son of the living and merciful heavenly Father.

91:8.8 (1001.12) Modern man is perplexed by the thought of talking things over with God in a purely personal way. Many have abandoned regular **praying**; they only **pray** when under unusual pressure—in emergencies. Man should be unafraid to talk to God, but only a spiritual child would undertake to persuade, or presume to change, God.

91:8.9 (1002.1) But real **praying** does attain reality. Even when the air currents are ascending, no bird can soar except by outstretched wings. **Prayer** elevates man because it is a technique of progressing by the utilization of the ascending spiritual currents of the universe.

91:8.10 (1002.2) Genuine **prayer** adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity. It is a spontaneous outburst of God-consciousness.

91:8.11 (1002.3) God answers man's **prayer** by giving him an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness. **Prayer** is a subjective gesture, but it contacts with mighty objective realities on the spiritual levels of human experience; it is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus.

91:8.12 (1002.4) Words are irrelevant to **prayer**; they are merely the intellectual channel in which the river of spiritual supplication may chance to flow. The word value of a **prayer** is purely autosuggestive in private devotions and sociosuggestive in group devotions. God answers the soul's attitude, not the words.

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for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin...

“prayer of identification”

“the Father’s prayer,”

alter ego of prayer

answer to prayer

function of prayer

Lord of prayer

mana level of prayer

perversion of prayer

prayer as an agency of religion

Prayer has always indicated positive action by the praying ego; it has been always psychic and sometimes spiritual.

Prayer is only monologous in the most primitive type of mind

prayer of thanksgiving

prayers have not much changed with the passing of the ages

Primitive forms

prostitution of prayer

province of prayer

purpose of prayer

Religion and its agencies, the chief of which is prayer

retired to pray

set prayers

simple prayer of faith

Some early incantations finally evolved into prayers.

True prayer does not, therefore, appear until the agency of religious ministry is visualized as personal.

True prayer is both moral and religious

urge to pray

Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer

EXAMPLES FROM THE URANTIA BOOK:

17:6.5 (204.1) 3. The Stage of Physical Creation. At the time the creatorship charge is administered to a Michael Son by the Eternal Son, the Master Spirit who directs the superuniverse to which this new Creator Son is destined gives expression to the “prayer of identification” in the presence of the Infinite Spirit; and for the first time, the entity of the subsequent Creative Spirit appears as differentiated from the person of the Infinite Spirit. And proceeding directly to the person of the petitioning Master Spirit, this entity is

immediately lost to our recognition, becoming apparently a part of the person of this Master Spirit. The newly identified Creative Spirit remains with the Master Spirit until the moment of the departure of the Creator Son for the adventure of space; whereupon the Master Spirit commits the new Spirit consort to the keeping of the Creator Son, at the same time administering to the Spirit consort the charge of eternal fidelity and unending loyalty. And then occurs one of the most profoundly touching episodes which ever take place on Paradise. The Universal Father speaks in acknowledgment of the eternal union of the Creator Son and the Creative Spirit and in confirmation of the bestowal of certain joint powers of administration by the Master Spirit of superuniverse jurisdiction.

150:8.5 (1685.3) And then followed the third **prayer**: “True it is that you are Yahweh, our God and the God of our fathers; our King and the King of our fathers; our Savior and the Savior of our fathers; our Creator and the rock of our salvation; our help and our deliverer. Your name is from everlasting, and there is no God beside you. A new song did they that were delivered sing to your name by the seashore; together did all praise and own you King and say, Yahweh shall reign, world without end. Blessed is the Lord who saves Israel.”

150:8.6 (1685.4) The ruler of the synagogue then took his place before the ark, or chest, containing the sacred writings and began the recitation of the nineteen **prayer** eulogies, or benedictions. But on this occasion it was desirable to shorten the service in order that the distinguished guest might have more time for his discourse; accordingly, only the first and last of the benedictions were recited. The first was: “Blessed is the Lord our God, and the God of our fathers, the God of Abraham, and the God of Isaac, and the God of Jacob; the great, the mighty, and the terrible God, who shows mercy and kindness, who creates all things, who remembers the gracious promises to the fathers and brings a savior to their children’s children for his own name’s sake, in love. O King, helper, savior, and shield! Blessed are you, O Yahweh, the shield of Abraham.”

150:8.7 (1685.5) Then followed the last benediction: “O bestow on your people Israel great peace forever, for you are King and the Lord of all peace. And it is good in your eyes to bless Israel at all times and at every hour with peace. Blessed are you, Yahweh, who blesses his people Israel with peace.” The congregation looked not at the ruler as he recited the benedictions. Following the benedictions he offered an informal **prayer** suitable for the occasion, and when this was concluded, all the congregation joined in saying amen.

158:4.7 (1756.4) Andrew was deeply chagrined at this ill-advised effort and its dismal failure. He called the apostles aside for conference and **prayer**. After this season of **meditation**, feeling keenly the sting of their defeat and sensing the humiliation resting upon all of them, Andrew sought, in a second attempt, to cast out the demon, but only failure crowned his efforts. Andrew frankly confessed defeat and requested the father to

remain with them overnight or until Jesus' return, saying: "Perhaps this sort goes not out except by the Master's personal command."

173:1.7 (1890.2) To the amazement of his apostles, standing near at hand, who refrained from participation in what so soon followed, Jesus stepped down from the teaching platform and, going over to the lad who was driving the cattle through the court, took from him his whip of cords and swiftly drove the animals from the temple. But that was not all; he strode majestically before the wondering gaze of the thousands assembled in the temple court to the farthest cattle pen and proceeded to open the gates of every stall and to drive out the imprisoned animals. By this time the assembled pilgrims were electrified, and with uproarious shouting they moved toward the bazaars and began to overturn the tables of the money-changers. In less than five minutes all commerce had been swept from the temple. By the time the near-by Roman guards had appeared on the scene, all was quiet, and the crowds had become orderly; Jesus, returning to the speaker's stand, spoke to the multitude: "You have this day witnessed that which is written in the Scriptures: 'My house shall be called a house of prayer for all nations, but you have made it a den of robbers.'"

Evolution of Prayer and Worship

5:3.3 (65.5) **Worship** is for its own sake; **prayer** embodies a self- or creature-interest element; that is the great difference between **worship** and **prayer**. There is absolutely no self-request or other element of personal interest in true **worship**; we simply **worship** God for what we comprehend him to be. **Worship** asks nothing and expects nothing for the **worshiper**. We do not **worship** the Father because of anything we may derive from such veneration; we render such devotion and engage in such **worship** as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

63:6.5 (716.4) That food was the all-important thing in the lives of these primitive human beings is shown by the **prayer** taught these simple folks by Onagar, their great teacher. And this **prayer** was:

63:6.6 (716.5) "O Breath of Life, give us this day our daily food, deliver us from the curse of the ice, save us from our forest enemies, and with mercy receive us into the Great Beyond."

66:5.14 (747.4) None of the Prince's staff would present revelation to complicate evolution; they presented revelation only as the climax of their exhaustion of the forces of evolution. But Hap did yield to the desire of the inhabitants of the city for the establishment of a form of religious service. His group provided the Dalamatians with

the seven chants of **worship** and also gave them the daily praise-phrase and eventually taught them “the Father’s **prayer**,” which was:

66:5.15 (747.5) “Father of all, whose Son we honor, look down upon us with favor. Deliver us from the fear of all save you. Make us a pleasure to our divine teachers and forever put truth on our lips. Deliver us from violence and anger; give us respect for our elders and that which belongs to our neighbors. Give us this season green pastures and fruitful flocks to gladden our hearts. We **pray** for the hastening of the coming of the promised uplifter, and we would do your will on this world as others do on worlds beyond.”

74:7.21 (836.10) The public **worship** hour of Eden was noon; sunset was the hour of family **worship**. Adam did his best to discourage the use of set **prayers**, teaching that effective **prayer** must be wholly individual, that it must be the “desire of the soul”; but the Edenites continued to use the **prayers** and forms handed down from the times of Dalamatia. Adam also endeavored to substitute the offerings of the fruit of the land for the blood sacrifices in the religious ceremonies but had made little progress before the disruption of the Garden.

87:6.14 (965.1) It was long believed that by reverting to the usages of the more ancient mores the spirits and demigods could be forced into desirable action. Modern man is guilty of the same procedure. You address one another in common, everyday language, but when you engage in **prayer**, you resort to the older style of another generation, the so-called solemn style.

87:6.16 (965.3) Next came the practice of ritual vows, soon to be followed by religious pledges and sacred oaths. Most of these oaths were accompanied by self-torture and self-mutilation; later on, by fasting and **prayer**. Self-denial was subsequently looked upon as being a sure coercive; this was especially true in the matter of sex suppression. And so primitive man early developed a decided austerity in his religious practices, a belief in the efficacy of self-torture and self-denial as rituals capable of coercing the unwilling spirits to react favorably toward all such suffering and deprivation.

88:6.3 (972.3) Word combinations, the ritual of chants and incantations, were highly magical. Some early incantations finally evolved into **prayers**. Presently, imitative magic was practiced; **prayers** were acted out; magical dances were nothing but dramatic **prayers**. **Prayer** gradually displaced magic as the associate of sacrifice

89:8.7 (983.5) Primitive forms of **prayer** were nothing more nor less than bargaining with the spirits, an argument with the gods. It was a kind of bartering in which pleading and persuasion were substituted for something more tangible and costly. The developing commerce of the races had inculcated the spirit of trade and had developed the shrewdness of barter; and now these traits began to appear in man’s **worship** methods.

And as some men were better traders than others, so some were regarded as better prayers than others. The prayer of a just man was held in high esteem. A just man was one who had paid all accounts to the spirits, had fully discharged every ritual obligation to the gods.

89:8.8 (983.6) Early prayer was hardly worship; it was a bargaining petition for health, wealth, and life. And in many respects prayers have not much changed with the passing of the ages. They are still read out of books, recited formally, and written out for emplacement on wheels and for hanging on trees, where the blowing of the winds will save man the trouble of expending his own breath.

90:5.2 (992.3) Ritual is the technique of sanctifying custom; ritual creates and perpetuates myths as well as contributing to the preservation of social and religious customs. Again, ritual itself has been fathered by myths. Rituals are often at first social, later becoming economic and finally acquiring the sanctity and dignity of religious ceremonial. Ritual may be personal or group in practice—or both—as illustrated by prayer, dancing, and drama.

90:5.3 (992.4) Words become a part of ritual, such as the use of terms like amen and selah. The habit of swearing, profanity, represents a prostitution of former ritualistic repetition of holy names. The making of pilgrimages to sacred shrines is a very ancient ritual. The ritual next grew into elaborate ceremonies of purification, cleansing, and sanctification. The initiation ceremonies of the primitive tribal secret societies were in reality a crude religious rite. The worship technique of the olden mystery cults was just one long performance of accumulated religious ritual. Ritual finally developed into the modern types of social ceremonials and religious worship, services embracing prayer, song, responsive reading, and other individual and group spiritual devotions.

The Evolution of Prayer

91:0.1 (994.1) PRAYER, as an agency of religion, evolved from previous nonreligious monologue and dialogue expressions. With the attainment of self-consciousness by primitive man there occurred the inevitable corollary of other-consciousness, the dual potential of social response and God recognition.

91:0.2 (994.2) The earliest prayer forms were not addressed to Deity. These expressions were much like what you would say to a friend as you entered upon some important undertaking, "Wish me luck." Primitive man was enslaved to magic; luck, good and bad, entered into all the affairs of life. At first, these luck petitions were monologues—just a kind of thinking out loud by the magic server. Next, these believers in luck would enlist the support of their friends and families, and presently some form of ceremony would be performed which included the whole clan or tribe.

91:0.3 (994.3) When the concepts of ghosts and spirits evolved, these petitions became superhuman in address, and with the consciousness of gods, such expressions attained

to the levels of genuine **prayer**. As an illustration of this, among certain Australian tribes primitive religious **prayers** antedated their belief in spirits and superhuman personalities. 91:0.5 (994.5) Prereligious **praying** was part of the mana practices of the Melanesians, the oudah beliefs of the African Pygmies, and the manitou superstitions of the North American Indians. The Baganda tribes of Africa have only recently emerged from the mana level of **prayer**. In this early evolutionary confusion men **pray** to gods—local and national—to fetishes, amulets, ghosts, rulers, and to ordinary people.

Primitive Prayer

91:1.1 (994.6) The function of early evolutionary religion is to conserve and augment the essential social, moral, and spiritual values which are slowly taking form. This mission of religion is not consciously observed by mankind, but it is chiefly effected by the function of **prayer**. The practice of **prayer** represents the unintended, but nonetheless personal and collective, effort of any group to secure (to actualize) this conservation of higher values. But for the safeguarding of **prayer**, all holy days would speedily revert to the status of mere holidays.

91:1.2 (995.1) Religion and its agencies, the chief of which is **prayer**, are allied only with those values which have general social recognition, group approval. Therefore, when primitive man attempted to gratify his baser emotions or to achieve unmitigated selfish ambitions, he was deprived of the consolation of religion and the assistance of **prayer**. If the individual sought to accomplish anything antisocial, he was obliged to seek the aid of nonreligious magic, resort to sorcerers, and thus be deprived of the assistance of **prayer**. **Prayer**, therefore, very early became a mighty promoter of social evolution, moral progress, and spiritual attainment.

91:1.3 (995.2) But the primitive mind was neither logical nor consistent. Early men did not perceive that material things were not the province of **prayer**. These simple-minded souls reasoned that food, shelter, rain, game, and other material goods enhanced the social welfare, and therefore they began to **pray** for these physical blessings. While this constituted a perversion of **prayer**, it encouraged the effort to realize these material objectives by social and ethical actions. Such a prostitution of **prayer**, while debasing the spiritual values of a people, nevertheless directly elevated their economic, social, and ethical mores.

91:1.4 (995.3) **Prayer** is only monologous in the most primitive type of mind. It early becomes a dialogue and rapidly expands to the level of group **worship**. **Prayer** signifies that the premagical incantations of primitive religion have evolved to that level where the human mind recognizes the reality of beneficent powers or beings who are able to enhance social values and to augment moral ideals, and further, that these influences are superhuman and distinct from the ego of the self-conscious human and his fellow mortals. True **prayer** does not, therefore, appear until the agency of religious ministry is visualized as personal.

91:1.5 (995.4) **Prayer** is little associated with animism, but such beliefs may exist alongside emerging religious sentiments. Many times, religion and animism have had entirely separate origins.

91:1.6 (995.5) With those mortals who have not been delivered from the primitive bondage of fear, there is a real danger that all **prayer** may lead to a morbid sense of sin, unjustified convictions of guilt, real or fancied. But in modern times it is not likely that many will spend sufficient time at **prayer** to lead to this harmful brooding over their unworthiness or sinfulness. The dangers attendant upon the distortion and perversion of **prayer** consist in ignorance, superstition, crystallization, devitalization, materialism, and fanaticism.

Evolving Prayer

91:2.1 (995.6) The first **prayers** were merely verbalized wishes, the expression of sincere desires. **Prayer** next became a technique of achieving spirit co-operation. And then it attained to the higher function of assisting religion in the conservation of all worth-while values.

91:2.2 (995.7) Both **prayer** and magic arose as a result of man's adjustive reactions to Urantian environment. But aside from this generalized relationship, they have little in common. **Prayer** has always indicated positive action by the **praying** ego; it has been always psychic and sometimes spiritual. Magic has usually signified an attempt to manipulate reality without affecting the ego of the manipulator, the practitioner of magic. Despite their independent origins, magic and **prayer** often have been interrelated in their later stages of development. Magic has sometimes ascended by goal elevation from formulas through rituals and incantations to the threshold of true **prayer**. **Prayer** has sometimes become so materialistic that it has degenerated into a pseudomagical technique of avoiding the expenditure of that effort which is requisite for the solution of Urantian problems.

91:2.3 (996.1) When man learned that **prayer** could not coerce the gods, then it became more of a petition, favor seeking. **But the truest prayer is in reality a communion between man and his Maker.**

91:2.4 (996.2) The appearance of the sacrifice idea in any religion unfailingly detracts from the higher efficacy of true **prayer** in that men seek to substitute the offerings of material possessions for the offering of their own consecrated wills to the doing of the will of God.

91:2.5 (996.3) When religion is divested of a personal God, its **prayers** translate to the levels of theology and philosophy. When the highest God concept of a religion is that of an impersonal Deity, such as in pantheistic idealism, although affording the basis for certain forms of mystic communion, it proves fatal to the potency of true **prayer**, which always stands for man's communion with a personal and superior being.

91:2.6 (996.4) During the earlier times of racial evolution and even at the present time, in the day-by-day experience of the average mortal, **prayer** is very much a phenomenon of man's intercourse with his own subconscious. But there is also a domain of **prayer** wherein the intellectually alert and spiritually progressing individual attains more or less contact with the superconscious levels of the human mind, the domain of the indwelling Thought Adjuster. In addition, there is a definite spiritual phase of true **prayer** which concerns its reception and recognition by the spiritual forces of the universe, and which is entirely distinct from all human and intellectual association.

91:2.7 (996.5) **Prayer** contributes greatly to the development of the religious sentiment of an evolving human mind. It is a mighty influence working to prevent isolation of personality.

91:2.8 (996.6) **Prayer** represents one technique associated with the natural religions of racial evolution which also forms a part of the experiential values of the higher religions of ethical excellence, the religions of revelation.

[It is interesting to observe how prayer, a natural consequence following the evolutionary development of self-awareness, fostered so many beneficial aspects of human civilization and personal spiritual growth. We read that it became a "technique in the conservation of worthwhile values", "a communication between man and his Maker", that prayer always stands for man's "communion with a personal and superior being", and displays a phase recognizing, and receiving the spiritual forces of the universe.]

Prayer and the Alter Ego

91:3.2 (996.8) The early and primitive form of **prayer** was much like the semimagical recitations of the present-day Toda tribe, **prayers** that were not addressed to anyone in particular. But such techniques of **praying** tend to evolve into the dialogue type of communication by the emergence of the idea of an alter ego. In time the alter-ego concept is exalted to a superior status of divine dignity, and **prayer** as an agency of religion has appeared. Through many phases and during long ages this primitive type of **praying** is destined to evolve before attaining the level of intelligent and truly ethical **prayer**.

91:3.3 (997.1) As it is conceived by successive generations of **praying** mortals, the alter ego evolves up through ghosts, fetishes, and spirits to polytheistic gods, and eventually to the One God, a divine being embodying the highest ideals and the loftiest aspirations of the **praying** ego. And thus does **prayer** function as the most potent agency of religion in the conservation of the highest values and ideals of those who **pray**. From the moment of the conceiving of an alter ego to the appearance of the concept of a divine and heavenly Father, **prayer** is always a socializing, moralizing, and spiritualizing practice.

91:3.4 (997.2) The simple **prayer** of faith evidences a mighty evolution in human experience whereby the ancient conversations with the fictitious symbol of the alter ego

of primitive religion have become exalted to the level of communion with the spirit of the Infinite and to that of a bona fide consciousness of the reality of the eternal God and Paradise Father of all intelligent creation.

91:3.5 (997.3) Aside from all that is superself in the experience of **praying**, it should be remembered that ethical **prayer** is a splendid way to elevate one's ego and reinforce the self for better living and higher attainment. **Prayer** induces the human ego to look both ways for help: for material aid to the subconscious reservoir of mortal experience, for inspiration and guidance to the superconscious borders of the contact of the material with the spiritual, with the Mystery Monitor.

91:3.6 (997.4) **Prayer** ever has been and ever will be a twofold human experience: a psychologic procedure interassociated with a spiritual technique. And these two functions of **prayer** can never be fully separated.

91:3.7 (997.5) Enlightened **prayer** must recognize not only an external and personal God but also an internal and impersonal Divinity, the indwelling Adjuster. It is altogether fitting that man, when he **prays**, should strive to grasp the concept of the Universal Father on Paradise; but the more effective technique for most practical purposes will be to revert to the concept of a near-by alter ego, just as the primitive mind was wont to do, and then to recognize that the idea of this alter ego has evolved from a mere fiction to the truth of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father.

[Over long years of evolutionary growth, prayer eventually reaches intelligent and ethical levels, and begins to embrace the idea of a monotheistic God. Thus the alter ego of the primitive mind, naturally evolves into the mental recognition of the indwelling presence of his Creator as the existence of a "living, God, the Universal Father".]

Ethical Praying

91:4.1 (997.6) No **prayer** can be ethical when the petitioner seeks for selfish advantage over his fellows. Selfish and materialistic **praying** is incompatible with the ethical religions which are predicated on unselfish and divine love. All such unethical **praying** reverts to the primitive levels of pseudo magic and is unworthy of advancing civilizations and enlightened religions. Selfish **praying** transgresses the spirit of all ethics founded on loving justice.

91:4.2 (997.7) **Prayer** must never be so prostituted as to become a substitute for action. All ethical **prayer** is a stimulus to action and a guide to the progressive striving for idealistic goals of superself-attainment.

91:4.3 (998.1) In all your **praying** be fair; do not expect God to show partiality, to love you more than his other children, your friends, neighbors, even enemies. But the **prayer** of the natural or evolved religions is not at first ethical, as it is in the later revealed

religions. All **praying**, whether individual or communal, may be either egoistic or altruistic. That is, the **prayer** may be centered upon the self or upon others. When the **prayer** seeks nothing for the one who **prays** nor anything for his fellows, then such attitudes of the soul tend to the levels of true **worship**. Egoistic **prayers** involve confessions and petitions and often consist in requests for material favors. **Prayer** is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control.

91:4.4 (998.2) While the nonselfish type of **prayer** is strengthening and comforting, materialistic **praying** is destined to bring disappointment and disillusionment as advancing scientific discoveries demonstrate that man lives in a physical universe of law and order. The childhood of an individual or a race is characterized by primitive, selfish, and materialistic **praying**. And, to a certain extent, all such petitions are efficacious in that they unvaryingly lead to those efforts and exertions which are contributory to achieving the answers to such **prayers**. The real **prayer** of faith always contributes to the augmentation of the technique of living, even if such petitions are not worthy of spiritual recognition. But the spiritually advanced person should exercise great caution in attempting to discourage the primitive or immature mind regarding such **prayers**.

91:4.5 (998.3) Remember, even if **prayer** does not change God, it very often effects great and lasting changes in the one who **prays** in faith and confident expectation. **Prayer** has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races.

[I think the most valuable lesson in this discussion of ethical **prayer** is the emphasis on prayer as being a “stimulus to action and a guide to the progressive striving for idealistic goals of super-self-attainment.” “Doing the will of God” is not just the conscious mindset of intent, it is the call of faith to action. Declarations such as “the heart of God beats in my chest” and “the work of God is done by my hands” exemplify the affirmation that for the sons of God, faith represents a living service ministry]

[Organizing threads of understanding:

Prayer is a petition for God’s intercession. It always bears an element of self-interest. As the insight of universal truth evolves and expands in response to personal spiritual practice – doing God’s will instead of self will –, wisdom discloses that the answers to **prayer** always contribute to the personal realization of divine perfection—spiritual values, spiritual growth. **Worship** is the “experience” of the presence of God and this is the true purpose and value of **prayer**.

Group Prayer

The Believer’s Prayer

144:3.1 (1619.5) But the apostles were not yet satisfied; they desired Jesus to give them a model **prayer** which they could teach the new disciples. After listening to this discourse on **prayer**, James Zebedee said: “Very good, Master, but we do not desire a

form of **prayer** for ourselves so much as for the newer believers who so frequently beseech us, ‘Teach us how acceptably to **pray** to the Father in heaven.’”

144:3.2 (1619.6) When James had finished speaking, Jesus said: “If, then, you still desire such a **prayer**, I would present the one which I taught my brothers and sisters in Nazareth”:

The Lord’s Prayer

Our Father who is in heaven,
Hallowed be your name.
Your kingdom come; your will be done
On earth as it is in heaven.
Give us this day our bread for tomorrow
Refresh our souls with the water of life.
And forgive us every one our debts
As we also have forgiven our debtors.
Save us in temptation, deliver us from evil,
And increasingly make us perfect like yourself.
144:3.3-12 (1620.1-10)

144:3.13 (1620.11) It is not strange that the apostles desired Jesus to teach them a model **prayer** for believers. John the Baptist had taught his followers several **prayers**; all great teachers had formulated **prayers** for their pupils. The religious teachers of the Jews had some twenty-five or thirty set **prayers** which they recited in the synagogues and even on the street corners. Jesus was particularly averse to **praying** in public. Up to this time the twelve had heard him **pray** only a few times. They observed him spending entire nights at **prayer** or **worship**, and they were very curious to know the manner or form of his petitions. They were really hard pressed to know what to answer the multitudes when they asked to be taught how to **pray** as John had taught his disciples.

144:3.14 (1620.12) Jesus taught the twelve always to **pray** in secret; to go off by themselves amidst the quiet surroundings of nature or to go in their rooms and shut the doors when they engaged in **prayer**.

144:3.15 (1620.13) After Jesus’ death and ascension to the Father it became the practice of many believers to finish this so-called Lord’s **prayer** by the addition of—“In the name of the Lord Jesus Christ.” Still later on, two lines were lost in copying, and there was added to this **prayer** an extra clause, reading: “For yours is the kingdom and the power and the glory, forevermore.”

144:3.16 (1620.14) Jesus gave the apostles the **prayer** in collective form as they had **prayed** it in the Nazareth home. He never taught a formal personal **prayer**, only group, family, or social petitions. And he never volunteered to do that.

144:3.17 (1620.15) Jesus taught that effective **prayer** must be:

1. Unselfish—not alone for oneself.
2. Believing—according to faith.
3. Sincere—honest of heart.
4. Intelligent—according to light.
5. Trustful—in submission to the Father’s all-wise will. 144:3.18-22 (1620.16-20)

[This list, given in the Master’s lesson on effective **prayer** is one of his most beautiful teachings on the subject of **prayer** in general that we have in the revelation. It begins with an acclamation of brotherhood; that petitions to our Creator Father should reflect an attitude of beneficence to all the sons of God. It is a matter of record that Jesus almost always **prayed** in the plural. There is an inherent faith, acknowledging that our **prayers** will be received and acted upon by beings deeply concerned in our care and nurture. It is understood that in **prayer**, our thoughts arise with affinity born of the indwelling spirit, are fragrant with spiritual value and reflect a discerning quality of spiritual meaning and understanding. Our supplications bear an implicit assumption that our Heavenly Father and those that he has intrusted with our care will act with respect to our origin, history and divine destiny so that we may be uplifted by His love.]

144:3.23 (1620.21) When Jesus spent whole nights on the mountain in **prayer**, it was mainly for his disciples, particularly for the twelve. The Master **prayed** very little for himself, although he engaged in much **worship** of the nature of understanding communion with his Paradise Father.

Purpose of Prayer

Social Repercussions of Prayer

91:5.1 (998.4) In ancestor **worship**, **prayer** leads to the cultivation of ancestral ideals. But **prayer**, as a feature of Deity **worship**, transcends all other such practices since it leads to the cultivation of divine ideals. As the concept of the alter ego of **prayer** becomes supreme and divine, so are man’s ideals accordingly elevated from mere human toward supernal and divine levels, and the result of all such **praying** is the enhancement of human character and the profound unification of human personality.

91:5.2 (998.5) But **prayer** need not always be individual. Group or congregational **praying** is very effective in that it is highly socializing in its repercussions. When a group engages in community **prayer** for moral enhancement and spiritual uplift, such devotions are reactive upon the individuals composing the group; they are all made better because of participation. Even a whole city or an entire nation can be helped by such **prayer** devotions. Confession, repentance, and **prayer** have led individuals, cities, nations, and whole races to mighty efforts of reform and courageous deeds of valorous achievement.

91:5.6 (999.2) **Prayer** is the technique whereby, sooner or later, every religion becomes institutionalized. And in time **prayer** becomes associated with numerous secondary agencies, some helpful, others decidedly deleterious, such as priests, holy books, **worship** rituals, and ceremonials.

The Province of Prayer

91:6.1 (999.4) **Prayer**, unless in liaison with the will and actions of the personal spiritual forces and material supervisors of a realm, can have no direct effect upon one's physical environment. While there is a very definite limit to the province of the petitions of **prayer**, such limits do not equally apply to the faith of those who **pray**.

91:6.2 (999.5) **Prayer** is not a technique for curing real and organic diseases, but it has contributed enormously to the enjoyment of abundant health and to the cure of numerous mental, emotional, and nervous ailments. And even in actual bacterial disease, **prayer** has many times added to the efficacy of other remedial procedures. **Prayer** has turned many an irritable and complaining invalid into a paragon of patience and made him an inspiration to all other human sufferers.

91:6.3 (999.6) No matter how difficult it may be to reconcile the scientific doubtings regarding the efficacy of **prayer** with the ever-present urge to seek help and guidance from divine sources, never forget that the sincere **prayer** of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment.

91:6.4 (999.7) **Prayer**, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the most efficient approach to the realization of those reserve powers of human nature which are stored and conserved in the unconscious realms of the human mind. **Prayer** is a sound psychologic practice, aside from its religious implications and its spiritual significance. It is a fact of human experience that most persons, if sufficiently hard pressed, will **pray** in some way to some source of help.

91:6.5 (999.8) Do not be so slothful as to ask God to solve your difficulties, but never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand.

91:6.6 (999.9) **Prayer** has been an indispensable factor in the progress and preservation of religious civilization, and it still has mighty contributions to make to the further enhancement and spiritualization of society if those who **pray** will only do so in the light of scientific facts, philosophic wisdom, intellectual sincerity, and spiritual faith. **Pray** as Jesus taught his disciples—honestly, unselfishly, with fairness, and without doubting.

91:6.7 (1000.1) But the efficacy of **prayer** in the personal spiritual experience of the one who **prays** is in no way dependent on such a **worshiper's** intellectual understanding, philosophic acumen, social level, cultural status, or other mortal acquirements. The psychic and spiritual concomitants of the **prayer** of faith are immediate, personal, and

experiential. There is no other technique whereby every man, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm wherein he can communicate with his Maker, where the creature contacts with the reality of the Creator, with the indwelling Thought Adjuster.

91:7.2 (1000.3) The great religious teachers and the prophets of past ages were not extreme mystics. They were God-knowing men and women who best served their God by unselfish ministry to their fellow mortals. Jesus often took his apostles away by themselves for short periods to engage in **meditation** and **prayer**, but for the most part he kept them in service-contact with the multitudes. The soul of man requires spiritual exercise as well as spiritual nourishment.

91:7.13 (1001.4) But **prayer** has no real association with these exceptional religious experiences. When **prayer** becomes overmuch aesthetic, when it consists almost exclusively in beautiful and blissful contemplation of paradisiacal divinity, it loses much of its socializing influence and tends toward mysticism and the isolation of its devotees. There is a certain danger associated with overmuch private **praying** which is corrected and prevented by group **praying**, community devotions

91:8.1 (1001.5) There is a truly spontaneous aspect to **prayer**, for primitive man found himself **praying** long before he had any clear concept of a God. Early man was wont to **pray** in two diverse situations: When in dire need, he experienced the impulse to reach out for help; and when jubilant, he indulged the impulsive expression of joy.

91:8.2 (1001.6) **Prayer** is not an evolution of magic; they each arose independently. Magic was an attempt to adjust Deity to conditions; **prayer** is the effort to adjust the personality to the will of Deity. True **prayer** is both moral and religious; magic is neither.

91:8.3 (1001.7) **Prayer** may become an established custom; many **pray** because others do. Still others **pray** because they fear something direful may happen if they do not offer their regular supplications.

91:8.4 (1001.8) To some individuals **prayer** is the calm expression of gratitude; to others, a group expression of praise, social devotions; sometimes it is the imitation of another's religion, while in true **praying** it is the sincere and trusting communication of the spiritual nature of the creature with the anywhere presence of the spirit of the Creator.

91:8.5 (1001.9) **Prayer** may be a spontaneous expression of God-consciousness or a meaningless recitation of theologic formulas. It may be the ecstatic praise of a God-knowing soul or the slavish obeisance of a fear-ridden mortal. It is sometimes the pathetic expression of spiritual craving and sometimes the blatant shouting of pious phrases. **Prayer** may be joyous praise or a humble plea for forgiveness.

91:8.6 (1001.10) **Prayer** may be the childlike plea for the impossible or the mature entreaty for moral growth and spiritual power. A petition may be for daily bread or may embody a wholehearted yearning to find God and to do his will. It may be a wholly

selfish request or a true and magnificent gesture toward the realization of unselfish brotherhood.

91:8.7 (1001.11) **Prayer** may be an angry cry for vengeance or a merciful intercession for one's enemies. It may be the expression of a hope of changing God or the powerful technique of changing one's self. It may be the cringing plea of a lost sinner before a supposedly stern Judge or the joyful expression of a liberated son of the living and merciful heavenly Father.

91:8.8 (1001.12) Modern man is perplexed by the thought of talking things over with God in a purely personal way. Many have abandoned regular **praying**; they only **pray** when under unusual pressure—in emergencies. Man should be unafraid to talk to God, but only a spiritual child would undertake to persuade, or presume to change, God.

91:8.9 (1002.1) But real **praying** does attain reality. Even when the air currents are ascending, no bird can soar except by outstretched wings. **Prayer** elevates man because it is a technique of progressing by the utilization of the ascending spiritual currents of the universe.

91:8.10 (1002.2) Genuine **prayer** adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity. It is a spontaneous outburst of God-consciousness.

91:8.11 (1002.3) God answers man's **prayer** by giving him an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness.

Prayer is a subjective gesture, but it contacts with mighty objective realities on the spiritual levels of human experience; it is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus.

Words are irrelevant to **prayer**; they are merely the intellectual channel in which the river of spiritual supplication may chance to flow. The word value of a **prayer** is purely autosuggestive in private devotions and sociosuggestive in group devotions. God answers the soul's attitude, not the words.

91:8.13 (1002.5) **Prayer** is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict. **Pray** only for values, not things; for growth, not for gratification.

[This avowal of the breadth, range and depth of **prayer** as it has been practiced by human beings is the most compelling, to my thought, in its last two passages.

“God answers the soul's attitude, not the words” 91:8.12 (1002.4). The Lord understands your true needs, in spiritual terms, gleaned from the very depths and seat of your soul. It is to the spiritual attitude of the **prayer** and of he who **prays** that the Omniscience Divinity responds. Indeed, in many ways - as the very act of **praying** draws the petitioner near to the Divine Source of All - the act itself generates the greatest benefit. The last phrase of this section helps us learn to initiate prayer on the right foot from the very beginning. “**Pray** only for values, not things; for growth, not for gratification. 91:8.13 (1002.5)]

The Answer to Prayer

168:4.2 (1848.2) The apostles were much stirred up in their minds and spent considerable time discussing their recent experiences as they were related to prayer and its answering. They all recalled Jesus' statement to the Bethany messenger at Philadelphia, when he said plainly, "This sickness is not really to the death." And yet, in spite of this promise, Lazarus actually died. All that day, again and again, they reverted to the discussion of this question of the answer to prayer.

168:4.4 (1848.4) 1. Prayer is an expression of the finite mind in an effort to approach the Infinite. The making of a prayer must, therefore, be limited by the knowledge, wisdom, and attributes of the finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite. There never can be observed an unbroken continuity of material phenomena between the making of a prayer and the reception of the full spiritual answer thereto.

168:4.5 (1848.5) 2. When a prayer is apparently unanswered, the delay often betokens a better answer, although one which is for some good reason greatly delayed. When Jesus said that Lazarus's sickness was really not to the death, he had already been dead eleven hours. No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man.

168:4.6 (1848.6) 3. The prayers of time, when indited by the spirit and expressed in faith, are often so vast and all-encompassing that they can be answered only in eternity; the finite petition is sometimes so fraught with the grasp of the Infinite that the answer must long be postponed to await the creation of adequate capacity for receptivity; the prayer of faith may be so all-embracing that the answer can be received only on Paradise.

168:4.7 (1848.7) 4. The answers to the prayer of the mortal mind are often of such a nature that they can be received and recognized only after that same praying mind has attained the immortal state. The prayer of the material being can many times be answered only when such an individual has progressed to the spirit level.

168:4.8 (1848.8) 5. The prayer of a God-knowing person may be so distorted by ignorance and so deformed by superstition that the answer thereto would be highly undesirable. Then must the intervening spirit beings so translate such a prayer that, when the answer arrives, the petitioner wholly fails to recognize it as the answer to his prayer.

168:4.10 (1849.1) 7. No prayer can hope for an answer unless it is born of the spirit and nurtured by faith. Your sincere faith implies that you have in advance virtually granted your prayer hearers the full right to answer your petitions in accordance with that supreme wisdom and that divine love which your faith depicts as always actuating those beings to whom you pray.

168:4.11 (1849.2) 8. The child is always within his rights when he presumes to petition the parent; and the parent is always within his parental obligations to the immature child when his superior wisdom dictates that the answer to the child's **prayer** be delayed, modified, segregated, transcended, or postponed to another stage of spiritual ascension.

180:2.4 (1946.2) But great sorrow later attended the misinterpretation of the Master's inferences regarding **prayer**. There would have been little difficulty about these teachings if his exact words had been remembered and subsequently truthfully recorded. But as the record was made, believers eventually regarded **prayer** in Jesus' name as a sort of supreme magic, thinking that they would receive from the Father anything they asked for. For centuries honest souls have continued to wreck their faith against this stumbling block. How long will it take the world of believers to understand that **prayer** is not a process of getting your way but rather a program of taking God's way, an experience of learning how to recognize and execute the Father's will? It is entirely true that, when your will has been truly aligned with his, you can ask anything conceived by that will-union, and it will be granted. And such a will-union is effected by and through Jesus even as the life of the vine flows into and through the living branches.

180:2.7 (1946.5) Jesus had great difficulty in leading even his apostles to recognize that **prayer** is a function of spirit-born believers in the spirit-dominated kingdom.

[This "Answer to **Prayer**" is so full of numinous thought, that is truly worth a second reading. Pay special attention to this line – "How long will it take the world of believers to understand that **prayer** is not a process of getting your way but rather a program of taking God's way, an experience of learning how to recognize and execute the Father's will? 180:2.4 (1946.2)". As we study **prayer**, time and again we will run across such passages that helped direct our spiritual growth and augment our understanding and practice of worship.]

How to **Pray**

5:3.4 (65.6) The moment the element of self-interest intrudes upon **worship**, that instant devotion translates from **worship** to **prayer** and more appropriately should be directed to the person of the Eternal Son or the Creator Son. But in practical religious experience there exists no reason why **prayer** should not be addressed to God the Father as a part of true **worship**.

5:4.8 (67.6) The Greek religion had a watchword "Know yourself"; the Hebrews centered their teaching on "Know your God"; the Christians preach a gospel aimed at a "knowledge of the Lord Jesus Christ"; Jesus proclaimed the good news of "knowing God, and yourself as a son of God." These differing concepts of the purpose of religion determine the individual's attitude in various life situations and foreshadow the depth of

worship and the nature of his personal habits of prayer. The spiritual status of any religion may be determined by the nature of its prayers.

Conditions of Effective Prayer

1. You must qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. You must possess cosmic stamina.
2. You must have honestly exhausted the human capacity for human adjustment. You must have been industrious.
3. You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of meanings and an elevation of values.
4. You must make a wholehearted choice of the divine will. You must obliterate the dead center of indecision.
5. You not only recognize the Father's will and choose to do it, but you have effected an unqualified consecration, and a dynamic dedication, to the actual doing of the Father's will.
6. Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the Paradise ascension—the attainment of divine perfection.
7. And you must have faith—living faith. 91:9.2-8 (1002.7-13)

92:3.2 (1005.4) Religion has always been largely a matter of rites, rituals, observances, ceremonies, and dogmas. It has usually become tainted with that persistently mischief-making error, the chosen-people delusion. The cardinal religious ideas of incantation, inspiration, revelation, propitiation, repentance, atonement, intercession, sacrifice, prayer, confession, worship, survival after death, sacrament, ritual, ransom, salvation, redemption, covenant, uncleanness, purification, prophecy, original sin—they all go back to the early times of primordial ghost fear.

95:4.3 (1046.4) This wise man of the Nile (Ikhnaton) taught that “riches take themselves wings and fly away”—that all things earthly are evanescent. His great prayer was to be “saved from fear.” He exhorted all to turn away from “the words of men” to “the acts of God.” In substance he taught: Man proposes but God disposes. His teachings, translated into Hebrew, determined the philosophy of the Old Testament Book of Proverbs. Translated into Greek, they gave color to all subsequent Hellenic religious philosophy. The later Alexandrian philosopher, Philo, possessed a copy of the Book of Wisdom.

100:5.7 (1099.5) In contrast with conversion-seeking, the better approach to the morontia zones of possible contact with the Thought Adjuster would be through living faith and sincere worship, wholehearted and unselfish prayer. Altogether too much of

the uprush of the memories of the unconscious levels of the human mind has been mistaken for divine revelations and spirit leadings.

102:4.5 (1123.5) **Prayer** is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of **worship**. The reflective powers of the mind are deepened and broadened by **worship**. **Prayer** may enrich the life, but **worship** illuminates destiny.

106:2.7 (1165.4) God the Supreme is experiential; therefore is he completely experientible. The existential realities of the seven Absolutes are not perceivable by the technique of experience; only the personality realities of the Father, Son, and Spirit can be grasped by the personality of the finite creature in the **prayer-worship** attitude.

118:10.23 (1307.4) When men **pray** for providential intervention in the circumstances of life, many times the answer to their **prayer** is their own changed attitudes toward life. But providence is not whimsical, neither is it fantastic nor magical. It is the slow and sure emergence of the mighty sovereign of the finite universes, whose majestic presence the evolving creatures occasionally detect in their universe progressions. Providence is the sure and certain march of the galaxies of space and the personalities of time toward the goals of eternity, first in the Supreme, then in the Ultimate, and perhaps in the Absolute. And in infinity we believe there is the same providence, and this is the will, the actions, the purpose of the Paradise Trinity thus motivating the cosmic panorama of universes upon universes.

[The Chief of Urania Midways notes that the effective selfless **prayer** of spiritual status is characterized by its ability to produce “an enhancement of meanings and an elevation of values.” 91:9.4 (1002.9);

- first, by having exhausted the petitioners reserves of mortal industry and cosmic stamina in an effort to “be the hands and mind of our Heavenly Father” in affecting mortal solutions to material problems,
- second, by acknowledging complete dedication of intent, “unqualified consecration, and a dynamic dedication” 91:9.6 (1002.11) that it is “your will to do the Father’s will”, and
- finally, by **praying** with living faith in the presence of the Indwelling Spirit of God for divine wisdom, spiritual growth, and the perfection of divinity relative to your capacity of achievement status.

Always bear in mind – “... **Prayer** may enrich the life, but **worship** illuminates destiny.” 102:4.5 (1123.5).]

Jesus and Prayer

100:5.10 (1100.1) The more healthful attitude of spiritual **meditation** is to be found in reflective **worship** and in the **prayer** of thanksgiving. The direct communion with one’s Thought Adjuster, such as occurred in the later years of Jesus’ life in the flesh, should

not be confused with these so-called mystical experiences. The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states. The mystic status is favored by such things as: physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage, and wild dancing. Much of the material arising as a result of such preliminary preparation has its origin in the subconscious mind.

100:7.16 (1103.4) The Master was a pattern of reverence. The **prayer** of even his youth began, "Our Father who is in heaven, hallowed be your name." He was even respectful of the faulty **worship** of his fellows. But this did not deter him from making attacks on religious traditions or assaulting errors of human belief. He was reverential of true holiness, and yet he could justly appeal to his fellows, saying, "Who among you convicts me of sin?"

125:6.3 (1383.6) At the afternoon conference they had hardly begun to answer his question relating to the purpose of **prayer** when the leader invited the lad to come forward and, sitting beside him, bade him state his own views regarding **prayer** and **worship**.

126:1.1 (1387.1) This is the calendar year of his fourteenth birthday. He had become a good yoke maker and worked well with both canvas and leather. He was also rapidly developing into an expert carpenter and cabinetmaker. This summer he made frequent trips to the top of the hill to the northwest of Nazareth for **prayer** and **meditation**. He was gradually becoming more self-conscious of the nature of his bestowal on earth.

126:3.3 (1389.6) During this year Jesus first formulated the **prayer** which he subsequently taught to his apostles, and which to many has become known as "The Lord's **Prayer**." In a way it was an evolution of the family altar; they had many forms of praise and several formal **prayers**. After his father's death Jesus tried to teach the older children to express themselves individually in **prayer**—much as he so enjoyed doing—but they could not grasp his thought and would invariably fall back upon their memorized **prayer** forms. It was in this effort to stimulate his older brothers and sisters to say individual **prayers** that Jesus would endeavor to lead them along by suggestive phrases, and presently, without intention on his part, it developed that they were all using a form of **prayer** which was largely built up from these suggestive lines which Jesus had taught them.

126:3.4 (1389.7) At last Jesus gave up the idea of having each member of the family formulate spontaneous **prayers**, and one evening in October he sat down by the little squat lamp on the low stone table, and, on a piece of smooth cedar board about eighteen inches square, with a piece of charcoal he wrote out the **prayer** which became from that time on the standard family petition.

126:3.13 (1391.3) His profound periods of meditation, his frequent journeys to the hilltop for prayer, and the many strange ideas which Jesus advanced from time to time, thoroughly alarmed his mother. Sometimes she thought the lad was beside himself, and then she would steady her fears, remembering that he was, after all, a child of promise and in some manner different from other youths.

127:4.2 (1401.2) By the beginning of this year Jesus had fully won his mother to the acceptance of his methods of child training—the positive injunction to do good in the place of the older Jewish method of forbidding to do evil. In his home and throughout his public-teaching career Jesus invariably employed the positive form of exhortation. Always and everywhere did he say, “You shall do this—you ought to do that.” Never did he employ the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance. Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the family.

127:6.6 (1404.5) On this visit occurred one of those periodic outbreaks of rebellion against tradition—the expression of resentment for those ceremonial practices which Jesus deemed misrepresentative of his Father in heaven. Not knowing Jesus was coming, Lazarus had arranged to celebrate the Passover with friends in an adjoining village down the Jericho road. Jesus now proposed that they celebrate the feast where they were, at Lazarus’s house. “But,” said Lazarus, “we have no paschal lamb.” And then Jesus entered upon a prolonged and convincing dissertation to the effect that the Father in heaven was not truly concerned with such childlike and meaningless rituals. After solemn and fervent prayer they rose, and Jesus said: “Let the childlike and darkened minds of my people serve their God as Moses directed; it is better that they do, but let us who have seen the light of life no longer approach our Father by the darkness of death. Let us be free in the knowledge of the truth of our Father’s eternal love.”

128:7.2 (1417.1) At this time he thought much but said little about the relation of himself to his Father in heaven. And the conclusion of all this thinking was expressed once in his prayer on the hilltop, when he said: “Regardless of who I am and what power I may or may not wield, I always have been, and always will be, subject to the will of my Paradise Father.” And yet, as this man walked about Nazareth to and from his work, it was literally true—as concerned a vast universe—that “in him were hidden all the treasures of wisdom and knowledge.”

131:1.8 (1443.4) “At all times call upon his name, and as you believe in his name, so shall your prayer be heard. What a great honor it is to worship the Most High! All the worlds and the universes worship the Most High. And with all your prayers give

thanks—ascend to **worship**. **Prayerful worship** shuns evil and forbids sin. At all times let us praise the name of the Most High. The man who takes shelter in the Most High conceals his defects from the universe. When you stand before God with a clean heart, you become fearless of all creation. The Most High is like a loving father and mother; he really loves us, his children on earth. Our God will forgive us and guide our footsteps into the ways of salvation. He will take us by the hand and lead us to himself. God saves those who trust him; he does not compel man to serve his name.

131:4.4 (1448.3) “With our hearts purged of all hate, let us **worship** the Eternal. Our God is the Lord of **prayer**; he hears the cry of his children. Let all men submit their wills to him, the Resolute. Let us delight in the liberality of the Lord of **prayer**. Make **prayer** your inmost friend and **worship** your soul’s support. ‘If you will but **worship** me in love,’ says the Eternal, ‘I will give you the wisdom to attain me, for my **worship** is the virtue common to all creatures.’ God is the illuminator of the gloomy and the power of those who are faint. Since God is our strong friend, we have no more fear. We praise the name of the never-conquered Conqueror. We **worship** him because he is man’s faithful and eternal helper. God is our sure leader and unfailing guide. He is the great parent of heaven and earth, possessed of unlimited energy and infinite wisdom. His splendor is sublime and his beauty divine. He is the supreme refuge of the universe and the changeless guardian of everlasting law. Our God is the Lord of life and the Comforter of all men; he is the lover of mankind and the helper of those who are distressed. He is our life giver and the Good Shepherd of the human flocks. God is our father, brother, and friend. And we long to know this God in our inner being

131:7.2 (1451.2) “Says the Lord: ‘You are all recipients of my divine power; all men enjoy my ministry of mercy. I derive great pleasure in the multiplication of righteous men throughout the land. In both the beauties of nature and the virtues of men does the Prince of Heaven seek to reveal himself and to show forth his righteous nature. Since the olden people did not know my name, I manifested myself by being born into the world as a visible existence and endured such abasement even that man should not forget my name. I am the maker of heaven and earth; the sun and the moon and all the stars obey my will. I am the ruler of all creatures on land and in the four seas. Although I am great and supreme, still I have regard for the **prayer** of the poorest man. If any creature will **worship** me, I will hear his **prayer** and grant the desire of his heart.’

132:3.10 (1460.3) Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty. Faith fosters and maintains man’s soul in the midst of the confusion of his early orientation in such a vast universe, whereas **prayer** becomes the great unifier of the

various inspirations of the creative imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.

136:4.10 (1515.4) The forty days in the mountain wilderness were not a period of great temptation but rather the period of the Master's great decisions. During these days of lone communion with himself and his Father's immediate presence—the Personalized Adjuster (he no longer had a personal seraphic guardian)—he arrived, one by one, at the great decisions which were to control his policies and conduct for the remainder of his earth career. Subsequently the tradition of a great temptation became attached to this period of isolation through confusion with the fragmentary narratives of the Mount Hermon struggles, and further because it was the custom to have all great prophets and human leaders begin their public careers by undergoing these supposed seasons of fasting and **prayer**. It had always been Jesus' practice, when facing any new or serious decisions, to withdraw for communion with his own spirit that he might seek to know the will of God.

138:10.3 (1547.3) 2. Peter, James, and John were appointed personal companions of Jesus. They were to attend him day and night, to minister to his physical and sundry needs, and to accompany him on those night vigils of **prayer** and mysterious communion with the Father in heaven.

140:6.3 (1576.3) "I demand of you a righteousness that shall exceed the righteousness of those who seek to obtain the Father's favor by almsgiving, **prayer**, and fasting. If you would enter the kingdom, you must have a righteousness that consists in love, mercy, and truth—the sincere desire to do the will of my Father in heaven."

The Master's Teachings About **Prayer and **Worship****

143:7.1 (1616.3) At the evening conferences on Mount Gerizim, Jesus taught many great truths, and in particular he laid emphasis on the following:

- True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to socialize the **worship** of individual religionists.
- **Worship**—contemplation of the spiritual—must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living—the time tension of personality—should be relaxed by the restfulness of **worship**. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme.

- **Prayer** is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight
- **Worship** is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. **Prayer** is spiritually sustaining, but **worship** is divinely creative.
- **Worship** is the technique of looking to the One for the inspiration of service to the many. **Worship** is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.
- **Prayer** is self-reminding—sublime thinking; **worship** is self-forgetting—superthinking. **Worship** is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.
- **Worship** is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. **Worship** is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit. 143:7.2-8 (1616.4-10)

[We read that in **worship**, we become more like the being of our adoration. Jesus helps to clarify our understanding of this teaching by noting that **worship** is divinely creative. As we **worship** God, we progressively experience our divine destiny. **Worship** also represents a path of inspiration to service ministry. **Worship** is truly the experience of personal communion with the Divine Father as he walks with us along the ways of eternity.]

144:1.8 (1618.2) Much of this time Jesus was alone on the mountain near the camp. Occasionally he took with him Peter, James, or John, but more often he went off to **pray** or commune alone. Subsequent to the baptism of Jesus and the forty days in the Perea hills, it is hardly proper to speak of these seasons of communion with his Father as **prayer**, nor is it consistent to speak of Jesus as **worshipping**, but it is altogether correct to allude to these seasons as personal communion with his Father.

144:1.9 (1618.3) The central theme of the discussions throughout the entire month of September was **prayer** and **worship**. After they had discussed **worship** for some days, Jesus finally delivered his memorable discourse on **prayer** in answer to Thomas's request: "Master, teach us how to **pray**."

144:1.10 (1618.4) John had taught his disciples a **prayer**, a **prayer** for salvation in the coming kingdom. Although Jesus never forbade his followers to use John's form of **prayer**, the apostles very early perceived that their Master did not fully approve of the practice of uttering set and formal **prayers**. Nevertheless, believers constantly requested to be taught how to **pray**. The twelve longed to know what form of petition Jesus would approve. And it was chiefly because of this need for some simple petition for the

common people that Jesus at this time consented, in answer to Thomas's request, to teach them a suggestive form of **prayer**. Jesus gave this lesson one afternoon in the third week of their sojourn on Mount Gilboa.

The Discourse on Prayer

144:2.1 (1618.5) "John indeed taught you a simple form of **prayer**: 'O Father, cleanse us from sin, show us your glory, reveal your love, and let your spirit sanctify our hearts forevermore, Amen!' He taught this **prayer** that you might have something to teach the multitude. He did not intend that you should use such a set and formal petition as the expression of your own souls in **prayer**.

144:2.2 (1618.6) "**Prayer** is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; **prayer** should be the communion of sonship and the expression of fellowship. **Prayer**, when indited by the spirit, leads to co-operative spiritual progress. The ideal **prayer** is a form of spiritual communion which leads to intelligent **worship**. True **praying** is the sincere attitude of reaching heavenward for the attainment of your ideals.

144:2.3 (1619.1) "**Prayer** is the breath of the soul and should lead you to be persistent in your attempt to ascertain the Father's will. If any one of you has a neighbor, and you go to him at midnight and say: 'Friend, lend me three loaves, for a friend of mine on a journey has come to see me, and I have nothing to set before him'; and if your neighbor answers, 'Trouble me not, for the door is now shut and the children and I are in bed; therefore I cannot rise and give you bread,' you will persist, explaining that your friend hungers, and that you have no food to offer him. I say to you, though your neighbor will not rise and give you bread because he is your friend, yet because of your importunity he will get up and give you as many loaves as you need. If, then, persistence will win favors even from mortal man, how much more will your persistence in the spirit win the bread of life for you from the willing hands of the Father in heaven. Again I say to you: Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you. For every one who asks receives; he who seeks finds; and to him who knocks the door of salvation will be opened.

144:2.4 (1619.2) "Which of you who is a father, if his son asks unwisely, would hesitate to give in accordance with parental wisdom rather than in the terms of the son's faulty petition? If the child needs a loaf, will you give him a stone just because he unwisely asks for it? If your son needs a fish, will you give him a watersnake just because it may chance to come up in the net with the fish and the child foolishly asks for the serpent? If you, then, being mortal and finite, know how to answer **prayer** and give good and appropriate gifts to your children, how much more shall your heavenly Father give the spirit and many additional blessings to those who ask him? Men ought always to **pray** and not become discouraged.

More About Prayer

144:4.1 (1620.22) For days after the discourse on **prayer** the apostles continued to ask the Master questions regarding this all-important and **worshipful** practice. Jesus' instruction to the apostles during these days, regarding **prayer** and **worship**, may be summarized and restated in modern phraseology as follows:

144:4.2 (1621.1) The earnest and longing repetition of any petition, when such a **prayer** is the sincere expression of a child of God and is uttered in faith, no matter how ill-advised or impossible of direct answer, never fails to expand the soul's capacity for spiritual receptivity.

144:4.4 (1620.11) **Prayer** led Jesus up to the supercommunion of his soul with the Supreme Rulers of the universe of universes. **Prayer** will lead the mortals of earth up to the communion of true **worship**. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to **prayer**.

144:4.5 (1620.12) **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment.

144:4.6 (1620.13) **Prayer** is an antidote for harmful introspection. At least, **prayer** as the Master taught it is such a beneficent ministry to the soul. Jesus consistently employed the beneficial influence of **praying** for one's fellows. The Master usually **prayed** in the plural, not in the singular. Only in the great crises of his earth life did Jesus ever **pray** for himself.

144:4.7 (1620.14) **Prayer** is the breath of the spirit life in the midst of the material civilization of the races of mankind. **Worship** is salvation for the pleasure-seeking generations of mortals.

144:4.8 (1620.15) As **prayer** may be likened to recharging the spiritual batteries of the soul, so **worship** may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father.

144:4.9 (1620.16) **Prayer** is the sincere and longing look of the child to its spirit Father; it is a psychologic process of exchanging the human will for the divine will. **Prayer** is a part of the divine plan for making over that which is into that which ought to be.

144:4.10 (1620.17) One of the reasons why Peter, James, and John, who so often accompanied Jesus on his long night vigils, never heard Jesus **pray**, was because their Master so rarely uttered his **prayers** as spoken words. Practically all of Jesus' **praying** was done in the spirit and in the heart—silently.

144:4.11 (1620.18) Of all the apostles, Peter and James came the nearest to comprehending the Master's teaching about **prayer** and **worship**.

[Jesus teaches us that **prayer** is the gateway to the presence of our Heavenly Father, true **worship**. **Praying** for the benefit of our fellows, as well as supplications for

guidance and offering gratitude, expand capacity for spiritual growth, and minister to the soul. It is in prayer that we most clearly seen the light of the kingdom, and plan our destiny as Sons of God.]

Other Forms of Prayer

144:5.1 (1621.11) From time to time, during the remainder of Jesus' sojourn on earth, he brought to the notice of the apostles several additional forms of prayer, but he did this only in illustration of other matters, and he enjoined that these "parable prayers" should not be taught to the multitudes. Many of them were from other inhabited planets, but this fact Jesus did not reveal to the twelve. Among these prayers were the following:

Our Father in whom consist the universe realms,
Uplifted be your name and all-glorious your character.
Your presence encompasses us, and your glory is manifested
Imperfectly through us as it is in perfection shown on high.
Give us this day the vivifying forces of light,
And let us not stray into the evil bypaths of our imagination,
For yours is the glorious indwelling, the everlasting power,
And to us, the eternal gift of the infinite love of your Son.
Even so, and everlastingly true.

Our creative Parent, who is in the center of the universe,
Bestow upon us your nature and give to us your character.
Make us sons and daughters of yours by grace
And glorify your name through our eternal achievement.
Your adjusting and controlling spirit give to live and dwell within us
That we may do your will on this sphere as angels do your bidding in light.
Sustain us this day in our progress along the path of truth.
Deliver us from inertia, evil, and all sinful transgression.
Be patient with us as we show loving-kindness to our fellows.
Shed abroad the spirit of your mercy in our creature hearts.
Lead us by your own hand, step by step, through the uncertain maze of life,
And when our end shall come, receive into your own bosom our faithful spirits.
Even so, not our desires but your will be done.

Our perfect and righteous heavenly Father,
This day guide and direct our journey.
Sanctify our steps and co-ordinate our thoughts.
Ever lead us in the ways of eternal progress.
Fill us with wisdom to the fullness of power

And vitalize us with your infinite energy.
Inspire us with the divine consciousness of
The presence and guidance of the seraphic hosts.
Guide us ever upward in the pathway of light;
Justify us fully in the day of the great judgment.
Make us like yourself in eternal glory
And receive us into your endless service on high.

Our Father who is in the mystery,
Reveal to us your holy character.
Give your children on earth this day
To see the way, the light, and the truth.
Show us the pathway of eternal progress
And give us the will to walk therein.
Establish within us your divine kingship
And thereby bestow upon us the full mastery of self.
Let us not stray into paths of darkness and death;
Lead us everlastingly beside the waters of life.
Hear these our prayers for your own sake;
Be pleased to make us more and more like yourself.
At the end, for the sake of the divine Son,
Receive us into the eternal arms.
Even so, not our will but yours be done.

Glorious Father and Mother, in one parent combined,
Loyal would we be to your divine nature.
Your own self to live again in and through us
By the gift and bestowal of your divine spirit,
Thus reproducing you imperfectly in this sphere
As you are perfectly and majestically shown on high.
Give us day by day your sweet ministry of brotherhood
And lead us moment by moment in the pathway of loving service.
Be you ever and unfailingly patient with us
Even as we show forth your patience to our children.
Give us the divine wisdom that does all things well
And the infinite love that is gracious to every creature.
Bestow upon us your patience and loving-kindness
That our charity may enfold the weak of the realm.
And when our career is finished, make it an honor to your name,
A pleasure to your good spirit, and a satisfaction to our soul helpers.

Not as we wish, our loving Father, but as you desire the eternal good of your mortal children,
Even so may it be.

Our all-faithful Source and all-powerful Center,
Reverent and holy be the name of your all-gracious Son.
Your bounties and your blessings have descended upon us,
Thus empowering us to perform your will and execute your bidding.
Give us moment by moment the sustenance of the tree of life;
Refresh us day by day with the living waters of the river thereof.
Step by step lead us out of darkness and into the divine light.
Renew our minds by the transformations of the indwelling spirit,
And when the mortal end shall finally come upon us,
Receive us to yourself and send us forth in eternity.
Crown us with celestial diadems of fruitful service,
And we shall glorify the Father, the Son, and the Holy Influence.
Even so, throughout a universe without end.

Our Father who dwells in the secret places of the universe,
Honored be your name, revered your mercy, and respected your judgment.
Let the sun of righteousness shine upon us at noontime,
While we beseech you to guide our wayward steps in the twilight.
Lead us by the hand in the ways of your own choosing
And forsake us not when the path is hard and the hours are dark.
Forget us not as we so often neglect and forget you.
But be you merciful and love us as we desire to love you.
Look down upon us in kindness and forgive us in mercy
As we in justice forgive those who distress and injure us.
May the love, devotion, and bestowal of the majestic Son
Make available life everlasting with your endless mercy and love.
May the God of universes bestow upon us the full measure of his spirit;
Give us grace to yield to the leading of this spirit.
By the loving ministry of devoted seraphic hosts
May the Son guide and lead us to the end of the age.
Make us ever and increasingly like yourself
And at our end receive us into the eternal Paradise embrace.
Even so, in the name of the bestowal Son
And for the honor and glory of the Supreme Father. 144:5.2-101 (1622.1-24.10)

144:5.102 (1624.11) Though the apostles were not at liberty to present these **prayer** lessons in their public teachings, they profited much from all of these revelations in their personal religious experiences. Jesus utilized these and other **prayer** models as illustrations in connection with the intimate instruction of the twelve, and specific permission has been granted for transcribing these seven specimen **prayers** into this record.

144:6.5 (1625.2) The first item the group agreed upon was the adoption of the **prayer** which Jesus had so recently taught them. It was unanimously voted to accept this **prayer** as the one to be taught believers by both groups of apostles.

145:5.1 (1634.4) Neither did Jesus sleep much that Saturday night. He realized that the world was filled with physical distress and overrun with material difficulties, and he contemplated the great danger of being compelled to devote so much of his time to the care of the sick and afflicted that his mission of establishing the spiritual kingdom in the hearts of men would be interfered with or at least subordinated to the ministry of things physical. Because of these and similar thoughts which occupied the mortal mind of Jesus during the night, he arose that Sunday morning long before daybreak and went all alone to one of his favorite places for communion with the Father. The theme of Jesus' **prayer** on this early morning was for wisdom and judgment that he might not allow his human sympathy, joined with his divine mercy, to make such an appeal to him in the presence of mortal suffering that all of his time would be occupied with physical ministry to the neglect of the spiritual. Though he did not wish altogether to avoid ministering to the sick, he knew that he must also do the more important work of spiritual teaching and religious training.

146:2.1 (1638.1) While the common people of Jotapata heard Jesus and his apostles gladly and many accepted the gospel of the kingdom, it was the discourse of Jesus to the twenty-four on the second evening of their sojourn in this small town that distinguishes the Jotapata mission. Nathaniel was confused in his mind about the Master's teachings concerning **prayer**, thanksgiving, and **worship**, and in response to his question Jesus spoke at great length in further explanation of his teaching. Summarized in modern phraseology, this discourse may be presented as emphasizing the following points:

1. The conscious and persistent regard for iniquity in the heart of man gradually destroys the **prayer** connection of the human soul with the spirit circuits of communication between man and his Maker. Naturally God hears the petition of his child, but when the human heart deliberately and persistently harbors the concepts of iniquity, there gradually ensues the loss of personal communion between the earth child and his heavenly Father.

2. That **prayer** which is inconsistent with the known and established laws of God is an abomination to the Paradise Deities. If man will not listen to the Gods as they speak to their creation in the laws of spirit, mind, and matter, the very act of such deliberate and conscious disdain by the creature turns the ears of spirit personalities away from hearing the personal petitions of such lawless and disobedient mortals. Jesus quoted to his apostles from the Prophet Zechariah: "But they refused to hearken and pulled away the shoulder and stopped their ears that they should not hear. Yes, they made their hearts adamant like a stone, lest they should hear my law and the words which I sent by my spirit through the prophets; therefore did the results of their evil thinking come as a great wrath upon their guilty heads. And so it came to pass that they cried for mercy, but there was no ear open to hear." And then Jesus quoted the proverb of the wise man who said: "He who turns away his ear from hearing the divine law, even his **prayer** shall be an abomination."

3. By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. When man hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's **prayer**. Even the forgiveness of sin operates in this same unerring fashion. The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. God's forgiveness in fact is not conditioned upon your forgiving your fellows, but in experience it is exactly so conditioned. And this fact of the synchrony of divine and human forgiveness was thus recognized and linked together in the **prayer** which Jesus taught the apostles.

4. There is a basic law of justice in the universe which mercy is powerless to circumvent. The unselfish glories of Paradise are not possible of reception by a thoroughly selfish creature of the realms of time and space. Even the infinite love of God cannot force the salvation of eternal survival upon any mortal creature who does not choose to survive. Mercy has great latitude of bestowal, but, after all, there are mandates of justice which even love combined with mercy cannot effectively abrogate. Again Jesus quoted from the Hebrew scriptures: "I have called and you refused to hear; I stretched out my hand, but no man regarded. You have set at naught all my counsel, and you have rejected my reproof, and because of this rebellious attitude it becomes inevitable that you shall call upon me and fail to receive an answer. Having rejected the way of life, you may seek me diligently in your times of suffering, but you will not find me."

5. They who would receive mercy must show mercy; judge not that you be not judged. With the spirit with which you judge others you also shall be judged.

Mercy does not wholly abrogate universe fairness. In the end it will prove true: “Whoso stops his ears to the cry of the poor, he also shall some day cry for help, and no one will hear him.” The sincerity of any **prayer** is the assurance of its being heard; the spiritual wisdom and universe consistency of any petition is the determiner of the time, manner, and degree of the answer. A wise father does not literally answer the foolish **prayers** of his ignorant and inexperienced children, albeit the children may derive much pleasure and real soul satisfaction from the making of such absurd petitions.

6. When you have become wholly dedicated to the doing of the will of the Father in heaven, the answer to all your petitions will be forthcoming because your **prayers** will be in full accordance with the Father’s will, and the Father’s will is ever manifest throughout his vast universe. What the true son desires and the infinite Father wills IS. Such a **prayer** cannot remain unanswered, and no other sort of petition can possibly be fully answered.

7. The cry of the righteous is the faith act of the child of God which opens the door of the Father’s storehouse of goodness, truth, and mercy, and these good gifts have long been in waiting for the son’s approach and personal appropriation. **Prayer** does not change the divine attitude toward man, but it does change man’s attitude toward the changeless Father.

The motive of the **prayer** gives it right of way to the divine ear, not the social, economic, or outward religious status of the one who **prays**.

8. **Prayer** may not be employed to avoid the delays of time or to transcend the handicaps of space. **Prayer** is not designed as a technique for aggrandizing self or for gaining unfair advantage over one’s fellows. A thoroughly selfish soul cannot **pray** in the true sense of the word. Said Jesus: “Let your supreme delight be in the character of God, and he shall surely give you the sincere desires of your heart.” “Commit your way to the Lord; trust in him, and he will act.” “For the Lord hears the cry of the needy, and he will regard the **prayer** of the destitute.”

10. When you **pray** for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones. **Pray** for the welfare of your families, friends, and fellows, but especially **pray** for those who curse you, and make loving petitions for those who persecute you. “But when to **pray**, I will not say. Only the spirit that dwells within you may move you to the utterance of those petitions which are expressive of your inner relationship with the Father of spirits.”

11. Many resort to **prayer** only when in trouble. Such a practice is thoughtless and misleading. True, you do well to **pray** when harassed, but you should also be mindful to speak as a son to your Father even when all goes well with your soul. Let your real petitions always be in secret. Do not let men hear your personal **prayers**. **Prayers** of thanksgiving are appropriate for groups of **worshippers**, but the

prayer of the soul is a personal matter. There is but one form of **prayer** which is appropriate for all God's children, and that is: "Nevertheless, your will be done." 12. All believers in this gospel should **pray** sincerely for the extension of the kingdom of heaven. Of all the **prayers** of the Hebrew scriptures he commented most approvingly on the petition of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me. Purge me from secret sins and keep back your servant from presumptuous transgression." Jesus commented at great length on the relation of **prayer** to careless and offending speech, quoting: "Set a watch, O Lord, before my mouth; keep the door of my lips." "The human tongue," said Jesus, "is a member which few men can tame, but the spirit within can transform this unruly member into a kindly voice of tolerance and an inspiring minister of mercy."

13. Jesus taught that the **prayer** for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father's will. In reality this means a **prayer** for divine wisdom. Jesus never taught that human knowledge and special skill could be gained by **prayer**. But he did teach that **prayer** is a factor in the enlargement of one's capacity to receive the presence of the divine spirit. When Jesus taught his associates to **pray** in the spirit and in truth, he explained that he referred to **praying** sincerely and in accordance with one's enlightenment, to **praying** wholeheartedly and intelligently, earnestly and steadfastly.

14. Jesus warned his followers against thinking that their **prayers** would be rendered more efficacious by ornate repetitions, eloquent phraseology, fasting, penance, or sacrifices. But he did exhort his believers to employ **prayer** as a means of leading up through thanksgiving to true **worship**. Jesus deplored that so little of the spirit of thanksgiving was to be found in the **prayers** and **worship** of his followers. He quoted from the Scriptures on this occasion, saying: "It is a good thing to give thanks to the Lord and to sing praises to the name of the Most High, to acknowledge his loving-kindness every morning and his faithfulness every night, for God has made me glad through his work. In everything I will give thanks according to the will of God."

15. And then Jesus said: "Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence, but in all these things by **prayer** and supplication, with the spirit of sincere thanksgiving, let your needs be spread out before your Father who is in heaven." Then he quoted from the Scriptures: "I will praise the name of God with a song and will magnify him with thanksgiving. And this will please the Lord better than the sacrifice of an ox or bullock with horns and hoofs." 146:2.2-16 (1638.2-40.5)

[The Master's discussion about **prayer** at Jotapata contains much cautionary advice, but also several pearls of wisdom:

“Prayer does not change the divine attitude toward man, but it does change man’s attitude toward the changeless Father.” 146:2.8 (1639.3)

“especially pray for those who curse you, and make loving petitions for those who persecute you.” 146:2.11 (1639.6)

“There is but one form of prayer which is appropriate for all God’s children, and that is: “Nevertheless, your will be done.”” 146:2.12 (1640.1)

“Jesus taught that the prayer for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father’s will. In reality this means a prayer for divine wisdom.” 146:2.14 (1640.3)

As to the benefits of prayer, Jesus consistently guides us back to the gospel message; salvation through faith in the Heavenly Father and service ministry to the brotherhood of man. Though prayer offers many advantages to personal spiritual growth, it steadfastly draws us to the much greater faith act of worship, that process of recognizing and choosing to do God’s will, to dedicate the experience of living to achieving divinity perfection.]

[Organizing threads of understanding:

- Pray first and foremost for divine wisdom ““Nevertheless, your will be done.”” 146:2.12 (1640.1)) and next for divine guidance.]

148:2.1 (1658.4) In connection with the seaside encampment, Elman, the Syrian physician, with the assistance of a corps of twenty-five young women and twelve men, organized and conducted for four months what should be regarded as the kingdom’s first hospital. At this infirmary, located a short distance to the south of the main tented city, they treated the sick in accordance with all known material methods as well as by the spiritual practices of prayer and faith encouragement. Jesus visited the sick of this encampment not less than three times a week and made personal contact with each sufferer. As far as we know, no so-called miracles of supernatural healing occurred among the one thousand afflicted and ailing persons who went away from this infirmary improved or cured. However, the vast majority of these benefited individuals ceased not to proclaim that Jesus had healed them.

160:1.11 (1774.3) I am deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one’s personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all of this with an eye single to the glory of God—to breathe in sincerity your Master’s favorite prayer, “Not my will, but yours, be done.”

161:2.10 (1786.5) 9. In his **prayer** life he appears to communicate directly with his Father. We have heard few of his **prayers**, but these few would indicate that he talks with God, as it were, face to face. He seems to know the future as well as the past. He simply could not be all of this and do all of these extraordinary things unless he were something more than human. We know he is human, we are sure of that, but we are almost equally sure that he is also divine. We believe that he is divine. We are convinced that he is the Son of Man and the Son of God.

The Last Group Prayer

182:1.9 (1965.3) The Master, during the course of this final **prayer** with his apostles, alluded to the fact that he had manifested the Father's name to the world. And that is truly what he did by the revelation of God through his perfected life in the flesh. The Father in heaven had sought to reveal himself to Moses, but he could proceed no further than to cause it to be said, "I AM." And when pressed for further revelation of himself, it was only disclosed, "I AM that I AM." But when Jesus had finished his earth life, this name of the Father had been so revealed that the Master, who was the Father incarnate, could truly say:

I am the bread of life.

I am the living water.

I am the light of the world.

I am the desire of all ages.

I am the open door to eternal salvation.

I am the reality of endless life.

I am the good shepherd.

I am the pathway of infinite perfection.

I am the resurrection and the life.

I am the secret of eternal survival.

I am the way, the truth, and the life.

I am the infinite Father of my finite children.

I am the true vine; you are the branches.

I am the hope of all who know the living truth.

I am the living bridge from one world to another.

I am the living link between time and eternity. 182:1.10-25 (1965.4-19)

182:1.26 (1965.20) Thus did Jesus enlarge the living revelation of the name of God to all generations. As divine love reveals the nature of God, eternal truth discloses his name in ever-enlarging proportions.

183:1.1 (1971.6) There is great danger of misunderstanding the meaning of numerous sayings and many events associated with the termination of the Master's career in the flesh. The cruel treatment of Jesus by the ignorant servants and the calloused soldiers, the unfair conduct of his trials, and the unfeeling attitude of the professed religious leaders, must not be confused with the fact that Jesus, in patiently submitting to all this suffering and humiliation, was truly doing the will of the Father in Paradise. It was, indeed and in truth, the will of the Father that his Son should drink to the full the cup of mortal experience, from birth to death, but the Father in heaven had nothing whatever to do with instigating the barbarous behavior of those supposedly civilized human beings who so brutally tortured the Master and so horribly heaped successive indignities upon his nonresisting person. These inhuman and shocking experiences which Jesus was called upon to endure in the final hours of his mortal life were not in any sense a part of the divine will of the Father, which his human nature had so triumphantly pledged to carry out at the time of the final surrender of man to God as signified in the threefold **prayer** which he indited in the garden while his weary apostles slept the sleep of physical exhaustion.

192:3.2 (2050.2) At this time the eleven apostles knelt in a circle about the Master and heard him repeat the charges and saw him re-enact the ordination scene even as when they were first set apart for the special work of the kingdom. And all of this was to them as a memory of their former consecration to the Father's service, except the Master's **prayer**. When the Master—the morontia Jesus—now **prayed**, it was in tones of majesty and with words of power such as the apostles had never before heard. Their Master now spoke with the rulers of the universes as one who, in his own universe, had had all power and authority committed to his hand. And these eleven men never forgot this experience of the morontia rededication to the former pledges of ambassadorship. The Master spent just one hour on this mount with his ambassadors, and when he had taken an affectionate farewell of them, he vanished from their sight.

193:6.6 (2058.5) Just about noon the apostles returned to their brethren in the upper chamber and announced that Matthias had been chosen as the new apostle. And then Peter called all of the believers to engage in **prayer, prayer** that they might be prepared to receive the gift of the spirit which the Master had promised to send.

Prayer and the Spirit of Truth

194:0.1 (2059.1) ABOUT one o'clock, as the one hundred and twenty believers were engaged in **prayer**, they all became aware of a strange presence in the room. At the same time these disciples all became conscious of a new and profound sense of spiritual joy, security, and confidence. This new consciousness of spiritual strength was

immediately followed by a strong urge to go out and publicly proclaim the gospel of the kingdom and the good news that Jesus had risen from the dead.

194:3.10 (2064.2) The bestowal of the Spirit of Truth was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation. When the spirit came upon those assembled in the upper chamber, they were simply sitting there, having just been engaged in silent **prayer**. The spirit was bestowed in the country as well as in the city. It was not necessary for the apostles to go apart to a lonely place for years of solitary **meditation** in order to receive the spirit. For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments.

194:3.20 (2065.8) **Prayer** did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. **Prayer** does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere **prayer** and true **worship**.

196:0.8 (2088.3) The faith of Jesus visualized all spirit values as being found in the kingdom of God; therefore he said, "Seek first the kingdom of heaven." Jesus saw in the advanced and ideal fellowship of the kingdom the achievement and fulfillment of the "will of God." The very heart of the **prayer** which he taught his disciples was, "Your kingdom come; your will be done." Having thus conceived of the kingdom as comprising the will of God, he devoted himself to the cause of its realization with amazing self-forgetfulness and unbounded enthusiasm. But in all his intense mission and throughout his extraordinary life there never appeared the fury of the fanatic nor the superficial frothiness of the religious egotist.

196:0.10 (2088.5) Jesus brought to God, as a man of the realm, the greatest of all offerings: the consecration and dedication of his own will to the majestic service of doing the divine will. Jesus always and consistently interpreted religion wholly in terms of the Father's will. When you study the career of the Master, as concerns **prayer** or any other feature of the religious life, look not so much for what he taught as for what he did. Jesus never **prayed** as a religious duty. To him **prayer** was a sincere expression of spiritual attitude, a declaration of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict, an exaltation of intellection, an ennoblement of desire, a vindication of moral decision, an enrichment of thought, an invigoration of higher inclinations, a consecration of impulse, a clarification of viewpoint, a declaration of faith, a transcendental surrender of will, a sublime assertion of confidence, a revelation of courage, the proclamation of discovery, a confession of supreme devotion, the validation of consecration, a technique

for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin. He lived just such a life of **prayerful** consecration to the doing of his Father's will and ended his life triumphantly with just such a **prayer**. The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent **prayer** and sincere **worship**—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices.

Worship

Worship Definition Edited:

Courtesy or reverence paid to merit or worth; enhance, civil difference; honor; respect. Act of paying divine honors to a deity; religious reference and homage; adoration, or reference, paid to God.

To pay divine honors to; to reverence with supreme respect and veneration; to provide perform religious exercises in honor of; to adore; venerate.

To honor with extravagant love and extreme submission; idolize.

To honor or show reverence for as a divine being of supernatural power.

To regard with great or extravagant respect, honor, or devotion.

Reverence offered a divine being or supernatural power.

A form of religious practice with its creed and ritual.

DEFINITIONS FROM THE URANTIA BOOK:

5:3.3 (65.5) **Worship** is for its own sake; **prayer** embodies a self- or creature-interest element; that is the great difference between **worship** and **prayer**. There is absolutely no self-request or other element of personal interest in true **worship**; we simply **worship** God for what we comprehend him to be. **Worship** asks nothing and expects nothing for the **worshiper**. We do not **worship** the Father because of anything we may derive from such veneration; we render such devotion and engage in such **worship** as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

5:3.8 (66.4) **Worship** is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father...

5:6.11 (71.6) As all gravity is circuited in the Isle of Paradise, as all mind is circuited in the Conjoint Actor and all spirit in the Eternal Son, so is all personality circuited in the personal presence of the Universal Father, and this circuit unerringly transmits the **worship** of all personalities to the Original and Eternal Personality.

6:2.3 (74.8) In nature the Son is wholly like the spirit Father. When we **worship** the Universal Father, actually we at the same time **worship** God the Son and God the Spirit. God the Son is just as divinely real and eternal in nature as God the Father.

16:6.8 (192.4) **Worship**—the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and **worshipful** form of the cosmic discrimination.

16:8.14 (195.1) **Worship**, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.

36:5.11 (402.8) **Worship** is the badge of spiritual-ascension candidacy.

65:0.6 (730.6) human will—the ability to know God and the power of choosing to **worship** him.

143:7.8 (1616.10) **Worship** is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity.

Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit.

144:4.5 (1620.12) **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence.

144:4.7 (1620.14) ... **Worship** is salvation for the pleasure-seeking generations of mortals.

160:3:1 (1777.2) ... spiritual communion, in **worship**. From the human standpoint it is a question of combined **meditation** and relaxation. **Meditation** makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity.

196:0.10 ... sincere **worship**—unbroken communion with God...

BENEFITS OF **WORSHIP**

102:4.5 (1123.5) **Prayer** may enrich the life, but **worship** illuminates destiny.

143:7.5 (1616.7) **Worship** is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. **Prayer** is spiritually sustaining, but **worship** is divinely creative.

143:7.7 (1616.9) ... **worship** is self-forgetting—superthinking. **Worship** is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

144:4.5 (1620.12) **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment.

144:4.7 (1620.14) ... **Worship** is salvation for the pleasure-seeking generations of mortals.

144:4.8 (1620.15) ... **worship** may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father.

194:3.20 (2065.8) **Prayer** ... did have much to do with determining the capacity of receptivity which characterized the individual believers. **Prayer** does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere **prayer** and true **worship**.

worship illuminates destiny

worship is divinely creative 143:7.5 (1616.7)

Worship is for its own sake

worship your soul's support

NOUNS

spiritual communion

ADJECTIVES

ancestor, animal, appreciative, artistic, Augustus, Baal, Caesar, centralized, ceremonial, Chinese, Christian, daily, Deity, Divine, divine, Effective, emotional, emperor, empire, enlightened, Father, faulty, fetish, fire, formal, free, freehearted, ghost, group, Hebrew, Hill, human, idol, imperial, intelligent, intimate, loving, materialistic, mother, nature, old-time, Potent, **Prayerful**, primitive, public, reflective, relic, religious, respectful, reverent, sacraments of, Salem, sex, sincere, skull, spiritual, spontaneous, Stone, subsequent, such, sun, supreme, temple, their, tree, true, wholehearted, willing

ADVERBS

associated, faulty, logically, necessarily, simply, ultimately, unreservedly, voluntarily

QUALIFIERS

5:3.3 (65.5) **Worship** is for its own sake; **prayer** embodies a self- or creature-interest element; that is the great difference between **worship** and **prayer**. There is absolutely no self-request or other element of personal interest in true **worship**; we simply **worship** God for what we comprehend him to be. **Worship** asks nothing and expects nothing for the **worshiper**

10:8.5 (116.6) We know the Universal Father, the Eternal Son, and the Infinite Spirit as persons, but I do not personally know the Deity Absolute. I love and **worship** God the Father; I respect and honor the Deity Absolute.

34:5.3 (379.3) ...animal mind of evolutionary creatures develops reception capacity for the adjutants of **worship** and of wisdom...

56:6.3 (641.4) ... Mortal man must, through the recognition of truth, the appreciation of beauty, and the **worship** of goodness, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment.

131:4.4 (1448.3) "... Make **prayer** your inmost friend and **worship** your soul's support.

144:3.23 (1620.21) **worship** of the nature of understanding communion with his Paradise Father.

173:1.7 (1890.2) 'My house shall be called a house of **prayer** for all nations, but you have made it a den of robbers.'

act of **worship**

adjutant of **worship**

adoration of **worship**

appeal to **worship**

arenas of **worship**

ascend to **worship**

assembled for **worship**

attained by **worship**

attitude of **worship**

border on **worship**

bow down in **worship**

call to **worship**

central temple of **worship**

conductors of **worship**

congregations for **worship**

cult of the **worship**

emotion to **worship**

engaged in **worship**

evolution of **worship**

excess of **worshipfulness**

explanations of **worship**

form of **worship**

forms of **worship**

free to **worship**

fullness of **worship**

functions of **worship**

God of **worship**

house of **worship**

human impulse to **worship**

idea of **worship**

idea of **worshipping**
illuminated by **worship**
impulse of **worship**
introduced to **worship**
led to **worship**
matter of **worship**
mind-adjutant-activated types of **worship**
mode of **worship**
object of **worship**.
object to be **worshiped**
objects of **worship**
order of **worship**
organization of **worship**
origin of sacrifices as a part of **worship**
ought to **worship**
petrification of **worship**
places of **worship**
possible to **worship**
prayer-worship attitude
quality of **worship**
relaxation of **worship**
religion culminates in **worship**
restfulness of **worship**
retired to ... **worship**
ritual of **worship**
rituals of **worship**
satisfaction of **worship**
satisfactions of **worship**
seven chants of **worship**
spirit of **worship**
style of **worship**
system of **worship**
systems of **worship**
technique of **worship**
techniques of **worship**
temples of **worship**
tempted to **worship**
urge to **worship**
value of **worshipping**
who is **worshiped**

will, the power of choosing to worship and to ascend
wisdom leads to worship
worship of "One Truth"
worship of "The Great Teacher."
worship of "The One Source of Life."
worship of a Babylonian god of the air, Ramman
worship of a loving, just, and merciful Father-God.
worship of all personalities
worship of ancestors
Worship of Animals
worship of Aton
worship of Baal
worship of Deity
worship of divine goodness
worship of Elohim
worship of false gods
worship of fertility
worship of fire
worship of God
worship of God the Father
worship of goodness
worship of his Paradise Father
worship of insects
worship of Ishtar
Worship of Man
worship of many gods
worship of Mary
worship of Mithra
worship of Mithras
worship of nature gods
worship of one Deity
Worship of Plants and Trees
worship of rocks, hills, trees, and animals
worship of Shang-ti.
worship of spirits
Worship of Stones and Hills
worship of the ... Siva and Vishnu
worship of the "Breath Giver to men and animals."
worship of the "great mother."
worship of the "Great Spirit."

worship of the "heathen" gods
worship of the Breath Giver
worship of the dragon
Worship of the Elements
worship of the Eternal
worship of the faith sons
worship of the family gods
worship of the Father of all
worship of the Great Mother
Worship of the Heavenly Bodies
worship of the heavenly Parent
worship of the higher spirits
worship of the infinite Creator, the Paradise Father
worship of the old gods
worship of the old tribal deities
worship of the One God
worship of the perfection ideals of divinity
worship of the residents of Paradise
worship of the state in the imperial family
worship of the sun
worship of the supreme Yahweh
worship of the true God
worship of the Universal Father
worship of the unseen Father
worship of their fetish golden calves
worship of things made with human hands.
worship of this goddess
worship of truth
worship of wealth-power, value distortion
worship the Creator
worship the Eternal
worship the experience-idea of God
worship the Father
worship the fetish
worship the infinite source of the divine gift
worship the most beautiful, the bountiful Immortal
worship the Most High
worship the Universal Father
worship the Unknown
worship them as gods

worshipful problem solving
worthy of the worship

EXAMPLES FROM THE URANTIA BOOK:

4:2.6 (57.3) Nature, on your world, is a qualification of the laws of perfection by the evolutionary plans of the local universe. What a travesty to worship nature because it is in a limited, qualified sense pervaded by God; because it is a phase of the universal and, therefore, divine power! Nature also is a manifestation of the unfinished, the incomplete, the imperfect outworkings of the development, growth, and progress of a universe experiment in cosmic evolution

4:2.8 (57.5) And nature is marred, her beautiful face is scarred, her features are seared, by the rebellion, the misconduct, the misticoming of the myriads of creatures who are a part of nature, but who have contributed to her disfigurement in time. No, nature is not God. Nature is not an object of worship.

9:5.7 (103.5) Too often, all too often, you mar your minds by insincerity and sear them with unrighteousness; you subject them to animal fear and distort them by useless anxiety. Therefore, though the source of mind is divine, mind as you know it on your world of ascension can hardly become the object of great admiration, much less of adoration or worship. The contemplation of the immature and inactive human intellect should lead only to reactions of humility.

25:7.2 (282.6) Though you will have earnest and progressively difficult tasks to perform on the morontia training worlds of Nebadon, you will always be provided with regular seasons of rest and reversion. Throughout the journey to Paradise there will always be time for rest and spirit play; and in the career of light and life there is always time for worship and new achievement.

30:1.114 (334.8) These papers do not—cannot—even begin to exhaust the story of the living creatures, creators, eventuator, and still-otherwise-existent beings who live and worship and serve in the swarming universes of time and in the central universe of eternity. You mortals are persons; hence we can describe beings who are personalized, but how could an absonitized being ever be explained to you?

33:5.2 (370.7) Immanuel of Salvington, number 611,121 of the sixth order of Supreme Trinity Personalities, is a being of sublime dignity and of such superb condescension that he refuses the worship and adoration of all living creatures.

38:2.5 (419.5) You do well to love them, but you should not adore them; angels are not objects of **worship**. The great seraphim, Loyaltia, when your seer “fell down to **worship** before the feet of the angel,” said: “See that you do it not; I am a fellow servant with you and with your races, who are all enjoined to **worship** God.”

38:2.6 (419.6) In nature and personality endowment the seraphim are just a trifle ahead of mortal races in the scale of creature existence. Indeed, when you are delivered from the flesh, you become very much like them. On the mansion worlds you will begin to appreciate the seraphim, on the constellation spheres to enjoy them, while on Salvington they will share their places of rest and **worship** with you. Throughout the whole morontia and subsequent spirit ascent, your fraternity with the seraphim will be ideal; your companionship will be superb.

38:6.3 (421.6) Though serving under the direct supervision of the Infinite Spirit as personalized on Salvington, since the bestowal of Michael on Urantia, seraphim and all other local universe orders have become subject to the sovereignty of the Master Son. Even when Michael was born of the flesh on Urantia, there issued the superuniverse broadcast to all Nebadon which proclaimed, “And let all the angels **worship** him.” All ranks of angels are subject to his sovereignty; they are a part of that group which has been denominated “his mighty angels.”

38:9.6 (424.6) Primary midwayers are energized intellectually and spiritually by the angelic technique and are uniform in intellectual status. The seven adjutant mind-spirits make no contact with them; and only the sixth and the seventh, the spirit of **worship** and the spirit of wisdom, are able to minister to the secondary group.

42:2.21 (471.5) We know that finite creatures can attain the **worship** experience of the Universal Father through the ministry of God the Sevenfold and the Thought Adjusters, but we doubt that any subabsolute personality, even power directors, can comprehend the energy infinity of the First Great Source and Center...

43:6.3 (492.3) Centrally located in this magnificent garden is the **worship** shrine of the Most Highs. The Psalmist must have known something about these things, for he wrote: “Who shall ascend the hill of the Most Highs? Who shall stand in this holy place? He who has clean hands and a pure heart, who has not lifted up his soul to vanity nor sworn deceitfully.” At this shrine the Most Highs, on every tenth day of relaxation, lead all Edentia in the **worshipful** contemplation of God the Supreme.

The Celestial Artesian

44:3.5 (502.4) 4. The **worship** builders—the experienced architects of the spirit and the morontia temples. All the worlds of mortal ascent have temples of **worship**, and they are the most exquisite creations of the morontia realms and the spirit spheres.

44:3.8 (502.7) 7. The public builders—the artisans who plan and construct the designated places of assembly other than those of **worship**. Great and magnificent are the places of common assembly.

The Local System Headquarters

The Jerusem Circles

46:5.29 (526.4) The activities of such a world are of three distinct varieties: work, progress, and play. Stated otherwise, they are: service, study, and relaxation. The composite activities consist of social intercourse, group entertainment, and divine **worship**. There is great educational value in mingling with diverse groups of personalities, orders very different from one's own fellows.

46:7.5 (528.3) Spornagia are the only creatures in all the universe of Nebadon who experience this or any other sort of reincarnation. They are only reactive to the first five of the adjutant mind-spirits; they are not responsive to the spirits of **worship** and wisdom. But the five-adjutant mind equivalates to a totality or sixth reality level, and it is this factor which persists as an experiential identity.

46:7.7 (528.5) Perhaps I can best suggest to Urantia minds something of the nature of these beautiful and serviceable creatures by saying that they embrace the combined traits of a faithful horse and an affectionate dog and manifest an intelligence exceeding that of the highest type of chimpanzee. And they are very beautiful, as judged by the physical standards of Urantia. They are most appreciative of the attentions shown them by the material and semimaterial sojourners on these architectural worlds. They have a vision which permits them to recognize—in addition to material beings—the morontia creations, the lower angelic orders, midway creatures, and some of the lower orders of spirit personalities. They do not comprehend **worship** of the Infinite, nor do they grasp the import of the Eternal, but they do, through affection for their masters, join in the outward spiritual devotions of their realms.

Planetary Mortal Epochs

52:1.1 (589.3) From the time of man's emergence from the animal level—when he can choose to worship the Creator—to the arrival of the Planetary Prince, mortal will creatures are called primitive men. There are six basic types or races of primitive men, and these early peoples successively appear in the order of the spectrum colors, beginning with the red. The length of time consumed in this early life evolution varies greatly on the different worlds, ranging from one hundred and fifty thousand years to over one million years of Urantia time.

52:7.12 (600.1) This is the same renovated earth, the advanced planetary stage, that the olden seer envisioned when he wrote: "For, as the new heavens and the new earth, which I will make, shall remain before me, so shall you and your children survive; and it

shall come to pass that from one new moon to another and from one Sabbath to another all flesh shall come to **worship** before me,' says the Lord."

The Lucifer Rebellion

53:3.3 (603.4) 2. The universe government of the Creator Son—Michael. Lucifer contended that the local systems should be autonomous. He protested against the right of Michael, the Creator Son, to assume sovereignty of Nebadon in the name of a hypothetical Paradise Father and require all personalities to acknowledge allegiance to this unseen Father. He asserted that the whole plan of **worship** was a clever scheme to aggrandize the Paradise Sons. He was willing to acknowledge Michael as his Creator-father but not as his God and rightful ruler.

53:4.1 (604.3) The Lucifer manifesto was issued at the annual conclave of Satania on the sea of glass, in the presence of the assembled hosts of Jerusem, on the last day of the year, about two hundred thousand years ago, Urantia time. Satan proclaimed that **worship** could be accorded the universal forces—physical, intellectual, and spiritual—but that allegiance could be acknowledged only to the actual and present ruler, Lucifer, the "friend of men and angels" and the "God of liberty."

The Spheres of Light and Life

55:1.4 (622.4) The average morontia temple seats about three hundred thousand spectators. These edifices are not used for **worship**, play, or for receiving broadcasts; they are devoted to the special ceremonies of the planet, such as: communications with the System Sovereign or with the Most Highs, special visualization ceremonies designed to reveal the personality presence of spirit beings, and silent cosmic contemplation. The schools of cosmic philosophy here conduct their graduation exercises, and here also do the mortals of the realm receive planetary recognition for achievements of high social service and for other outstanding attainments.

55:5.5 (630.2) Schools are vastly improved and are devoted to the training of mind and the expansion of soul. The art centers are exquisite and the musical organizations superb. The temples of **worship** with their associated schools of philosophy and experiential religion are creations of beauty and grandeur. The open-air arenas of **worship** assembly are equally sublime in the simplicity of their artistic appointment.

God and **Worship**

0:5.1 (8.1) Personality is a level of deified reality and ranges from the mortal and midwayer level of the higher mind activation of **worship** and wisdom up through the morontial and spiritual to the attainment of finality of personality status. That is the evolutionary ascent of mortal- and kindred-creature personality, but there are numerous other orders of universe personalities.

0:5.6 (8.6) These qualities of universal reality are manifest in Urantian human experience on the following levels:

1. Body. The material or physical organism of man. The living electrochemical mechanism of animal nature and origin.
 2. Mind. The thinking, perceiving, and feeling mechanism of the human organism. The total conscious and unconscious experience. The intelligence associated with the emotional life reaching upward through **worship** and wisdom to the spirit level.
 3. Spirit. The divine spirit that indwells the mind of man—the Thought Adjuster. This immortal spirit is prepersonal—not a personality, though destined to become a part of the personality of the surviving mortal creature.
 4. Soul. The soul of man is an experiential acquirement. As a mortal creature chooses to “do the will of the Father in heaven,” so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother of this same emerging reality. The substance of this new reality is neither material nor spiritual—it is morontial. This is the emerging and immortal soul which is destined to survive mortal death and begin the Paradise ascension.
- 0:5.7-10 (8.7-10)

1:0.3 (21.3) The enlightened worlds all recognize and **worship** the Universal Father, the eternal maker and infinite upholder of all creation. The will creatures of universe upon universe have embarked upon the long, long Paradise journey, the fascinating struggle of the eternal adventure of attaining God the Father. The transcendent goal of the children of time is to find the eternal God, to comprehend the divine nature, to recognize the Universal Father. God-knowing creatures have only one supreme ambition, just one consuming desire, and that is to become, as they are in their spheres, like him as he is in his Paradise perfection of personality and in his universal sphere of righteous supremacy. From the Universal Father who inhabits eternity there has gone forth the supreme mandate, “Be you perfect, even as I am perfect.” In love and mercy the messengers of Paradise have carried this divine exhortation down through the ages and out through the universes, even to such lowly animal-origin creatures as the human races of Urantia.

1:1.2 (22.5) The Universal Father never imposes any form of arbitrary recognition, formal **worship**, or slavish service upon the intelligent will creatures of the universes. The evolutionary inhabitants of the worlds of time and space must of themselves—in their own hearts—recognize, love, and voluntarily **worship** him. The Creator refuses to coerce or compel the submission of the spiritual free wills of his material creatures. The affectionate dedication of the human will to the doing of the Father’s will is man’s choicest gift to God; in fact, such a consecration of creature will constitutes man’s only

possible gift of true value to the Paradise Father. In God, man lives, moves, and has his being; there is nothing which man can give to God except this choosing to abide by the Father's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true **worship** which is so satisfying to the love-dominated nature of the Creator Father.

2:5.6 (39.5) How unreasonable that you should not **worship** God because the limitations of human nature and the handicaps of your material creation make it impossible for you to see him. Between you and God there is a tremendous distance (physical space) to be traversed. There likewise exists a great gulf of spiritual differential which must be bridged; but notwithstanding all that physically and spiritually separates you from the Paradise personal presence of God, stop and ponder the solemn fact that God lives within you; he has in his own way already bridged the gulf. He has sent of himself, his spirit, to live in you and to toil with you as you pursue your eternal universe career.

2:5.7 (39.6) I find it easy and pleasant to **worship** one who is so great and at the same time so affectionately devoted to the uplifting ministry of his lowly creatures. I naturally love one who is so powerful in creation and in the control there of, and yet who is so perfect in goodness and so faithful in the loving-kindness which constantly overshadows us. I think I would love God just as much if he were not so great and powerful, as long as he is so good and merciful. We all love the Father more because of his nature than in recognition of his amazing attributes.

4:4.7 (59.3) In science, God is the First Cause; in religion, the universal and loving Father; in philosophy, the one being who exists by himself, not dependent on any other being for existence but beneficently conferring reality of existence on all things and upon all other beings. But it requires revelation to show that the First Cause of science and the self-existent Unity of philosophy are the God of religion, full of mercy and goodness and pledged to effect the eternal survival of his children on earth.

4:4.8 (59.4) We crave the concept of the Infinite, but we **worship** the experience-idea of God, our anywhere and any-time capacity to grasp the personality and divinity factors of our highest concept of Deity.

4:4.9 (59.5) The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unflinching declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes. And that is "the victory which overcomes the world, even your faith."

5:6.11 (71.6) As all gravity is circuited in the Isle of Paradise, as all mind is circuited in the Conjoint Actor and all spirit in the Eternal Son, so is all personality circuited in the

personal presence of the Universal Father, and this circuit unerringly transmits the **worship** of all personalities to the Original and Eternal Personality.

6:2.3 (74.8) In nature the Son is wholly like the spirit Father. When we **worship** the Universal Father, actually we at the same time **worship** God the Son and God the Spirit. God the Son is just as divinely real and eternal in nature as God the Father.

10:8.5 (116.6) We know the Universal Father, the Eternal Son, and the Infinite Spirit as persons, but I do not personally know the Deity Absolute. I love and **worship** God the Father; I respect and honor the Deity Absolute.

14:4.13 (157.5) As the **worship** of the faith sons of the evolutionary worlds ministers to the satisfaction of the Universal Father's love, so the exalted adoration of the Havona creatures satiates the perfect ideals of divine beauty and truth. As mortal man strives to do the will of God, these beings of the central universe live to gratify the ideals of the Paradise Trinity. In their very nature they are the will of God. Man rejoices in the goodness of God, Havoners exult in the divine beauty, while you both enjoy the ministry of the liberty of living truth.

Evolution of **Worship**

22:4.1 (246.6) Those without Name and Number constitute the third and last group of the Trinitized Sons of Attainment; they are the ascendant souls who have developed the ability to **worship** beyond the skill of all the sons and daughters of the evolutionary races from the worlds of time and space. They have acquired a spiritual concept of the eternal purpose of the Universal Father which comparatively transcends the comprehension of the evolutionary creatures of name or number; therefore are they denominated Those without Name and Number. More strictly translated, their name would be "Those above Name and Number."

The Seven Adjutant Mind-Spirits

34:4.1 (377.5) There are three distinct spirit circuits in the local universe of Nebadon:

1. The bestowal spirit of the Creator Son, the Comforter, the Spirit of Truth.
2. The spirit circuit of the Divine Minister, the Holy Spirit.
3. The intelligence-ministry circuit, including the more or less unified activities but diverse functioning of the seven adjutant mind-spirits.

34:4.2-4 (377.6-8)

34:4.10 (378.4) The seven adjutant mind-spirits are the creation of the Divine Minister of a local universe. These mind-spirits are similar in character but diverse in power, and all partake alike of the nature of the Universe Spirit, although they are hardly regarded as

personalities apart from their Mother Creator. The seven adjutants have been given the following names: the spirit of wisdom, the spirit of **worship**, the spirit of counsel, the spirit of knowledge, the spirit of courage, the spirit of understanding, the spirit of intuition—of quick perception.

34:4.11 (378.5) These are the “seven spirits of God,” “like lamps burning before the throne,” which the prophet saw in the symbols of vision...

34:5.2 (379.2) On the inhabited worlds the Spirit begins the work of evolutionary progression, starting with the lifeless material of the realm, first endowing vegetable life, then the animal organisms, then the first orders of human existence; and each succeeding impartation contributes to the further unfolding of the evolutionary potential of planetary life from the initial and primitive stages to the appearance of will creatures. This labor of the Spirit is largely effected through the seven adjutants, the spirits of promise, the unifying and co-ordinating spirit-mind of the evolving planets, ever and unitedly leading the races of men towards higher ideas and spiritual ideals.

34:5.3 (379.3) Mortal man first experiences the ministry of the Spirit in conjunction with mind when the purely animal mind of evolutionary creatures develops reception capacity for the adjutants of **worship** and of wisdom. This ministry of the sixth and seventh adjutants indicates mind evolution crossing the threshold of spiritual ministry. And immediately are such minds of **worship**- and wisdom-function included in the spiritual circuits of the Divine Minister.

34:5.4 (379.4) When mind is thus endowed with the ministry of the Holy Spirit, it possesses the capacity for (consciously or unconsciously) choosing the spiritual presence of the Universal Father—the Thought Adjuster. But it is not until a bestowal Son has liberated the Spirit of Truth for planetary ministry to all mortals that all normal minds are automatically prepared for the reception of the Thought Adjusters. The Spirit of Truth works as one with the presence of the spirit of the Divine Minister. This dual spirit liaison hovers over the worlds, seeking to teach truth and to spiritually enlighten the minds of men, to inspire the souls of the creatures of the ascending races, and to lead the peoples dwelling on the evolutionary planets ever towards their Paradise goal of divine destiny.

36:5.1 (401.5) It is the presence of the seven adjutant mind-spirits on the primitive worlds that conditions the course of organic evolution; that explains why evolution is purposeful and not accidental. These adjutants represent that function of the mind ministry of the Infinite Spirit which is extended to the lower orders of intelligent life through the operations of a local universe Mother Spirit. The adjutants are the children of the Universe Mother Spirit and constitute her personal ministry to the material minds of the realms. Wherever and whenever such mind is manifest, these spirits are variously functioning.

36:5.2 (401.6) The seven adjutant mind-spirits are called by names which are the equivalents of the following designations: intuition, understanding, courage, knowledge, counsel, **worship**, and wisdom. These mind-spirits send forth their influence into all the inhabited worlds as a differential urge, each seeking receptivity capacity for manifestation quite apart from the degree to which its fellows may find reception and opportunity for function.

36:5.3 (401.7) The central lodgments of the adjutant spirits on the Life Carrier headquarters world indicate to the Life Carrier supervisors the extent and quality of the mind function of the adjutants on any world and in any given living organism of intellect status. These life-mind emplacements are perfect indicators of living mind function for the first five adjutants. But with regard to the sixth and seventh adjutant spirits—**worship** and wisdom—these central lodgments record only a qualitative function. The quantitative activity of the adjutant of **worship** and the adjutant of wisdom is registered in the immediate presence of the Divine Minister on Salvington, being a personal experience of the Universe Mother Spirit.

36:5.4 (402.1) The seven adjutant mind-spirits always accompany the Life Carriers to a new planet, but they should not be regarded as entities; they are more like circuits. The spirits of the seven universe adjutants do not function as personalities apart from the universe presence of the Divine Minister; they are in fact a level of consciousness of the Divine Minister and are always subordinate to the action and presence of their creative mother.

We are handicapped for words adequately to designate these seven adjutant mind-spirits. They are ministers of the lower levels of experiential mind, and they may be described, in the order of evolutionary attainment, as follows:

1. The spirit of intuition—quick perception, the primitive physical and inherent reflex instincts, the directional and other self-preservative endowments of all mind creations; the only one of the adjutants to function so largely in the lower orders of animal life and the only one to make extensive functional contact with the nonteachable levels of mechanical mind.
2. The spirit of understanding—the impulse of co-ordination, the spontaneous and apparently automatic association of ideas. This is the gift of the co-ordination of acquired knowledge, the phenomenon of quick reasoning, rapid judgment, and prompt decision.
3. The spirit of courage—the fidelity endowment—in personal beings, the basis of character acquirement and the intellectual root of moral stamina and spiritual bravery. When enlightened by facts and inspired by truth, this becomes the secret of the urge of evolutionary ascension by the channels of intelligent and conscientious self-direction.
4. The spirit of knowledge—the curiosity-mother of adventure and discovery, the scientific spirit; the guide and faithful associate of the spirits of courage and

counsel; the urge to direct the endowments of courage into useful and progressive paths of growth.

5. The spirit of counsel—the social urge, the endowment of species co-operation; the ability of will creatures to harmonize with their fellows; the origin of the gregarious instinct among the more lowly creatures.

6. The spirit of **worship**—the religious impulse, the first differential urge separating mind creatures into the two basic classes of mortal existence. The spirit of **worship** forever distinguishes the animal of its association from the soulless creatures of mind endowment. **Worship** is the badge of spiritual-ascension candidacy.

7. The spirit of wisdom—the inherent tendency of all moral creatures towards orderly and progressive evolutionary advancement. This is the highest of the adjutants, the spirit co-ordinator and articulator of the work of all the others. This spirit is the secret of that inborn urge of mind creatures which initiates and maintains the practical and effective program of the ascending scale of existence; that gift of living things which accounts for their inexplicable ability to survive and, in survival, to utilize the co-ordination of all their past experience and present opportunities for the acquisition of all of everything that all of the other six mental ministers can mobilize in the mind of the organism concerned. Wisdom is the acme of intellectual performance. Wisdom is the goal of a purely mental and moral existence. 36:5.6-12 (402.3-9)

36:5.13 (403.1) The adjutant mind-spirits experientially grow, but they never become personal. They evolve in function, and the function of the first five in the animal orders is to a certain extent essential to the function of all seven as human intellect. This animal relationship makes the adjutants more practically effective as human mind; hence animals are to a certain extent indispensable to man's intellectual as well as to his physical evolution.

36:5.14 (403.2) These mind-adjutants of a local universe Mother Spirit are related to creature life of intelligence status much as the power centers and physical controllers are related to the nonliving forces of the universe. They perform invaluable service in the mind circuits on the inhabited worlds and are effective collaborators with the Master Physical Controllers, who also serve as controllers and directors of the preadjutant mind levels, the levels of nonteachable or mechanical mind.

36:5.15 (403.3) Living mind, prior to the appearance of capacity to learn from experience, is the ministry domain of the Master Physical Controllers. Creature mind, before acquiring the ability to recognize divinity and **worship** Deity, is the exclusive domain of the adjutant spirits. With the appearance of the spiritual response of the creature intellect, such created minds at once become superminded, being instantly encircuited in the spirit cycles of the local universe Mother Spirit.

36:5.16 (403.4) The adjutant mind-spirits are in no manner directly related to the diverse and highly spiritual function of the spirit of the personal presence of the Divine Minister, the Holy Spirit of the inhabited worlds; but they are functionally antecedent to, and preparatory for, the appearance of this very spirit in evolutionary man. The adjutants afford the Universe Mother Spirit a varied contact with, and control over, the material living creatures of a local universe, but they do not repercuss in the Supreme Being when acting on prepersonality levels.

36:5.17 (403.5) Nonspiritual mind is either a spirit-energy manifestation or a physical-energy phenomenon. Even human mind, personal mind, has no survival qualities apart from spirit identification. Mind is a divinity bestowal, but it is not immortal when it functions without spirit insight, and when it is devoid of the ability to **worship** and crave survival.

65:0.6 (730.6) The mechanical-nonteachable levels of organismal environmental response are the domains of the physical controllers. The adjutant mind-spirits activate and regulate the adaptative or nonmechanical-teachable types of mind—those response mechanisms of organisms capable of learning from experience. And as the spirit adjutants thus manipulate mind potentials, so do the Life Carriers exercise considerable discretionary control over the environmental aspects of evolutionary processes right up to the time of the appearance of human will—the ability to know God and the power of choosing to **worship** him.

65:7.7 (739.3) The adjutants function exclusively in the evolution of experiencing mind up to the level of the sixth phase, the spirit of **worship**. At this level there occurs that inevitable overlapping of ministry—the phenomenon of the higher reaching down to co-ordinate with the lower in anticipation of subsequent attainment of advanced levels of development. And still additional spirit ministry accompanies the action of the seventh and last adjutant, the spirit of wisdom. Throughout the ministry of the spirit world the individual never experiences abrupt transitions of spirit co-operation; always are these changes gradual and reciprocal.

Planetary Helpers

39:1.16 (429.2) 5. Directors of Assignment. A body of 144 supreme seraphim is elected from time to time by the angels serving on the evolutionary and on the architectural spheres of creature habitation. This is the highest angelic council on any sphere, and it co-ordinates the self-directed phases of seraphic service and assignment. These angels preside over all seraphic assemblies pertaining to the line of duty or the call to **worship**.

39:5.1 (436.5) These seraphim maintain headquarters on the system capitals and, though closely associated with the resident Adamic citizens, are primarily assigned to the service of the Planetary Adams, the biologic or physical uplifters of the material races on the evolutionary worlds. The ministering work of angels becomes of increasing interest as it nears the inhabited worlds, as it nears the actual problems faced by the

men and women of time who are preparing themselves for the attempt to attain the goal of eternity.

39:5.2 (437.1) On Urantia the majority of the planetary helpers were removed upon the collapse of the Adamic regime, and the seraphic supervision of your world devolved to a greater extent upon the administrators, the transition ministers, and the guardians of destiny...

The Four and Twenty Counselors

45:4.1 (513.4) At the center of the seven angelic residential circles on Jerusem is located the headquarters of the Urantia advisory council, the four and twenty counselors...

45:4.2 (513.5) These twenty-four counselors have been recruited from the eight Urantia races, and the last of this group were assembled at the time of the resurrection roll call of Michael, nineteen hundred years ago. This Urantia advisory council is made up of the following members:

1. Onagar, the master mind of the pre-Planetary Prince age, who directed his fellows in the **worship** of "The Breath Giver."
2. Mansant, the great teacher of the post-Planetary Prince age on Urantia, who pointed his fellows to the veneration of "The Great Light."
3. Onamonalonton, a far-distant leader of the red man and the one who directed this race from the **worship** of many gods to the veneration of "The Great Spirit."
4. Orlandof, a prince of the blue men and their leader in the recognition of the divinity of "The Supreme Chief."
5. Porshunta, the oracle of the extinct orange race and the leader of this people in the **worship** of "The Great Teacher."
6. Singlangton, the first of the yellow men to teach and lead his people in the **worship** of "One Truth" instead of many. Thousands of years ago the yellow man knew of the one God.
7. Fantad, the deliverer of the green men from darkness and their leader in the **worship** of "The One Source of Life."
8. Orvonon, the enlightener of the indigo races and their leader in the onetime service of "The God of Gods."
9. Adam, the discredited but rehabilitated planetary father of Urantia, a Material Son of God who was relegated to the likeness of mortal flesh, but who survived and was subsequently elevated to this position by the decree of Michael.
10. Eve, the mother of the violet race of Urantia, who suffered the penalty of default with her mate and was also rehabilitated with him and assigned to serve with this group of mortal survivors.
11. Enoch, the first of the mortals of Urantia to fuse with the Thought Adjuster during the mortal life in the flesh.

12. Moses, the emancipator of a remnant of the submerged violet race and the instigator of the revival of the **worship** of the Universal Father under the name of "The God of Israel."

13. Elijah, a translated soul of brilliant spiritual achievement during the post-Material Son age. 45:4.3-15 (513.6-4.5)

Mansion Worlds

The Fifth Mansion World

47:7.5 (537.5) A real birth of cosmic consciousness takes place on mansion number five. You are becoming universe minded. This is indeed a time of expanding horizons. It is beginning to dawn upon the enlarging minds of the ascending mortals that some stupendous and magnificent, some supernal and divine, destiny awaits all who complete the progressive Paradise ascension, which has been so laboriously but so joyfully and auspiciously begun. At about this point the average mortal ascender begins to manifest bona fide experiential enthusiasm for the Havona ascent. Study is becoming voluntary, unselfish service natural, and **worship** spontaneous. A real morontia character is budding; a real morontia creature is evolving.

The Seventh Mansion World

47:9.2 (538.7) While sojourning on mansion number seven, permission is granted to visit transition world number seven, the world of the Universal Father. Here you begin a new and more spiritual **worship** of the unseen Father, a habit you will increasingly pursue all the way up through your long ascending career. You find the Father's temple on this world of transitional culture, but you do not see the Father.

56:6.3 (641.4) The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence God cannot exceed the conceptual capacity of the beings who live on such a level. Mortal man must, through the recognition of truth, the appreciation of beauty, and the **worship** of goodness, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment.

56:10.1 (646.2) As the worlds settled in life and light progress from the initial stage to the seventh epoch, they successively grasp for the realization of the reality of God the Sevenfold, ranging from the adoration of the Creator Son to the **worship** of his Paradise Father. Throughout the continuing seventh stage of such a world's history the ever-progressing mortals grow in the knowledge of God the Supreme, while they vaguely discern the reality of the overshadowing ministry of God the Ultimate.

56:10.3 (646.4) Philosophy you somewhat grasp, and divinity you comprehend in **worship**, social service, and personal spiritual experience, but the pursuit of beauty—cosmology—you all too often limit to the study of man's crude artistic endeavors. Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of beauty. The supreme beauty, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man—the creature becoming perfect as is the Creator—that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art.

The First Humans – Andon and Fonta – The Andonites

62:6.5 (709.6) Imagine our joy one day—the twins were about ten years old—when the spirit of **worship** made its first contact with the mind of the female twin and shortly thereafter with the male. We knew that something closely akin to human mind was approaching culmination; and when, about a year later, they finally resolved, as a result of meditative thought and purposeful decision, to flee from home and journey north, then did the spirit of wisdom begin to function on Urantia and in these two now recognized human minds.

62:7.6 (710.5) These messages from Salvington, Edentia, and Jerusem formally marked the termination of the Life Carriers' agelong supervision of the planet. For ages we had been on duty, assisted only by the seven adjutant mind-spirits and the Master Physical Controllers. And now, will, the power of choosing to **worship** and to ascend, having appeared in the evolutionary creatures of the planet, we realized that our work was finished, and our group prepared to depart. Urantia being a life-modification world, permission was granted to leave behind two senior Life Carriers with twelve assistants, and I was chosen as one of this group and have ever since been on Urantia.

63:6.1 (715.8) As the Andonic dispersion extended, the cultural and spiritual status of the clans retrogressed for nearly ten thousand years until the days of Onagar, who assumed the leadership of these tribes, brought peace among them, and for the first time, led all of them in the **worship** of the "Breath Giver to men and animals."

63:6.3 (716.2) The Andonites early developed a fear of the elements—thunder, lightning, rain, snow, hail, and ice. But hunger was the constantly recurring urge of these early days, and since they largely subsisted on animals, they eventually evolved a form of animal **worship**. To Andon, the larger food animals were symbols of creative might and sustaining power. From time to time it became the custom to designate various of these larger animals as objects of **worship**. During the vogue of a particular animal, crude outlines of it would be drawn on the walls of the caves, and later on, as continued progress was made in the arts, such an animal god was engraved on various ornaments.

63:6.4 (716.3) Very early the Andonic peoples formed the habit of refraining from eating the flesh of the animal of tribal veneration. Presently, in order more suitably to impress the minds of their youths, they evolved a ceremony of reverence which was carried out about the body of one of these venerated animals; and still later on, this primitive performance developed into the more elaborate sacrificial ceremonies of their descendants. And this is the origin of sacrifices as a part of **worship**. This idea was elaborated by Moses in the Hebrew ritual and was preserved, in principle, by the Apostle Paul as the doctrine of atonement for sin by “the shedding of blood.”

64:1.7 (719.2) The groups going west became less contaminated with the backward stocks of mutual ancestral origin than those going east, who mingled so freely with their retarded animal cousins. These unprogressive individuals drifted southward and presently mated with the inferior tribes. Later on, increasing numbers of their mongrel descendants returned to the north to mate with the rapidly expanding Andonic peoples, and such unfortunate unions unfailingly deteriorated the superior stock. Fewer and fewer of the primitive settlements maintained the **worship** of the Breath Giver. This early dawn civilization was threatened with extinction.

Primitive Man

64:4.12 (721.10) During these spiritually dark ages the culture of superstitious mankind reached its lowest levels. The Neanderthals really had no religion beyond a shameful superstition. They were deathly afraid of clouds, more especially of mists and fogs. A primitive religion of the fear of natural forces gradually developed, while animal **worship** declined as improvement in tools, with abundance of game, enabled these people to live with lessened anxiety about food; the sex rewards of the chase tended greatly to improve hunting skill. This new religion of fear led to attempts to placate the invisible forces behind these natural elements and culminated, later on, in the sacrificing of humans to appease these invisible and unknown physical forces. And this terrible practice of human sacrifice has been perpetuated by the more backward peoples of Urantia right on down to the twentieth century.

64:6.7 (723.6) Because of this great retrogression the red men seemed doomed when, about sixty-five thousand years ago, Onamonalonton appeared as their leader and spiritual deliverer. He brought temporary peace among the American red men and revived their **worship** of the “Great Spirit.” Onamonalonton lived to be ninety-six years of age and maintained his headquarters among the great redwood trees of California. Many of his later descendants have come down to modern times among the Blackfoot Indians.

64:6.15 (724.5) They traveled far from the influences of the spiritual headquarters of the world and drifted into great darkness following the Caligastia apostasy; but there occurred one brilliant age among this people when Singlangton, about one hundred

thousand years ago, assumed the leadership of these tribes and proclaimed the **worship** of the “One Truth.”

64:6.23 (725.4) About five hundred years after Caligastia’s downfall a widespread revival of learning and religion of a primitive sort—but none the less real and beneficial—occurred. Orlandof became a great teacher among the blue race and led many of the tribes back to the **worship** of the true God under the name of the “Supreme Chief.” This was the greatest advance of the blue man until those later times when this race was so greatly upstepped by the admixture of the Adamic stock.

64:6.26 (725.7) Isolated in Africa, the indigo peoples, like the red man, received little or none of the race elevation which would have been derived from the infusion of the Adamic stock. Alone in Africa, the indigo race made little advancement until the days of Orvonon, when they experienced a great spiritual awakening. While they later almost entirely forgot the “God of Gods” proclaimed by Orvonon, they did not entirely lose the desire to **worship** the Unknown; at least they maintained a form of **worship** up to a few thousand years ago.

The Prince’s Staff

66:0.2 (741.2) About five hundred thousand years ago and concurrent with the appearance of the six colored or Sangik races, Caligastia, the Planetary Prince, arrived on Urantia. There were almost one-half billion primitive human beings on earth at the time of the Prince’s arrival, and they were well scattered over Europe, Asia, and Africa. The Prince’s headquarters, established in Mesopotamia, was at about the center of world population.

66:5.13 (747.3) 6. The college of revealed religion. This body was slow in functioning. Urantia civilization was literally forged out between the anvil of necessity and the hammers of fear. But this group had made considerable progress in their attempt to substitute Creator fear for creature fear (ghost **worship**) before their labors were interrupted by the later confusion attendant upon the secession upheaval. The head of this council was Hap.

66:5.14 (747.4) None of the Prince’s staff would present revelation to complicate evolution; they presented revelation only as the climax of their exhaustion of the forces of evolution. But Hap did yield to the desire of the inhabitants of the city for the establishment of a form of religious service. His group provided the Dalamatians with the seven chants of **worship** and also gave them the daily praise-phrase and eventually taught them “the Father’s **prayer**,” which was:

66:5.15 (747.5) “Father of all, whose Son we honor, look down upon us with favor. Deliver us from the fear of all save you. Make us a pleasure to our divine teachers and forever put truth on our lips. Deliver us from violence and anger; give us respect for our elders and that which belongs to our neighbors. Give us this season green pastures and fruitful flocks to gladden our hearts. We pray for the hastening of the coming of the

promised uplifter, and we would do your will on this world as others do on worlds beyond.”

66:5.21 (748.2) Before the Prince’s arrival, bathing had been an exclusively religious ceremonial. It was indeed difficult to persuade primitive men to wash their bodies as a health practice. But finally induced the religious teachers to include cleansing with water as a part of the purification ceremonies to be practiced in connection with the noontime devotions, once a week, in the **worship** of the Father of all.

66:7.2 (750.4) The interiors of the central temple of **worship** and the ten council mansions of the supervising groups of supermen were indeed beautiful works of art. And while the residential buildings were models of neatness and cleanliness, everything was very simple and altogether primitive in comparison with later-day developments. At this headquarters of culture no methods were employed which did not naturally belong on Urantia.

Midway Creatures

77:8.3 (864.4) Both orders are nonmaterial beings as regards nutrition and energy intake, but they partake of many human traits and are able to enjoy and follow your humor as well as your **worship**. When attached to mortals, they enter into the spirit of human work, rest, and play. But midwayers do not sleep, neither do they possess powers of procreation. In a certain sense the secondary group are differentiated along the lines of maleness and femaleness, often being spoken of as “he” or “she.” They often work together in such pairs.

Secret Societies

70:7.15 (791.8) Secret societies contributed to the building up of social castes chiefly by the mysterious character of their initiations. The members of these societies first wore masks to frighten the curious away from their mourning rites—ancestor **worship**. Later this ritual developed into a pseudo seance at which ghosts were reputed to have appeared. The ancient societies of the “new birth” used signs and employed a special secret language; they also forswore certain foods and drinks. They acted as night police and otherwise functioned in a wide range of social activities.

Adam and Eve – The Adamites

74:3.10 (831.7) But circumstances dictated otherwise. The experience of the day just past in which Adam had so intelligently and so exhaustively discussed the animal life of Urantia, together with his masterly inaugural address and his charming manner, had so won the hearts and overcome the intellects of the Garden dwellers that they were not only wholeheartedly disposed to accept the newly arrived Son and Daughter of Jerusem as rulers, but the majority were about ready to fall down and **worship** them as gods.

74:4.1 (832.1) That night, the night following the sixth day, while Adam and Eve slumbered, strange things were transpiring in the vicinity of the Father's temple in the central sector of Eden. There, under the rays of the mellow moon, hundreds of enthusiastic and excited men and women listened for hours to the impassioned pleas of their leaders. They meant well, but they simply could not understand the simplicity of the fraternal and democratic manner of their new rulers. And long before daybreak the new and temporary administrators of world affairs reached a virtually unanimous conclusion that Adam and his mate were altogether too modest and unassuming. They decided that Divinity had descended to earth in bodily form, that Adam and Eve were in reality gods or else so near such an estate as to be worthy of reverent **worship**.

74:4.2 (832.2) The amazing events of the first six days of Adam and Eve on earth were entirely too much for the unprepared minds of even the world's best men; their heads were in a whirl; they were swept along with the proposal to bring the noble pair up to the Father's temple at high noon in order that everyone might bow down in respectful **worship** and prostrate themselves in humble submission. And the Garden dwellers were really sincere in all of this.

74:4.4 (832.4) It was near the dawn of their seventh day on earth that Adam and Eve heard the startling news of the proposal of these well-meaning but misguided mortals; and then, even while the passenger birds were swiftly winging to bring them to the temple, the midwayers, being able to do such things, transported Adam and Eve to the Father's temple. It was early on the morning of this seventh day and from the mount of their so recent reception that Adam held forth in explanation of the orders of divine sonship and made clear to these earth minds that only the Father and those whom he designates may be **worshiped**. Adam made it plain that he would accept any honor and receive all respect, but **worship** never!

74:4.5 (832.5) It was a momentous day, and just before noon, about the time of the arrival of the seraphic messenger bearing the Jerusem acknowledgment of the installation of the world's rulers, Adam and Eve, moving apart from the throng, pointed to the Father's temple and said: "Go you now to the material emblem of the Father's invisible presence and bow down in **worship** of him who made us all and who keeps us living. And let this act be the sincere pledge that you never will again be tempted to **worship** anyone but God." They all did as Adam directed. The Material Son and Daughter stood alone on the mount with bowed heads while the people prostrated themselves about the temple.

74:4.6 (832.6) And this was the origin of the Sabbath-day tradition. Always in Eden the seventh day was devoted to the noontide assembly at the temple; long it was the custom to devote this day to self-culture. The forenoon was devoted to physical improvement, the noontime to spiritual **worship**, the afternoon to mind culture, while the evening was spent in social rejoicing. This was never the law in Eden, but it was the custom as long as the Adamic administration held sway on earth.

74:7.21 (836.10) The public **worship** hour of Eden was noon; sunset was the hour of family **worship**. Adam did his best to discourage the use of set **prayers**, teaching that effective **prayer** must be wholly individual, that it must be the “desire of the soul”; but the Edenites continued to use the **prayers** and forms handed down from the times of Dalamatia. Adam also endeavored to substitute the offerings of the fruit of the land for the blood sacrifices in the religious ceremonies but had made little progress before the disruption of the Garden.

74:8.1 (836.14) The story of the creation of Urantia in six days was based on the tradition that Adam and Eve had spent just six days in their initial survey of the Garden. This circumstance lent almost sacred sanction to the time period of the week, which had been originally introduced by the Dalamatians. Adam’s spending six days inspecting the Garden and formulating preliminary plans for organization was not prearranged; it was worked out from day to day. The choosing of the seventh day for **worship** was wholly incidental to the facts herewith narrated.

74:8.7 (837.6) The Old Testament account of creation dates from long after the time of Moses; he never taught the Hebrews such a distorted story. But he did present a simple and condensed narrative of creation to the Israelites, hoping thereby to augment his appeal to **worship** the Creator, the Universal Father, whom he called the Lord God of Israel.

76:5.5 (852.4) Adam lived for 530 years; he died of what might be termed old age. His physical mechanism simply wore out; the process of disintegration gradually gained on the process of repair, and the inevitable end came. Eve had died nineteen years previously of a weakened heart. They were both buried in the center of the temple of divine service which had been built in accordance with their plans soon after the wall of the colony had been completed. And this was the origin of the practice of burying noted and pious men and women under the floors of the places of **worship**.

Effects of Racial Blending

Aboriginal Humans – The Andonites

69:6.4 (777.7) Though Andon, the discoverer of fire, avoided treating it as an object of **worship**, many of his descendants regarded the flame as a fetish or as a spirit. They failed to reap the sanitary benefits of fire because they would not burn refuse. Primitive man feared fire and always sought to keep it in good humor, hence the sprinkling of incense. Under no circumstances would the ancients spit in a fire, nor would they ever pass between anyone and a burning fire. Even the iron pyrites and flints used in striking fire were held sacred by early mankind.

69:6.6 (778.1) The early myths about how fire came down from the gods grew out of the observations of fire caused by lightning. These ideas of supernatural origin led directly to fire **worship**, and fire **worship** led to the custom of “passing through fire,” a practice carried on up to the times of Moses. And there still persists the idea of passing through

fire after death. The fire myth was a great bond in early times and still persists in the symbolism of the Parsees.

80:8.5 (897.3) The Danubians became mother **worshippers** as the result of the work of the missionaries from Crete. These tribes later amalgamated with groups of Andonite sailors who came by boats from the coast of Asia Minor, and who were also mother **worshippers**. Much of central Europe was thus early settled by these mixed types of the broad-headed white races which practiced mother **worship** and the religious rite of cremating the dead, for it was the custom of the mother cultists to burn their dead in stone huts.

The Apostate Members of the Princes Staff – The Nodites

77:3.7 (859.1) 3. The smallest and minority contingent held that the erection of the tower presented an opportunity for making atonement for the folly of their progenitors in participating in the Caligastia rebellion. They maintained that the tower should be devoted to the **worship** of the Father of all, that the whole purpose of the new city should be to take the place of Dalamatia—to function as the cultural and religious center for the surrounding barbarians.

77:4.11 (860.6) Some of the early associates of Van subsequently settled about the shores of the lake which still bears his name, and their traditions grew up about this locality. Ararat became their sacred mountain, having much the same meaning to later-day Vanites that Sinai had to the Hebrews. Ten thousand years ago the Vanite ancestors of the Assyrians taught that their moral law of seven commandments had been given to Van by the Gods upon Mount Ararat. They firmly believed that Van and his associate Amadon were taken alive from the planet while they were up on the mountain engaged in **worship**.

The Second Garden of Eden → Nodites + Adamites → Andites

76:2.3 (848.3) In the days of the first Eden, Adam had indeed sought to discourage the offering of animal sacrifice so that Cain had a justifiable precedent for his contentions. It was, however, difficult to organize the religious life of the second Eden. Adam was burdened with a thousand and one details associated with the work of building, defense, and agriculture. Being much depressed spiritually, he intrusted the organization of **worship** and education to those of Nodite extraction who had served in these capacities in the first garden; and in even so short a time the officiating Nodite priests were reverting to the standards and rulings of pre-Adamic times.

76:3.4 (849.7) The religious rulers, or priesthood, originated with Seth, the eldest surviving son of Adam and Eve born in the second garden. He was born one hundred and twenty-nine years after Adam's arrival on Urantia. Seth became absorbed in the work of improving the spiritual status of his father's people, becoming the head of the new priesthood of the second garden. His son, Enos, founded the new order of **worship**,

and his grandson, Kenan, instituted the foreign missionary service to the surrounding tribes, near and far.

80:7.7 (895.7) It was during this age in Crete that the mother cult of the descendants of Cain attained its greatest vogue. This cult glorified Eve in the **worship** of the “great mother.” Images of Eve were everywhere. Thousands of public shrines were erected throughout Crete and Asia Minor. And this mother cult persisted on down to the times of Christ, becoming later incorporated in the early Christian religion under the guise of the glorification and **worship** of Mary the earth mother of Jesus.

The Sangik Races

79:6.10 (885.7) 3. Spiritual. During the age of Andite migrations the Chinese were among the more spiritual peoples of earth. Long adherence to the **worship** of the One Truth proclaimed by Singlangton kept them ahead of most of the other races. The stimulus of a progressive and advanced religion is often a decisive factor in cultural development; as India languished, so China forged ahead under the invigorating stimulus of a religion in which truth was enshrined as the supreme Deity.

79:6.11 (885.8) This **worship** of truth was provocative of research and fearless exploration of the laws of nature and the potentials of mankind. The Chinese of even six thousand years ago were still keen students and aggressive in their pursuit of truth.

79:8.3 (887.3) Consciousness of past achievements (somewhat diminished in the present), the conservatism of an overwhelmingly agricultural people, and a well-developed family life equaled the birth of ancestor veneration, culminating in the custom of so honoring the men of the past as to border on **worship**. A very similar attitude prevailed among the white races in Europe for some five hundred years following the disruption of Greco-Roman civilization.

79:8.4 (887.4) The belief in, and **worship** of, the “One Truth” as taught by Singlangton never entirely died out; but as time passed, the search for new and higher truth became overshadowed by a growing tendency to venerate that which was already established. Slowly the genius of the yellow race became diverted from the pursuit of the unknown to the preservation of the known. And this is the reason for the stagnation of what had been the world’s most rapidly progressing civilization.

79:8.5 (887.5) Between 4000 and 500 B.C. the political reunification of the yellow race was consummated, but the cultural union of the Yangtze and Yellow river centers had already been effected. This political reunification of the later tribal groups was not without conflict, but the societal opinion of war remained low; ancestor **worship**, increasing dialects, and no call for military action for thousands upon thousands of years had rendered this people ultrapeaceful.

79:8.7 (887.7) Soon developments in writing, together with the establishment of schools, contributed to the dissemination of knowledge on a previously unequaled scale. But the cumbersome nature of the ideographic writing system placed a numerical

limit upon the learned classes despite the early appearance of printing. And above all else, the process of social standardization and religio-philosophic dogmatization continued apace. The religious development of ancestor veneration became further complicated by a flood of superstitions involving nature **worship**, but lingering vestiges of a real concept of God remained preserved in the imperial **worship** of Shang-ti. 79:8.10 (888.3) The filial devotion and family loyalty exacted by the growing cult of ancestor **worship** insured the building up of superior family relationships and of enduring family groups, all of which facilitated the following factors in the preservation of civilization:

The White Races

80:9.4 (897.7) The Nordics continued the trade in amber from the Baltic coast, building up a great commerce with the broadheads of the Danube valley via the Brenner Pass. This extended contact with the Danubians led these northerners into mother **worship**, and for several thousands of years cremation of the dead was almost universal throughout Scandinavia. This explains why remains of the earlier white races, although buried all over Europe, are not to be found—only their ashes in stone and clay urns. These white men also built dwellings; they never lived in caves. And again this explains why there are so few evidences of the white man's early culture, although the preceding Cro-Magnon type is well preserved where it has been securely sealed up in caves and grottoes. As it were, one day in northern Europe there is a primitive culture of the retrogressing Danubians and the blue man and the next that of a suddenly appearing and vastly superior white man.

80:9.13 (898.8) These were the times of the New Stone Age overlapping the oncoming Bronze Age. In Scandinavia it was the Bronze Age associated with mother **worship**. In southern France and Spain it was the New Stone Age associated with sun **worship**. This was the time of the building of the circular and roofless sun temples. The European white races were energetic builders, delighting to set up great stones as tokens to the sun, much as did their later-day descendants at Stonehenge. The vogue of sun **worship** indicates that this was a great period of agriculture in southern Europe.

83:6.3 (927.4) The Chaldean tribes recognized the right of a wife to impose a premarital pledge upon her spouse not to take a second wife or concubine; both the Greeks and the Romans favored monogamous marriage. Ancestor **worship** has always fostered monogamy, as has the Christian error of regarding marriage as a sacrament. Even the elevation of the standard of living has consistently militated against plural wives. By the time of Michael's advent on Urantia practically all of the civilized world had attained the level of theoretical monogamy. But this passive monogamy did not mean that mankind had become habituated to the practice of real pair marriage.

Perils of Worship

70:2.11 (786.2) ... But if industrialism is to triumph over militarism, it must avoid the dangers which beset it. The perils of budding industry on Urantia are:

70:2.13 (786.4) 2. The **worship** of wealth-power, value distortion.

The Origins of **Worship**

85:0.2 (944.2) In the evolution of the human species, **worship** in its primitive manifestations appears long before the mind of man is capable of formulating the more complex concepts of life now and in the hereafter which deserve to be called religion. Early religion was wholly intellectual in nature and was entirely predicated on associational circumstances. The objects of **worship** were altogether suggestive; they consisted of the things of nature which were close at hand, or which loomed large in the commonplace experience of the simple-minded primitive Urantians.

85:0.3 (944.3) When religion once evolved beyond nature **worship**, it acquired roots of spirit origin but was nevertheless always conditioned by the social environment. As nature **worship** developed, man's concepts envisioned a division of labor in the supermortal world; there were nature spirits for lakes, trees, waterfalls, rain, and hundreds of other ordinary terrestrial phenomena.

85:1 1. **Worship of Stones and Hills**

85:1.1 (944.5) The first object to be **worshiped** by evolving man was a stone. Today the Kateri people of southern India still **worship** a stone, as do numerous tribes in northern India. Jacob slept on a stone because he venerated it; he even anointed it. Rachel concealed a number of sacred stones in her tent.

85:1.2 (944.6) Stones first impressed early man as being out of the ordinary because of the manner in which they would so suddenly appear on the surface of a cultivated field or pasture. Men failed to take into account either erosion or the results of the overturning of soil. Stones also greatly impressed early peoples because of their frequent resemblance to animals. The attention of civilized man is arrested by numerous stone formations in the mountains which so much resemble the faces of animals and even men. But the most profound influence was exerted by meteoric stones which primitive humans beheld hurtling through the atmosphere in flaming grandeur. The shooting star was awesome to early man, and he easily believed that such blazing streaks marked the passage of a spirit on its way to earth. No wonder men were led to **worship** such phenomena, especially when they subsequently discovered the meteors. And this led to greater reverence for all other stones. In Bengal many **worship** a meteor which fell to earth in A.D. 1880.

85:1.3 (945.1) All ancient clans and tribes had their sacred stones, and most modern peoples manifest a degree of veneration for certain types of stones—their jewels. A group of five stones was revered in India; in Greece it was a cluster of thirty; among the red men it was usually a circle of stones. The Romans always threw a stone into the air when invoking Jupiter. In India even to this day a stone can be used as a witness. In

some regions a stone may be employed as a talisman of the law, and by its prestige an offender can be haled into court. But simple mortals do not always identify Deity with an object of reverent ceremony. Such fetishes are many times mere symbols of the real object of **worship**.

85:1.4 (945.2) The ancients had a peculiar regard for holes in stones. Such porous rocks were supposed to be unusually efficacious in curing diseases. Ears were not perforated to carry stones, but the stones were put in to keep the ear holes open. Even in modern times superstitious persons make holes in coins. In Africa the natives make much ado over their fetish stones. In fact, among all backward tribes and peoples stones are still held in superstitious veneration. Stone **worship** is even now widespread over the world. The tombstone is a surviving symbol of images and idols which were carved in stone in connection with beliefs in ghosts and the spirits of departed fellow beings.

85:1.5 (945.3) Hill **worship** followed stone **worship**, and the first hills to be venerated were large stone formations. It presently became the custom to believe that the gods inhabited the mountains, so that high elevations of land were **worshiped** for this additional reason. As time passed, certain mountains were associated with certain gods and therefore became holy. The ignorant and superstitious aborigines believed that caves led to the underworld, with its evil spirits and demons, in contrast with the mountains, which were identified with the later evolving concepts of good spirits and deities.

85:2.2. **Worship of Plants and Trees**

85:2.3 (945.6) The cults of tree **worship** are among the oldest religious groups. All early marriages were held under the trees, and when women desired children, they would sometimes be found out in the forest affectionately embracing a sturdy oak. Many plants and trees were venerated because of their real or fancied medicinal powers. The savage believed that all chemical effects were due to the direct activity of supernatural forces.

85:2.4 (945.7) Ideas about tree spirits varied greatly among different tribes and races. Some trees were indwelt by kindly spirits; others harbored the deceptive and cruel. The Finns believed that most trees were occupied by kind spirits. The Swiss long mistrusted the trees, believing they contained tricky spirits. The inhabitants of India and eastern Russia regard the tree spirits as being cruel. The Patagonians still **worship** trees, as did the early Semites. Long after the Hebrews ceased tree **worship**, they continued to venerate their various deities in the groves. Except in China, there once existed a universal cult of the tree of life.

85:2.5 (946.1) The belief that water or precious metals beneath the earth's surface can be detected by a wooden divining rod is a relic of the ancient tree cults. The Maypole, the Christmas tree, and the superstitious practice of rapping on wood perpetuate certain of the ancient customs of tree **worship** and the later-day tree cults.

85:2.6 (946.2) Many of these earliest forms of nature veneration became blended with the later evolving techniques of **worship**, but the earliest mind-adjutant-activated types of **worship** were functioning long before the newly awakening religious nature of mankind became fully responsive to the stimulus of spiritual influences.

85:3 3. The **Worship of Animals**

85:3.2 (946.4) Early men revered the animals for their power and their cunning. They thought the keen scent and the farseeing eyes of certain creatures betokened spirit guidance. The animals have all been **worshiped** by one race or another at one time or another. Among such objects of **worship** were creatures that were regarded as half human and half animal, such as centaurs and mermaids.

85:3.3 (946.5) The Hebrews **worshiped** serpents down to the days of King Hezekiah, and the Hindus still maintain friendly relations with their house snakes. The Chinese **worship** of the dragon is a survival of the snake cults. The wisdom of the serpent was a symbol of Greek medicine and is still employed as an emblem by modern physicians. The art of snake charming has been handed down from the days of the female shamans of the snake love cult, who, as the result of daily snake bites, became immune, in fact, became genuine venom addicts and could not get along without this poison.

85:3.4 (946.6) The **worship** of insects and other animals was promoted by a later misinterpretation of the golden rule—doing to others (every form of life) as you would be done by. The ancients once believed that all winds were produced by the wings of birds and therefore both feared and **worshiped** all winged creatures. The early Nordics thought that eclipses were caused by a wolf that devoured a portion of the sun or moon. The Hindus often show Vishnu with a horse's head. Many times an animal symbol stands for a forgotten god or a vanished cult. Early in evolutionary religion the lamb became the typical sacrificial animal and the dove the symbol of peace and love.

85:4 4. **Worship of the Elements**

85:4.3 (947.2) Clouds, rain, and hail have all been feared and **worshiped** by numerous primitive tribes and by many of the early nature cults. Windstorms with thunder and lightning overawed early man. He was so impressed with these elemental disturbances that thunder was regarded as the voice of an angry god. The **worship** of fire and the fear of lightning were linked together and were widespread among many early groups.

85:5 5. **Worship of the Heavenly Bodies**

85:5.1 (947.4) The **worship** of rocks, hills, trees, and animals naturally developed up through fearful veneration of the elements to the deification of the sun, moon, and stars. In India and elsewhere the stars were regarded as the glorified souls of great men who had departed from the life in the flesh. The Chaldean star cultists considered themselves to be the children of the sky father and the earth mother.

85:5.2 (947.5) Moon **worship** preceded sun **worship**. Veneration of the moon was at its height during the hunting era, while sun **worship** became the chief religious ceremony of

the subsequent agricultural ages. Solar **worship** first took extensive root in India, and there it persisted the longest. In Persia sun veneration gave rise to the later Mithraic cult. Among many peoples the sun was regarded as the ancestor of their kings. The Chaldeans put the sun in the center of “the seven circles of the universe.” Later civilizations honored the sun by giving its name to the first day of the week.

85:6 6. **Worship of Man**

85:6.4 (948.4) The ghost gods, who are of supposed human origin, should be distinguished from the nature gods, for nature **worship** did evolve a pantheon—nature spirits elevated to the position of gods. The nature cults continued to develop along with the later appearing ghost cults, and each exerted an influence upon the other. Many religious systems embraced a dual concept of deity, nature gods and ghost gods; in some theologies these concepts are confusingly intertwined, as is illustrated by Thor, a ghost hero who was also master of the lightning.

85:6.5 (948.5) But the **worship** of man by man reached its height when temporal rulers commanded such veneration from their subjects and, in substantiation of such demands, claimed to have descended from deity.

85:7 7. The Adjutants of **and Wisdom**

85:7.1 (948.6) Nature **worship** may seem to have arisen naturally and spontaneously in the minds of primitive men and women, and so it did; but there was operating all this time in these same primitive minds the sixth adjutant spirit, which had been bestowed upon these peoples as a directing influence of this phase of human evolution. And this spirit was constantly stimulating the **worship** urge of the human species, no matter how primitive its first manifestations might be. The spirit of **worship** gave definite origin to the human impulse to **worship**, notwithstanding that animal fear motivated the expression of **worshipfulness**, and that its early practice became centered upon objects of nature.

85:7.2 (948.7) You must remember that feeling, not thinking, was the guiding and controlling influence in all evolutionary development. To the primitive mind there is little difference between fearing, shunning, honoring, and **worshipping**.

85:7.3 (948.8) When the **worship** urge is admonished and directed by wisdom—meditative and experiential thinking—it then begins to develop into the phenomenon of real religion. When the seventh adjutant spirit, the spirit of wisdom, achieves effective ministrations, then in **worship** man begins to turn away from nature and natural objects to the God of nature and to the eternal Creator of all things natural.

86:0.1 (950.1) THE evolution of religion from the preceding and primitive **worship** urge is not dependent on revelation. The normal functioning of the human mind under the directive influence of the sixth and seventh mind-adjutants of universal spirit bestowal is wholly sufficient to insure such development.

86:1.1 (950.3) Aside from the natural **worship** urge, early evolutionary religion had its roots of origin in the human experiences of chance—so-called luck, commonplace happenings. Primitive man was a food hunter. The results of hunting must ever vary,

and this gives certain origin to those experiences which man interprets as good luck and bad luck. Mischance was a great factor in the lives of men and women who lived constantly on the ragged edge of a precarious and harassed existence.

86:2.7 (952.2) But all religions did not develop from animism. Other concepts of the supernatural were contemporaneous with animism, and these beliefs also led to **worship**. Naturalism is not a religion—it is the offspring of religion.

86:6.4 (955.9) As evolution progressed, good luck became associated with good spirits and bad luck with bad spirits. The discomfort of enforced adaptation to a changing environment was regarded as ill luck, the displeasure of the spirit ghosts. Primitive man slowly evolved religion out of his innate **worship** urge and his misconception of chance. Civilized man provides schemes of insurance to overcome these chance occurrences; modern science puts an actuary with mathematical reckoning in the place of fictitious spirits and whimsical gods.

86:6.5 (956.1) Each passing generation smiles at the foolish superstitions of its ancestors while it goes on entertaining those fallacies of thought and **worship** which will give cause for further smiling on the part of enlightened posterity.

87:2.1 (959.2) In religion the negative program of ghost placation long preceded the positive program of spirit coercion and supplication. The first acts of human **worship** were phenomena of defense, not reverence. Modern man deems it wise to insure against fire; so the savage thought it the better part of wisdom to provide insurance against ghost bad luck. The effort to secure this protection constituted the techniques and rituals of the ghost cult.

87:3 3. Ancestor **Worship**

87:3.1 (960.5) The advancing ghost cult made ancestor **worship** inevitable since it became the connecting link between common ghosts and the higher spirits, the evolving gods. The early gods were simply glorified departed humans.

87:3.2 (960.6) Ancestor **worship** was originally more of a fear than a **worship**, but such beliefs did definitely contribute to the further spread of ghost fear and **worship**. Devotees of the early ancestor-ghost cults even feared to yawn lest a malignant ghost enter their bodies at such a time.

87:3.5 (961.1) The ghost cult was in continuous evolution. As ghosts were envisioned as passing from the incomplete to the higher phase of existence, so did the cult eventually progress to the **worship** of spirits, and even gods. But regardless of varying beliefs in more advanced spirits, all tribes and races once believed in ghosts.

87:5.2 (962.3) And now the simple ghost cult is followed by the practices of the more advanced and relatively complex spirit-ghost cult, the service and **worship** of the higher spirits as they evolved in man's primitive imagination. Religious ceremonial must keep pace with spirit evolution and progress. The expanded cult was but the art of self-maintenance practiced in relation to belief in supernatural beings, self-adjustment to spirit environment. Industrial and military organizations were adjustments to natural and

social environments. And as marriage arose to meet the demands of bisexuality, so did religious organization evolve in response to the belief in higher spirit forces and spiritual beings. Religion represents man's adjustment to his illusions of the mystery of chance. Spirit fear and subsequent **worship** were adopted as insurance against misfortune, as prosperity policies.

88:0.1 (967.1) THE concept of a spirit's entering into an inanimate object, an animal, or a human being, is a very ancient and honorable belief, having prevailed since the beginning of the evolution of religion. This doctrine of spirit possession is nothing more nor less than fetishism. The savage does not necessarily **worship** the fetish; he very logically **worships** and reverences the spirit resident therein.

88:1.2 (967.4) The first fetishes were peculiarly marked pebbles, and "sacred stones" have ever since been sought by man; a string of beads was once a collection of sacred stones, a battery of charms. Many tribes had fetish stones, but few have survived as have the Kaaba and the Stone of Scone. Fire and water were also among the early fetishes, and fire **worship**, together with belief in holy water, still survives.

88:1.3 (967.5) Tree fetishes were a later development, but among some tribes the persistence of nature **worship** led to belief in charms indwelt by some sort of nature spirit. When plants and fruits became fetishes, they were taboo as food. The apple was among the first to fall into this category; it was never eaten by the Levantine peoples.

88:2.5 (969.3) Moses, in the addition of the second commandment to the ancient Dalamatian moral code, made an effort to control fetish **worship** among the Hebrews. He carefully directed that they should make no sort of image that might become consecrated as a fetish. He made it plain, "You shall not make a graven image or any likeness of anything that is in heaven above, or on the earth beneath, or in the waters of the earth." While this commandment did much to retard art among the Jews, it did lessen fetish **worship**. But Moses was too wise to attempt suddenly to displace the olden fetishes, and he therefore consented to the putting of certain relics alongside the law in the combined war altar and religious shrine which was the ark.

88:3.1 (970.2) Fetishism ran through all the primitive cults from the earliest belief in sacred stones, through idolatry, cannibalism, and nature **worship**, to totemism.

89:0.1 (974.1) PRIMITIVE man regarded himself as being in debt to the spirits, as standing in need of redemption. As the savages looked at it, in justice the spirits might have visited much more bad luck upon them. As time passed, this concept developed into the doctrine of sin and salvation. The soul was looked upon as coming into the world under forfeit—original sin. The soul must be ransomed; a scapegoat must be provided. The head-hunter, in addition to practicing the cult of skull **worship**, was able to provide a substitute for his own life, a scapeman.

89:4.1 (977.3) Sacrifice as a part of religious devotions, like many other **worshipful** rituals, did not have a simple and single origin. The tendency to bow down before power and to prostrate oneself in **worshipful** adoration in the presence of mystery is

foreshadowed in the fawning of the dog before its master. It is but one step from the impulse of **worship** to the act of sacrifice. Primitive man gauged the value of his sacrifice by the pain which he suffered. When the idea of sacrifice first attached itself to religious ceremonial, no offering was contemplated which was not productive of pain. The first sacrifices were such acts as plucking hair, cutting the flesh, mutilations, knocking out teeth, and cutting off fingers. As civilization advanced, these crude concepts of sacrifice were elevated to the level of the rituals of self-abnegation, asceticism, fasting, deprivation, and the later Christian doctrine of sanctification through sorrow, suffering, and the mortification of the flesh.

Worship during the Times of Jesus

121:2.5 (1333.7) Each Jewish synagogue tolerated a fringe of gentile believers, “devout” or “God-fearing” men, and it was among this fringe of proselytes that Paul made the bulk of his early converts to Christianity. Even the temple at Jerusalem possessed its ornate court of the gentiles. There was very close connection between the culture, commerce, and **worship** of Jerusalem and Antioch. In Antioch Paul’s disciples were first called “Christians.”

121:2.6 (1333.8) The centralization of the Jewish temple **worship** at Jerusalem constituted alike the secret of the survival of their monotheism and the promise of the nurture and sending forth to the world of a new and enlarged concept of that one God of all nations and Father of all mortals. The temple service at Jerusalem represented the survival of a religious cultural concept in the face of the downfall of a succession of gentile national overlords and racial persecutors.

121:5.4 (1336.8) 2. Emperor **worship**. This deification of man as the symbol of the state was very seriously resented by the Jews and the early Christians and led directly to the bitter persecutions of both churches by the Roman government.

121:5.10 (1337.6) (The mystery religions) 3. They were, in their services, characterized by elaborate ceremonies of initiation and impressive sacraments of **worship**. Their secret rites and rituals were sometimes gruesome and revolting.

121:6.9 (1339.5) As many as two and one-half million of these dispersed Jews used to come to Jerusalem for the celebration of their national religious festivals. And no matter what the theologic or philosophic differences of the Eastern (Babylonian) and the Western (Hellenic) Jews, they were all agreed on Jerusalem as the center of their **worship** and in ever looking forward to the coming of the Messiah.

What is Worship

True Worship

5:3.1 (65.3) Though the Paradise Deities, from the universe standpoint, are as one, in their spiritual relations with such beings as inhabit Urantia they are also three distinct and separate persons. There is a difference between the Godheads in the matter of

personal appeals, communion, and other intimate relations. In the highest sense, we **worship** the Universal Father and him only. True, we can and do **worship** the Father as he is manifested in his Creator Sons, but it is the Father, directly or indirectly, who is **worshiped** and adored.

5:3.2 (65.4) Supplications of all kinds belong to the realm of the Eternal Son and the Son's spiritual organization. **Prayers**, all formal communications, everything except adoration and **worship** of the Universal Father, are matters that concern a local universe; they do not ordinarily proceed out of the realm of the jurisdiction of a Creator Son. But **worship** is undoubtedly encircuited and dispatched to the person of the Creator by the function of the Father's personality circuit. We further believe that such registry of the homage of an Adjuster-indwelt creature is facilitated by the Father's spirit presence. There exists a tremendous amount of evidence to substantiate such a belief, and I know that all orders of Father fragments are empowered to register the bona fide adoration of their subjects acceptably in the presence of the Universal Father. The Adjusters undoubtedly also utilize direct prepersonal channels of communication with God, and they are likewise able to utilize the spirit-gravity circuits of the Eternal Son.

5:3.3 (65.5) **Worship** is for its own sake; **prayer** embodies a self- or creature-interest element; that is the great difference between **worship** and **prayer**. There is absolutely no self-request or other element of personal interest in true **worship**; we simply **worship** God for what we comprehend him to be. **Worship** asks nothing and expects nothing for the **worshiper**. We do not **worship** the Father because of anything we may derive from such veneration; we render such devotion and engage in such **worship** as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes.

5:3.4 (65.6) The moment the element of self-interest intrudes upon **worship**, that instant devotion translates from **worship** to **prayer** and more appropriately should be directed to the person of the Eternal Son or the Creator Son. But in practical religious experience there exists no reason why **prayer** should not be addressed to God the Father as a part of true **worship**.

5:3.5 (66.1) When you deal with the practical affairs of your daily life, you are in the hands of the spirit personalities having origin in the Third Source and Center; you are co-operating with the agencies of the Conjoint Actor. And so it is: You **worship** God; **pray** to, and commune with, the Son; and work out the details of your earthly sojourn in connection with the intelligences of the Infinite Spirit operating on your world and throughout your universe.

5:3.6 (66.2) The Creator or Sovereign Sons who preside over the destinies of the local universes stand in the place of both the Universal Father and the Eternal Son of Paradise. These Universe Sons receive, in the name of the Father, the adoration of **worship** and give ear to the pleas of their petitioning subjects throughout their respective creations. To the children of a local universe a Michael Son is, to all practical intents and

purposes, God. He is the local universe personification of the Universal Father and the Eternal Son. The Infinite Spirit maintains personal contact with the children of these realms through the Universe Spirits, the administrative and creative associates of the Paradise Creator Sons.

5:3.7 (66.3) Sincere **worship** connotes the mobilization of all the powers of the human personality under the dominance of the evolving soul and subject to the divine directionization of the associated Thought Adjuster. The mind of material limitations can never become highly conscious of the real significance of true **worship**. Man's realization of the reality of the **worship** experience is chiefly determined by the developmental status of his evolving immortal soul. The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness.

5:3.8 (66.4) The **worship** experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul—the conjoint creation of the God-seeking mortal mind and the God-revealing immortal Adjuster. **Worship** is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father. The mortal mind consents to **worship**; the immortal soul craves and initiates **worship**; the divine Adjuster presence conducts such **worship** in behalf of the mortal mind and the evolving immortal soul. True **worship**, in the last analysis, becomes an experience realized on four cosmic levels: the intellectual, the morontial, the spiritual, and the personal—the consciousness of mind, soul, and spirit, and their unification in personality.

[We understand that the progression of spiritual growth along the ascension path includes the progressive personal recognition of the three Paradise deities. This insightful presentation of "True Worship" in the fifth paper of our revelation reveals and individualizes those spiritual relationships, clarifying and enhancing the most important aspects of each rapport with respect to **prayer** and **worship**.

"... You **worship** God; **pray** to, and commune with, the Son; and work out the details of your earthly sojourn in connection with the intelligences of the Infinite Spirit operating on your world and throughout your universe." 5:3.5 (66.1)

While we have come to understand that the concealed seed of the human soul spiritualizes our material thoughts and helps us to cocreate a morontial seat of potentially eternal life, there is a bright light of metanoia in the recognition that this mighty spirit of the Father's representation also facilitates the registration of worship in the Father's presence. Though we are not directly self-conscious of spiritual growth, nonetheless, we can grow in conscious awareness of God's presence as the increasing dominance of love in our lives is revealed within the inner life, our relationship with the divine spirit that indwells the mind of man.]

[Organizing threads of understanding:

- “Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship...” 5:3.3 (65.5). Worship is the spiritual experience of divine fellowship, a form of cosmic discrimination, insight into the recognition of our divine heritage and destiny. “... worship illuminates destiny.” 102:4.5 (1123.5), “... worship is divinely creative.” 143:7.5 (1616.7)]

The Consciousness of God

5:5.1 (68.4) Morality has its origin in the reason of self-consciousness; it is superanimal but wholly evolutionary. Human evolution embraces in its unfolding all endowments antecedent to the bestowal of the Adjusters and to the pouring out of the Spirit of Truth. But the attainment of levels of morality does not deliver man from the real struggles of mortal living. Man’s physical environment entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him.

5:5.2 (68.5) Religion is not grounded in the facts of science, the obligations of society, the assumptions of philosophy, or the implied duties of morality. Religion is an independent realm of human response to life situations and is unfailingly exhibited at all stages of human development which are postmoral. Religion may permeate all four levels of the realization of values and the enjoyment of universe fellowship: the physical or material level of self-preservation; the social or emotional level of fellowship; the moral or duty level of reason; the spiritual level of the consciousness of universe fellowship through divine worship.

5:5.3 (68.6) The fact-seeking scientist conceives of God as the First Cause, a God of force. The emotional artist sees God as the ideal of beauty, a God of aesthetics. The reasoning philosopher is sometimes inclined to posit a God of universal unity, even a pantheistic Deity. The religionist of faith believes in a God who fosters survival, the Father in heaven, the God of love.

5:5.4 (68.7) Moral conduct is always an antecedent of evolved religion and a part of even revealed religion, but never the whole of religious experience. Social service is the result of moral thinking and religious living. Morality does not biologically lead to the higher spiritual levels of religious experience. The adoration of the abstract beautiful is not the worship of God; neither is exaltation of nature nor the reverence of unity the worship of God.

5:5.5 (68.8) Evolutionary religion is the mother of the science, art, and philosophy which elevated man to the level of receptivity to revealed religion, including the bestowal of Adjusters and the coming of the Spirit of Truth. The evolutionary picture of human existence begins and ends with religion, albeit very different qualities of religion, one

evolutional and biological, the other revelational and periodical. And so, while religion is normal and natural to man, it is also optional. Man does not have to be religious against his will.

5:5.6 (69.1) Religious experience, being essentially spiritual, can never be fully understood by the material mind; hence the function of theology, the psychology of religion. The essential doctrine of the human realization of God creates a paradox in finite comprehension. It is well-nigh impossible for human logic and finite reason to harmonize the concept of divine immanence, God within and a part of every individual, with the idea of God's transcendence, the divine domination of the universe of universes. These two essential concepts of Deity must be unified in the faith-grasp of the concept of the transcendence of a personal God and in the realization of the indwelling presence of a fragment of that God in order to justify intelligent **worship** and validate the hope of personality survival. The difficulties and paradoxes of religion are inherent in the fact that the realities of religion are utterly beyond the mortal capacity for intellectual comprehension.

5:5.7 (69.2) Mortal man secures three great satisfactions from religious experience, even in the days of his temporal sojourn on earth:

1. Intellectually he acquires the satisfactions of a more unified human consciousness.
2. Philosophically he enjoys the substantiation of his ideals of moral values.
3. Spiritually he thrives in the experience of divine companionship, in the spiritual satisfactions of true **worship**. 5:5.8-10 (69.3-5)

5:5.14 (70.1) The ability of mortal parents to procreate is not predicated on their educational, cultural, social, or economic status. The union of the parental factors under natural conditions is quite sufficient to initiate offspring. A human mind discerning right and wrong and possessing the capacity to **worship** God, in union with a divine Adjuster, is all that is required in that mortal to initiate and foster the production of his immortal soul of survival qualities if such a spirit-endowed individual seeks God and sincerely desires to become like him, honestly elects to do the will of the Father in heaven.

100:2.2 (1095.6) Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted **worship** of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.

100:5.7 (1099.5) In contrast with conversion-seeking, the better approach to the morontia zones of possible contact with the Thought Adjuster would be through living faith and sincere **worship**, wholehearted and unselfish **prayer**. Altogether too much of

the uprush of the memories of the unconscious levels of the human mind has been mistaken for divine revelations and spirit leadings.

100:5.10 (1100.1) The more healthful attitude of spiritual **meditation** is to be found in reflective **worship** and in the **prayer** of thanksgiving. The direct communion with one's Thought Adjuster, such as occurred in the later years of Jesus' life in the flesh, should not be confused with these so-called mystical experiences. The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states. The mystic status is favored by such things as: physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage, and wild dancing. Much of the material arising as a result of such preliminary preparation has its origin in the subconscious mind.

100:7.16 (1103.4) The Master was a pattern of reverence. The **prayer** of even his youth began, "Our Father who is in heaven, hallowed be your name." He was even respectful of the faulty **worship** of his fellows. But this did not deter him from making attacks on religious traditions or assaulting errors of human belief. He was reverential of true holiness, and yet he could justly appeal to his fellows, saying, "Who among you convicts me of sin?"

101:5.3 (1110.6) 1. Evolutionary religion. The experience of primitive **worship**, the religion which is a mind derivative.

101:5.10 (1110.13) Evolutionary religion is the outworking of the endowment of the local universe mind adjutant charged with the creation and fostering of the **worship** trait in evolving man. Such primitive religions are directly concerned with ethics and morals, the sense of human duty. Such religions are predicated on the assurance of conscience and result in the stabilization of relatively ethical civilizations.

101:6.1 (1111.5) The morontia phase of revealed religion has to do with the experience of survival, and its great urge is the attainment of spirit perfection. There also is present the higher urge of **worship**, associated with an impelling call to increased ethical service. Morontia insight entails an ever-expanding consciousness of the Sevenfold, the Supreme, and even the Ultimate.

101:8.1 (1114.5) Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not **worship** them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.

102:4.5 (1123.5) **Prayer** is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of **worship**. The reflective powers of the mind are deepened and broadened by **worship**. **Prayer** may enrich the life, but **worship** illuminates destiny.

102:6.1 (1124.3) The philosophic elimination of religious fear and the steady progress of science add greatly to the mortality of false gods; and even though these casualties of man-made deities may momentarily befog the spiritual vision, they eventually destroy that ignorance and superstition which so long obscured the living God of eternal love. The relation between the creature and the Creator is a living experience, a dynamic religious faith, which is not subject to precise definition. To isolate part of life and call it religion is to disintegrate life and to distort religion. And this is just why the God of **worship** claims all allegiance or none.

102:7.3 (1126.3) Those who would invent a religion without God are like those who would gather fruit without trees, have children without parents. You cannot have effects without causes; only the I AM is causeless. The fact of religious experience implies God, and such a God of personal experience must be a personal Deity. You cannot **pray** to a chemical formula, supplicate a mathematical equation, **worship** a hypothesis, confide in a postulate, commune with a process, serve an abstraction, or hold loving fellowship with a law.

103:0.1 (1129.1) ALL of man's truly religious reactions are sponsored by the early ministry of the adjutant of **worship** and are censored by the adjutant of wisdom. Man's first supermind endowment is that of personality encirclement in the Holy Spirit of the Universe Creative Spirit; and long before either the bestowals of the divine Sons or the universal bestowal of the Adjusters, this influence functions to enlarge man's viewpoint of ethics, religion, and spirituality. Subsequent to the bestowals of the Paradise Sons the liberated Spirit of Truth makes mighty contributions to the enlargement of the human capacity to perceive religious truths. As evolution advances on an inhabited world, the Thought Adjusters increasingly participate in the development of the higher types of human religious insight. The Thought Adjuster is the cosmic window through which the finite creature may faith-glimpse the certainties and divinities of limitless Deity, the Universal Father.

103:3.5 (1132.5) Man evolved through the superstitions of mana, magic, nature **worship**, spirit fear, and animal **worship** to the various ceremonials whereby the religious attitude of the individual became the group reactions of the clan. And then these ceremonies became focalized and crystallized into tribal beliefs, and eventually these fears and faiths became personalized into gods. But in all of this religious evolution the moral element was never wholly absent. The impulse of the God within man was always potent. And these powerful influences—one human and the other divine—insured the survival of religion throughout the vicissitudes of the ages and that notwithstanding it was so often threatened with extinction by a thousand subversive tendencies and hostile antagonisms.

103:4.1 (1133.1) The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere

of communion. In this way human association generates a feeling of fellowship with the divine, and this is the beginning of group **worship**. Partaking of a common meal was the earliest type of social communion, and so did early religions provide that some portion of the ceremonial sacrifice should be eaten by the **worshippers**. Even in Christianity the Lord's Supper retains this mode of communion. The atmosphere of the communion provides a refreshing and comforting period of truce in the conflict of the self-seeking ego with the altruistic urge of the indwelling spirit Monitor. **And this is the prelude to true worship—the practice of the presence of God which eventuates in the emergence of the brotherhood of man.**

104:1.9 (1144.6) The followers of the Islamic faith likewise failed to grasp the idea of the Trinity. It is always difficult for an emerging monotheism to tolerate trinitarianism when confronted by polytheism. The trinity idea takes best hold of those religions which have a firm monotheistic tradition coupled with doctrinal elasticity. The great monotheists, the Hebrews and Mohammedans, found it difficult to distinguish between **worshipping** three gods, polytheism, and trinitarianism, the **worship** of one Deity existing in a triune manifestation of divinity and personality.

105:2.5 (1154.4) 1. The Universal Father. I AM father of the Eternal Son. This is the primal personality relationship of actualities. The absolute personality of the Son makes absolute the fact of God's fatherhood and establishes the potential sonship of all personalities. This relationship establishes the personality of the Infinite and consummates its spiritual revelation in the personality of the Original Son. This phase of the I AM is partially experiential on spiritual levels even by mortals who, while yet in the flesh, may **worship** our Father.

106:2.7 (1165.4) God the Supreme is experiential; therefore is he completely experiential. The existential realities of the seven Absolutes are not perceivable by the technique of experience; only the personality realities of the Father, Son, and Spirit can be grasped by the personality of the finite creature in the **prayer-worship** attitude.

106:9.12 (1175.1) To material, evolutionary, finite creatures, a life predicated on the living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite. Such a Father life is one predicated on truth, sensitive to beauty, and dominated by goodness. Such a God-knowing person is inwardly illuminated by **worship** and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father **worship**.

107:0.5 (1176.5) It is the Adjuster who creates within man that unquenchable yearning and incessant longing to be like God, to attain Paradise, and there before the actual person of Deity to **worship** the infinite source of the divine gift. The Adjuster is the living presence which actually links the mortal son with his Paradise Father and draws him

nearer and nearer to the Father. The Adjuster is our compensatory equalization of the enormous universe tension which is created by the distance of man's removal from God and by the degree of his partiality in contrast with the universality of the eternal Father. 108:2.2 (1187.1) The Adjusters cannot invade the mortal mind until it has been duly prepared by the indwelling ministry of the adjutant mind-spirits and encircuited in the Holy Spirit. And it requires the co-ordinate function of all seven adjutants to thus qualify the human mind for the reception of an Adjuster. Creature mind must exhibit the **worship** outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil—moral choice.

108:3.6 (1189.2) (Tabamantia, the sovereign supervisor of all life-experiment planets in the universe of Nebadon) "Now to you, superiors far above me, I come as one placed in temporary authority over the experimental planetary series; and I come to express admiration and profound respect for this magnificent group of celestial ministers, the Mystery Monitors, who have volunteered to serve on this irregular sphere. No matter how trying the crises, you never falter. Not on the records of Nebadon nor before the commissions of Orvonton has there ever been offered an indictment of a divine Adjuster. You have been true to your trusts; you have been divinely faithful. You have helped to adjust the mistakes and to compensate for the shortcomings of all who labor on this confused planet. You are marvelous beings, guardians of the good in the souls of this backward realm. I pay you respect even while you are apparently under my jurisdiction as volunteer ministers. I bow before you in humble recognition of your exquisite unselfishness, your understanding ministry, and your impartial devotion. You deserve the name of the Godlike servers of the mortal inhabitants of this strife-torn, grief-stricken, and disease-afflicted world. I honor you! I all but **worship** you!"

110:3.6 (1206.4) You must not regard co-operation with your Adjuster as a particularly conscious process, for it is not; but your motives and your decisions, your faithful determinations and your supreme desires, do constitute real and effective co-operation. You can consciously augment Adjuster harmony by:

1. Choosing to respond to divine leading; sincerely basing the human life on the highest consciousness of truth, beauty, and goodness, and then co-ordinating these qualities of divinity through wisdom, **worship**, faith, and love.
2. Loving God and desiring to be like him—genuine recognition of the divine fatherhood and loving **worship** of the heavenly Parent.
3. Loving man and sincerely desiring to serve him—wholehearted recognition of the brotherhood of man coupled with an intelligent and wise affection for each of your fellow mortals.
4. Joyful acceptance of cosmic citizenship—honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary man and evolving Deity. This is the birth of

cosmic morality and the dawning realization of universal duty. 110:3.7-10
(1206.5-8)

111:5.6 (1221.7) This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will—"Not my will but yours be done"—as it consists in the creature's positive affirmation: "It is my will that your will be done." And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment, while this same perfecting son will find supreme personality satisfaction in the **worship** communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression—the birth of another eternal partnership of the will of man and the will of God.

112:2.11 (1228.6) As mind pursues reality to its ultimate analysis, matter vanishes to the material senses but may still remain real to mind. When spiritual insight pursues that reality which remains after the disappearance of matter and pursues it to an ultimate analysis, it vanishes to mind, but the insight of spirit can still perceive cosmic realities and supreme values of a spiritual nature. Accordingly does science give way to philosophy, while philosophy must surrender to the conclusions inherent in genuine spiritual experience. Thinking surrenders to wisdom, and wisdom is lost in enlightened and reflective **worship**.

112:2.13 (1228.8) In time, thinking leads to wisdom and wisdom leads to **worship**; in eternity, **worship** leads to wisdom, and wisdom eventuates in the finality of thought.

113:1.3 (1241.5) 1. The subnormal minded—those who do not exercise normal will power; those who do not make average decisions. This class embraces those who cannot comprehend God; they lack capacity for the intelligent **worship** of Deity. The subnormal beings of Urantia have a corps of seraphim, one company, with one battalion of cherubim, assigned to minister to them and to witness that justice and mercy are extended to them in the life struggles of the sphere.

113:4.4 (1245.4) The impulse of **worship** largely originates in the spirit promptings of the higher mind adjutants, reinforced by the leadings of the Adjuster. But the urge to **pray** so often experienced by God-conscious mortals very often arises as the result of seraphic influence. The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence.

115:3.4 (1262.1) It is only man's distance from infinity that causes this concept to be expressed as one word. While infinity is on the one hand UNITY, on the other it is

DIVERSITY without end or limit. Infinity, as it is observed by finite intelligences, is the maximum paradox of creature philosophy and finite metaphysics. Though man's spiritual nature reaches up in the **worship** experience to the Father who is infinite, man's intellectual comprehension capacity is exhausted by the maximum conception of the Supreme Being. Beyond the Supreme, concepts are increasingly names; less and less are they true designations of reality; more and more do they become the creature's projection of finite understanding toward the superfinite.

117:5.7 (1286.5) The great circuits of energy, mind, and spirit are never the permanent possessions of ascending personality; these ministries remain forever a part of Supremacy. In the mortal experience the human intellect resides in the rhythmic pulsations of the adjutant mind-spirits and effects its decisions within the arena produced by encircuitment within this ministry. Upon mortal death the human self is everlastingly divorced from the adjutant circuit. While these adjutants never seem to transmit experience from one personality to another, they can and do transmit the impersonal repercussions of decision-action through God the Sevenfold to God the Supreme. (At least this is true of the adjutants of **worship** and wisdom.)

117:5.13 (1287.4) What man himself takes with him as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in his Paradise ascent. When man decides, and when he consummates this decision in action, man experiences, and the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere **worship**, glorified by intelligent love, and consummated in brotherly service.

118:8.6 (1302.3) The slowness of evolution, of human cultural progress, testifies to the effectiveness of that brake—material inertia—which so efficiently operates to retard dangerous velocities of progress. Thus does time itself cushion and distribute the otherwise lethal results of premature escape from the next-encompassing barriers to human action. For when culture advances overfast, when material achievement outruns the evolution of **worship**-wisdom, then does civilization contain within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the “dark ages” of the interregnum of wisdom will bear witness to the inexorable restoration of the imbalance between self-liberty and self-control.

[We are taught that morality is wholly evolutionary, having its roots in the normal functioning of the adjuvant spirits, well before the arrival of the Thought Adjusters and the Spirit of Truth. We also recognize that morality is antecedent to evolved religion and that indeed moral choosing is essential to “elevate man to the level of reception” 5:5.5 (68.8) of the Indwelling Spirit of God and of the functioning of the Spirit of Truth. This increasing capacity of discernment, “an awakening to needs, next a discernment of

meanings, and then a discovery of values” 100:2.2 (1095.6) – eventuates in the desire to do the God’s will, which initiates the cocreation of the immortal soul. Thus religion, the progressive experience of sharing the inner life with God, derives its foundation from both evolution *and* revelation.]

How to **Worship**

5:6.11 (71.6) As all gravity is circuited in the Isle of Paradise, as all mind is circuited in the Conjoint Actor and all spirit in the Eternal Son, so is all personality circuited in the personal presence of the Universal Father, and this circuit unerringly transmits the **worship** of all personalities to the Original and Eternal Personality.

6:2.3 (74.8) In nature the Son is wholly like the spirit Father. When we **worship** the Universal Father, actually we at the same time **worship** God the Son and God the Spirit. God the Son is just as divinely real and eternal in nature as God the Father.

9:5.7 (103.5) Too often, all too often, you mar your minds by insincerity and sear them with unrighteousness; you subject them to animal fear and distort them by useless anxiety. Therefore, though the source of mind is divine, mind as you know it on your world of ascension can hardly become the object of great admiration, much less of adoration or **worship**. The contemplation of the immature and inactive human intellect should lead only to reactions of humility.

11:3.1 (120.4) On upper Paradise there are three grand spheres of activity, the Deity presence, the Most Holy Sphere, and the Holy Area. The vast region immediately surrounding the presence of the Deities is set aside as the Most Holy Sphere and is reserved for the functions of **worship**, trinitization, and high spiritual attainment. There are no material structures nor purely intellectual creations in this zone; they could not exist there. It is useless for me to undertake to portray to the human mind the divine nature and the beauteous grandeur of the Most Holy Sphere of Paradise. This realm is wholly spiritual, and you are almost wholly material. A purely spiritual reality is, to a purely material being, apparently nonexistent.

16:6.5 (192.1) The cosmic mind unfailingly responds (recognizes response) on three levels of universe reality. These responses are self-evident to clear-reasoning and deep-thinking minds. These levels of reality are:

1. Causation—the reality domain of the physical senses, the scientific realms of logical uniformity, the differentiation of the factual and the nonfactual, reflective conclusions based on cosmic response. This is the mathematical form of the cosmic discrimination.

2. Duty—the reality domain of morals in the philosophic realm, the arena of reason, the recognition of relative right and wrong. This is the judicial form of the cosmic discrimination.

3. **Worship**—the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and **worshipful** form of the cosmic discrimination. 16:6.6-8 (192.2-4)

16:6.9 (192.5) These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking...

16:6.10 (192.6) In the local universe mind bestowals, these three insights of the cosmic mind constitute the a priori assumptions which make it possible for man to function as a rational and self-conscious personality in the realms of science, philosophy, and religion. Stated otherwise, the recognition of the reality of these three manifestations of the Infinite is by a cosmic technique of self-revelation. Matter-energy is recognized by the mathematical logic of the senses; mind-reason intuitively knows its moral duty; spirit-faith (**worship**) is the religion of the reality of spiritual experience. These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated in their respective functions. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to man's experience in and with things, meanings, and values.

16:6.11 (192.7) It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.

16:8.6 (194.6) Self-consciousness consists in intellectual awareness of personality actuality; it includes the ability to recognize the reality of other personalities. It indicates capacity for individualized experience in and with cosmic realities, equivalent to the attainment of identity status in the personality relationships of the universe. Self-consciousness connotes recognition of the actuality of mind ministrations and the realization of relative independence of creative and determinative free will.

16:8.7 (194.7) The relative free will which characterizes the self-consciousness of human personality is involved in:

1. Moral decision, highest wisdom.

2. Spiritual choice, truth discernment.
3. Unselfish love, brotherhood service.
4. Purposeful co-operation, group loyalty.
5. Cosmic insight, the grasp of universe meanings.
6. Personality dedication, wholehearted devotion to doing the Father's will.
7. **Worship**, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver. 16:8.8-14 (194.8-5.1)

16:8.15 (195.2) The Urantia type of human personality may be viewed as functioning in a physical mechanism consisting of the planetary modification of the Nebadon type of organism belonging to the electrochemical order of life activation and endowed with the Nebadon order of the Orvonton series of the cosmic mind of parental reproductive pattern. The bestowal of the divine gift of personality upon such a mind-endowed mortal mechanism confers the dignity of cosmic citizenship and enables such a mortal creature forthwith to become reactive to the constitutive recognition of the three basic mind realities of the cosmos:

1. The mathematical or logical recognition of the uniformity of physical causation.
2. The reasoned recognition of the obligation of moral conduct.
3. The faith-grasp of the fellowship **worship** of Deity, associated with the loving service of humanity. 16:8.16-18 (195.3-5)

16:8.19 (195.6) The full function of such a personality endowment is the beginning realization of Deity kinship. Such a selfhood, indwelt by a prepersonal fragment of God the Father, is in truth and in fact a spiritual son of God. Such a creature not only discloses capacity for the reception of the gift of the divine presence but also exhibits reactive response to the personality-gravity circuit of the Paradise Father of all personalities.

16:9.14 (196.10) You become conscious of man as your creature brother because you are already conscious of God as your Creator Father. Fatherhood is the relationship out of which we reason ourselves into the recognition of brotherhood. And Fatherhood becomes, or may become, a universe reality to all moral creatures because the Father has himself bestowed personality upon all such beings and has encircled them within the grasp of the universal personality circuit. We **worship** God, first, because he is, then, because he is in us, and last, because we are in him.

20:1.11 (224.1) The Paradise Sons of God are of threefold origin: The primary or Creator Sons are brought into being by the Universal Father and the Eternal Son; the secondary or Magisterial Sons are children of the Eternal Son and the Infinite Spirit; the Trinity Teacher Sons are the offspring of the Father, Son, and Spirit. From the standpoint of service, **worship**, and supplication the Paradise Sons are as one; their spirit is one, and their work is identical in quality and completeness.

27:7.4 (304.2) It is the task of the conductors of **worship** so to teach the ascendant creatures how to **worship** that they may be enabled to gain this satisfaction of self-expression and at the same time be able to give attention to the essential activities of the Paradise regime. Without improvement in the technique of **worship** it would require hundreds of years for the average mortal who reaches Paradise to give full and satisfactory expression to his emotions of intelligent appreciation and ascendant gratitude. The conductors of **worship** open up new and hitherto unknown avenues of expression so that these wonderful children of the womb of space and the travail of time are enabled to gain the full satisfactions of **worship** in much less time.

30:4.32 (343.7) Paradise arrivals are accorded a period of freedom, after which they begin their associations with the seven groups of the primary supernaphim. They are designated Paradise graduates when they have finished their course with the conductors of **worship** and then, as finaliters, are assigned on observational and co-operative service to the ends of the far-flung creation. As yet there seems to be no specific or settled employment for the Mortal Corps of Finaliters, though they serve in many capacities on worlds settled in light and life.

30:4.32 (343.7) ...aside from these bold conjectures, we really know no more about all this than you do; our knowledge of the mortal career does not go beyond present Paradise destiny.

31:3.6 (348.3) 2. The mortal finaliters have fully complied with the injunction of the ages, "Be you perfect"; they have ascended the universal path of mortal attainment; they have found God, and they have been duly inducted into the Corps of the Finality. Such beings have attained the present limit of spirit progression but not finality of ultimate spirit status. They have achieved the present limit of creature perfection but not finality of creature service. They have experienced the fullness of Deity **worship** but not finality of experiential Deity attainment.

39:1.16 (429.2) 5. Directors of Assignment. A body of 144 supreme seraphim is elected from time to time by the angels serving on the evolutionary and on the architectural spheres of creature habitation. This is the highest angelic council on any sphere, and it co-ordinates the self-directed phases of seraphic service and assignment. These angels preside over all seraphic assemblies pertaining to the line of duty or the call to **worship**.

The Reversion Directors

48:4.16 (549.3) The need for the relaxation and diversion of humor is greatest in those orders of ascendant beings who are subjected to sustained stress in their upward struggles. The two extremes of life have little need for humorous diversions. Primitive men have no capacity therefor, and beings of Paradise perfection have no need thereof.

The hosts of Havona are naturally a joyous and exhilarating assemblage of supremely happy personalities. On Paradise the quality of **worship** obviates the necessity for reversion activities. But among those who start their careers far below the goal of Paradise perfection, there is a large place for the ministry of the reversion directors.

89:4.7 Gifts and bribes are given to men; but when tendered to the gods, they are described as being dedicated, made sacred, or are called sacrifices. Renunciation was the negative form of propitiation; sacrifice became the positive form. The act of propitiation included praise, glorification, flattery, and even entertainment. And it is the remnants of these positive practices of the olden propitiation cult that constitute the modern forms of divine . Present-day forms of are simply the ritualization of these ancient sacrificial techniques of positive propitiation.

89:7.4 (982.3) Many of the peculiar associations of sex laxity with primitive **worship** had their origin in connection with human sacrifice. In olden times, if a woman met head-hunters, she could redeem her life by sexual surrender. Later, a maiden consecrated to the gods as a sacrifice might elect to redeem her life by dedicating her body for life to the sacred sex service of the temple; in this way she could earn her redemption money. The ancients regarded it as highly elevating to have sex relations with a woman thus engaged in ransoming her life. It was a religious ceremony to consort with these sacred maidens, and in addition, this whole ritual afforded an acceptable excuse for commonplace sexual gratification. This was a subtle species of self-deception which both the maidens and their consorts delighted to practice upon themselves. The mores always drag behind in the evolutionary advance of civilization, thus providing sanction for the earlier and more savagelike sex practices of the evolving races.

89:8.6 (983.4) But the idea of making a covenant with the gods did finally arrive. Evolutionary man eventually acquired such moral dignity that he dared to bargain with his gods. And so the business of offering sacrifices gradually developed into the game of man's philosophic bargaining with God. And all this represented a new device for insuring against bad luck or, rather, an enhanced technique for the more definite purchase of prosperity. Do not entertain the mistaken idea that these early sacrifices were a free gift to the gods, a spontaneous offering of gratitude or thanksgiving; they were not expressions of true **worship**.

89:8.7 (983.5) Primitive forms of **prayer** were nothing more nor less than bargaining with the spirits, an argument with the gods. It was a kind of bartering in which pleading and persuasion were substituted for something more tangible and costly. The developing commerce of the races had inculcated the spirit of trade and had developed the shrewdness of barter; and now these traits began to appear in man's **worship** methods. And as some men were better traders than others, so some were regarded as better **prayers** than others. The **prayer** of a just man was held in high esteem. A just man was

one who had paid all accounts to the spirits, had fully discharged every ritual obligation to the gods.

89:8.8 (983.6) Early **prayer** was hardly **worship**; it was a bargaining petition for health, wealth, and life. And in many respects **prayers** have not much changed with the passing of the ages. They are still read out of books, recited formally, and written out for emplacement on wheels and for hanging on trees, where the blowing of the winds will save man the trouble of expending his own breath.

90:0.2 (986.2) In the advancing concepts of primitive man the spirit world was eventually regarded as being unresponsive to the ordinary mortal. Only the exceptional among humans could catch the ear of the gods; only the extraordinary man or woman would be heard by the spirits. Religion thus enters upon a new phase, a stage wherein it gradually becomes secondhanded; always does a medicine man, a shaman, or a priest intervene between the religionist and the object of **worship**. And today most Urantia systems of organized religious belief are passing through this level of evolutionary development.

90:5.3 (992.4) Words become a part of ritual, such as the use of terms like amen and selah. The habit of swearing, profanity, represents a prostitution of former ritualistic repetition of holy names. The making of pilgrimages to sacred shrines is a very ancient ritual. The ritual next grew into elaborate ceremonies of purification, cleansing, and sanctification. The initiation ceremonies of the primitive tribal secret societies were in reality a crude religious rite. The **worship** technique of the olden mystery cults was just one long performance of accumulated religious ritual. Ritual finally developed into the modern types of social ceremonials and religious **worship**, services embracing **prayer**, song, responsive reading, and other individual and group spiritual devotions.

90:5.4 (992.5) The priests evolved from shamans up through oracles, diviners, singers, dancers, weathermakers, guardians of religious relics, temple custodians, and foretellers of events, to the status of actual directors of religious **worship**. Eventually the office became hereditary; a continuous priestly caste arose.

90:5.7 (993.1) The priesthoods have done much to delay scientific development and to hinder spiritual progress, but they have contributed to the stabilization of civilization and to the enhancement of certain kinds of culture. But many modern priests have ceased to function as directors of the ritual of the **worship** of God, having turned their attention to theology—the attempt to define God.

91:1.4 (995.3) **Prayer** is only monologous in the most primitive type of mind. It early becomes a dialogue and rapidly expands to the level of group **worship**. **Prayer** signifies that the premagical incantations of primitive religion have evolved to that level where the human mind recognizes the reality of beneficent powers or beings who are able to enhance social values and to augment moral ideals, and further, that these influences are superhuman and distinct from the ego of the self-conscious human and his fellow

mortals. True **prayer** does not, therefore, appear until the agency of religious ministry is visualized as personal.

91:4.3 (998.1) In all your **praying** be fair; do not expect God to show partiality, to love you more than his other children, your friends, neighbors, even enemies. But the **prayer** of the natural or evolved religions is not at first ethical, as it is in the later revealed religions. All **praying**, whether individual or communal, may be either egoistic or altruistic. That is, the **prayer** may be centered upon the self or upon others. When the **prayer** seeks nothing for the one who **prays** nor anything for his fellows, then such attitudes of the soul tend to the levels of true **worship**. Egoistic **prayers** involve confessions and petitions and often consist in requests for material favors. **Prayer** is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control.

91:5.1 (998.4) In ancestor **worship**, **prayer** leads to the cultivation of ancestral ideals. But **prayer**, as a feature of Deity **worship**, transcends all other such practices since it leads to the cultivation of divine ideals. As the concept of the alter ego of **prayer** becomes supreme and divine, so are man's ideals accordingly elevated from mere human toward supernal and divine levels, and the result of all such **praying** is the enhancement of human character and the profound unification of human personality.

91:5.6 (999.2) **Prayer** is the technique whereby, sooner or later, every religion becomes institutionalized. And in time **prayer** becomes associated with numerous secondary agencies, some helpful, others decidedly deleterious, such as priests, holy books, **worship** rituals, and ceremonials.

91:5.7 (999.3) But the minds of greater spiritual illumination should be patient with, and tolerant of, those less endowed intellects that crave symbolism for the mobilization of their feeble spiritual insight. The strong must not look with disdain upon the weak. Those who are God-conscious without symbolism must not deny the grace-ministry of the symbol to those who find it difficult to **worship** Deity and to revere truth, beauty, and goodness without form and ritual. In **prayerful worship**, most mortals envision some symbol of the object-goal of their devotions.

92:0.4 (1003.4) 3. The Holy Spirit—this is the initial supermind bestowal, and it unfailingly appears in all bona fide human personalities. This ministry to a **worship**-craving and wisdom-desiring mind creates the capacity to self-realize the postulate of human survival, both in theologic concept and as an actual and factual personality experience.

92:1.2 (1003.7) Religion progressed from nature **worship** up through ghost **worship** to fetishism throughout the savage childhood of the races. With the dawn of civilization the human race espoused the more mystic and symbolic beliefs, while now, with approaching maturity, mankind is ripening for the appreciation of real religion, even a beginning of the revelation of truth itself.

92:2.1 (1004.4) Religion is the most rigid and unyielding of all human institutions, but it does tardily adjust to changing society. Eventually, evolutionary religion does reflect the changing mores, which, in turn, may have been affected by revealed religion. Slowly, surely, but grudgingly, does religion (**worship**) follow in the wake of wisdom—knowledge directed by experiential reason and illuminated by divine revelation.

92:3.2 (1005.4) Religion has always been largely a matter of rites, rituals, observances, ceremonies, and dogmas. It has usually become tainted with that persistently mischief-making error, the chosen-people delusion. The cardinal religious ideas of incantation, inspiration, revelation, propitiation, repentance, atonement, intercession, sacrifice, **prayer**, confession, **worship**, survival after death, sacrament, ritual, ransom, salvation, redemption, covenant, uncleanness, purification, prophecy, original sin—they all go back to the early times of primordial ghost fear.

92:3.6 (1006.3) Religion has handicapped social development in many ways, but without religion there would have been no enduring morality nor ethics, no worth-while civilization. Religion enmothered much nonreligious culture: Sculpture originated in idol making, architecture in temple building, poetry in incantations, music in **worship** chants, drama in the acting for spirit guidance, and dancing in the seasonal **worship** festivals.

92:4.8 (1008.1) 4. Jesus of Nazareth. Christ Michael presented for the fourth time to Urantia the concept of God as the Universal Father, and this teaching has generally persisted ever since. The essence of his teaching was love and service, the loving **worship** which a creature son voluntarily gives in recognition of, and response to, the loving ministry of God his Father; the freewill service which such creature sons bestow upon their brethren in the joyous realization that in this service they are likewise serving God the Father.

92:5.16 (1010.4) The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth—the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood of spiritual **worship** among the many followers of the differing intellectual theologies which so characterize Urantia of Satania.

92:6.1 (1010.5) Twentieth-century Urantia religions present an interesting study of the social evolution of man's **worship** impulse. Many faiths have progressed very little since the days of the ghost cult. The Pygmies of Africa have no religious reactions as a class, although some of them believe slightly in a spirit environment. They are today just where primitive man was when the evolution of religion began. The basic belief of primitive religion was survival after death. The idea of **worshiping** a personal God indicates advanced evolutionary development, even the first stage of revelation. The Dyaks have evolved only the most primitive religious practices. The comparatively recent Eskimos and Amerinds had very meager concepts of God; they believed in

ghosts and had an indefinite idea of survival of some sort after death. Present-day native Australians have only a ghost fear, dread of the dark, and a crude ancestor veneration. The Zulus are just evolving a religion of ghost fear and sacrifice. Many African tribes, except through missionary work of Christians and Mohammedans, are not yet beyond the fetish stage of religious evolution. But some groups have long held to the idea of monotheism, like the onetime Thracians, who also believed in immortality. 92:6.20 (1012.1) Ancestor **worship** onetime constituted a decided advance in religious evolution, but it is both amazing and regrettable that this primitive concept persists in China, Japan, and India amidst so much that is relatively more advanced, such as Buddhism and Hinduism. In the Occident, ancestor **worship** developed into the veneration of national gods and respect for racial heroes. In the twentieth century this hero-venerating nationalistic religion makes its appearance in the various radical and nationalistic secularisms which characterize many races and nations of the Occident. Much of this same attitude is also found in the great universities and the larger industrial communities of the English-speaking peoples. Not very different from these concepts is the idea that religion is but “a shared quest of the good life.” The “national religions” are nothing more than a reversion to the early Roman emperor **worship** and to Shinto—**worship** of the state in the imperial family.

92:7.4 (1012.5) All these religions have arisen as a result of man’s variable intellectual response to his identical spiritual leading. They can never hope to attain a uniformity of creeds, dogmas, and rituals—these are intellectual; but they can, and some day will, realize a unity in true **worship** of the Father of all, for this is spiritual, and it is forever true, in the spirit all men are equal.

93:4.1 (1017.3) The ceremonies of the Salem **worship** were very simple. Every person who signed or marked the clay-tablet rolls of the Melchizedek church committed to memory, and subscribed to, the following belief:

1. I believe in El Elyon, the Most High God, the only Universal Father and Creator of all things.
2. I accept the Melchizedek covenant with the Most High, which bestows the favor of God on my faith, not on sacrifices and burnt offerings.
3. I promise to obey the seven commandments of Melchizedek and to tell the good news of this covenant with the Most High to all men. 93:4.2-4 (1017.4-6)

94:1.1 (1027.2) In the days of Melchizedek, India was a cosmopolitan country which had recently come under the political and religious dominance of the Aryan-Andite invaders from the north and west. At this time only the northern and western portions of the peninsula had been extensively permeated by the Aryans. These Vedic newcomers had brought along with them their many tribal deities. Their religious forms of **worship** followed closely the ceremonial practices of their earlier Andite forebears in that the

father still functioned as a priest and the mother as a priestess, and the family hearth was still utilized as an altar.

94:1.2 (1027.3) The Vedic cult was then in process of growth and metamorphosis under the direction of the Brahman caste of teacher-priests, who were gradually assuming control over the expanding ritual of **worship**. The amalgamation of the onetime thirty-three Aryan deities was well under way when the Salem missionaries penetrated the north of India.

94:1.7 (1028.3) The Brahmans culled the sacred writings of their day in an effort to combat the Salem teachers, and this compilation, as later revised, has come on down to modern times as the Rig-Veda, one of the most ancient of sacred books. The second, third, and fourth Vedas followed as the Brahmans sought to crystallize, formalize, and fix their rituals of **worship** and sacrifice upon the peoples of those days. Taken at their best, these writings are the equal of any other body of similar character in beauty of concept and truth of discernment. But as this superior religion became contaminated with the thousands upon thousands of superstitions, cults, and rituals of southern India, it progressively metamorphosed into the most variegated system of theology ever developed by mortal man. An examination of the Vedas will disclose some of the highest and some of the most debased concepts of Deity ever to be conceived.

94:4.5 (1031.6) The **worship** of the second and third members, Siva and Vishnu, arose in the first millennium after Christ. Siva is lord of life and death, god of fertility, and master of destruction. Vishnu is extremely popular due to the belief that he periodically incarnates in human form. In this way, Vishnu becomes real and living in the imaginations of the Indians. Siva and Vishnu are each regarded by some as supreme over all.

94:5.3 (1032.5) 1. The lingering teachings of Singlangton, which persisted in the concept of Shang-ti, the God of Heaven. In the times of Singlangton the Chinese people became virtually monotheistic; they concentrated their **worship** on the One Truth, later known as the Spirit of Heaven, the universe ruler. And the yellow race never fully lost this early concept of Deity, although in subsequent centuries many subordinate gods and spirits insidiously crept into their religion.

94:5.7 (1033.2) In China all of these beliefs were later confused and compounded with the ever-growing cult of ancestor **worship**. But never since the time of Singlangton have the Chinese fallen into helpless slavery to priestcraft. The yellow race was the first to emerge from barbaric bondage into orderly civilization because it was the first to achieve some measure of freedom from the abject fear of the gods, not even fearing the ghosts of the dead as other races feared them. China met her defeat because she failed to progress beyond her early emancipation from priests; she fell into an almost equally calamitous error, the **worship** of ancestors.

94:11.1 (1038.8) Buddhism entered China in the first millennium after Christ, and it fitted well into the religious customs of the yellow race. In ancestor **worship** they had long **prayed** to the dead; now they could also **pray** for them. Buddhism soon amalgamated with the lingering ritualistic practices of disintegrating Taoism. This new synthetic religion with its temples of **worship** and definite religious ceremonial soon became the generally accepted cult of the peoples of China, Korea, and Japan.

95:1.5 (1042.6) Never did the Salem teachers fully overcome the popularity of Ishtar, the mother of gods and the spirit of sex fertility. They did much to refine the **worship** of this goddess, but the Babylonians and their neighbors had never completely outgrown their disguised forms of sex **worship**. It had become a universal practice throughout Mesopotamia for all women to submit, at least once in early life, to the embrace of strangers; this was thought to be a devotion required by Ishtar, and it was believed that fertility was largely dependent on this sex sacrifice.

95:1.7 (1043.2) This defeat of the Salem gospel was immediately followed by a great increase in the cult of Ishtar, a ritual which had already invaded Palestine as Ashtoreth, Egypt as Isis, Greece as Aphrodite, and the northern tribes as Astarte. And it was in connection with this revival of the **worship** of Ishtar that the Babylonian priests turned anew to stargazing; astrology experienced its last great Mesopotamian revival, fortunetelling became the vogue, and for centuries the priesthood increasingly deteriorated.

95:2.3 (1044.2) For ages the Egyptian peoples had been given to the **worship** of nature gods; more particularly did each of the two-score separate tribes have a special group god, one **worshiping** the bull, another the lion, a third the ram, and so on. Still earlier they had been totem tribes, very much like the Amerinds.

95:2.7 (1044.6) The Egyptians long believed that the stars twinkling in the night sky represented the survival of the souls of the worthy dead; other survivors they thought were absorbed into the sun. During a certain period, solar veneration became a species of ancestor **worship**. The sloping entrance passage of the great pyramid pointed directly toward the Pole Star so that the soul of the king, when emerging from the tomb, could go straight to the stationary and established constellations of the fixed stars, the supposed abode of the kings.

95:5.6 (1047.6) Very wisely Ikhnaton sought to establish monotheism under the guise of the sun-god. This decision to approach the **worship** of the Universal Father by absorbing all gods into the **worship** of the sun was due to the counsel of the Salemite physician. Ikhnaton took the generalized doctrines of the then existent Aton faith regarding the fatherhood and motherhood of Deity and created a religion which recognized an intimate **worshipful** relation between man and God.

95:5.7 (1048.1) Ikhnaton was wise enough to maintain the outward **worship** of Aton, the sun-god, while he led his associates in the disguised **worship** of the One God, creator of Aton and supreme Father of all. This young teacher-king was a prolific writer, being

author of the exposition entitled "The One God," a book of thirty-one chapters, which the priests, when returned to power, utterly destroyed. Ikhnaton also wrote one hundred and thirty-seven hymns, twelve of which are now preserved in the Old Testament Book of Psalms, credited to Hebrew authorship.

95:5.10 (1048.4) Though the monotheistic ideal suffered with the passing of Ikhnaton, the idea of one God persisted in the minds of many groups. The son-in-law of Ikhnaton went along with the priests, back to the **worship** of the old gods, changing his name to Tutankhamen. The capital returned to Thebes, and the priests waxed fat upon the land, eventually gaining possession of one seventh of all Egypt; and presently one of this same order of priests made bold to seize the crown.

95:5.11 (1048.5) But the priests could not fully overcome the monotheistic wave. Increasingly they were compelled to combine and hyphenate their gods; more and more the family of gods contracted. Ikhnaton had associated the flaming disc of the heavens with the creator God, and this idea continued to flame up in the hearts of men, even of the priests, long after the young reformer had passed on. Never did the concept of monotheism die out of the hearts of men in Egypt and in the world. It persisted even to the arrival of the Creator Son of that same divine Father, the one God whom Ikhnaton had so zealously proclaimed for the **worship** of all Egypt.

95:5.12 (1048.6) The weakness of Ikhnaton's doctrine lay in the fact that he proposed such an advanced religion that only the educated Egyptians could fully comprehend his teachings. The rank and file of the agricultural laborers never really grasped his gospel and were, therefore, ready to return with the priests to the old-time **worship** of Isis and her consort Osiris, who was supposed to have been miraculously resurrected from a cruel death at the hands of Set, the god of darkness and evil.

95:5.14 (1049.2) Although the effort of this Egyptian ruler to impose the **worship** of one God upon his people appeared to fail, it should be recorded that the repercussions of his work persisted for centuries both in Palestine and Greece, and that Egypt thus became the agent for transmitting the combined evolutionary culture of the Nile and the revelatory religion of the Euphrates to all of the subsequent peoples of the Occident.

95:6.4 (1049.7) Zoroaster did not teach the **worship** of fire but sought to utilize the flame as a symbol of the pure and wise Spirit of universal and supreme dominance. (All too true, his later followers did both reverence and **worship** this symbolic fire.) Finally, upon the conversion of an Iranian prince, this new religion was spread by the sword. And Zoroaster heroically died in battle for that which he believed was the "truth of the Lord of light."

95:6.7 (1050.3) Even the religion which succeeded Zoroastrianism in Persia was markedly influenced by it. When the Iranian priests sought to overthrow the teachings of Zoroaster, they resurrected the ancient **worship** of Mithra. And Mithraism spread throughout the Levant and Mediterranean regions, being for some time a contemporary of both Judaism and Christianity. The teachings of Zoroaster thus came successively to

impress three great religions: Judaism and Christianity and, through them, Mohammedanism.

96:1.3 (1053.1) 1. Yahweh was the god of the southern Palestinian tribes, who associated this concept of deity with Mount Horeb, the Sinai volcano. Yahweh was merely one of the hundreds and thousands of nature gods which held the attention and claimed the **worship** of the Semitic tribes and peoples.

96:1.7 (1053.5) 4. El. Amid all this confusion of terminology and haziness of concept, many devout believers sincerely endeavored to **worship** all of these evolving ideas of divinity, and there grew up the practice of referring to this composite Deity as El. And this term included still other of the Bedouin nature gods.

96:1.12 (1054.2) The Canaanites had long revered Yahweh, and although many of the Kenites believed more or less in El Elyon, the supergod of the Salem religion, a majority of the Canaanites held loosely to the **worship** of the old tribal deities. They were hardly willing to abandon their national deities in favor of an international, not to say an interplanetary, God. They were not universal-deity minded, and therefore these tribes continued to **worship** their tribal deities, including Yahweh and the silver and golden calves which symbolized the Bedouin herders' concept of the spirit of the Sinai volcano.

96:4.4 (1056.6) The fact that Yahweh was the god of the fleeing Hebrews explains why they tarried so long before the holy mountain of Sinai, and why they there received the ten commandments which Moses promulgated in the name of Yahweh, the god of Horeb. During this lengthy sojourn before Sinai the religious ceremonials of the newly evolving Hebrew **worship** were further perfected.

96:4.5 (1057.1) It does not appear that Moses would ever have succeeded in the establishment of his somewhat advanced ceremonial **worship** and in keeping his followers intact for a quarter of a century had it not been for the violent eruption of Horeb during the third week of their **worship**ful sojourn at its base. "The mountain of Yahweh was consumed in fire, and the smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly." In view of this cataclysm it is not surprising that Moses could impress upon his brethren the teaching that their God was "mighty, terrible, a devouring fire, fearful, and all-powerful."

96:5.3 (1058.1) Many of the advances which Moses made over and above the religion of the Egyptians and the surrounding Levantine tribes were due to the Kenite traditions of the time of Melchizedek. Without the teaching of Machiventa to Abraham and his contemporaries, the Hebrews would have come out of Egypt in hopeless darkness. Moses and his father-in-law, Jethro, gathered up the residue of the traditions of the days of Melchizedek, and these teachings, joined to the learning of the Egyptians, guided Moses in the creation of the improved religion and ritual of the Israelites. Moses was an organizer; he selected the best in the religion and mores of Egypt and Palestine and, associating these practices with the traditions of the Melchizedek teachings, organized the Hebrew ceremonial system of **worship**.

96:5.8 (1058.6) While Moses presented fleeting glimpses of a universal and beneficent Deity to the children of Israel, on the whole, their day-by-day concept of Yahweh was that of a God but little better than the tribal gods of the surrounding peoples. Their concept of God was primitive, crude, and anthropomorphic; when Moses passed on, these Bedouin tribes quickly reverted to the semibarbaric ideas of their olden gods of Horeb and the desert. The enlarged and more sublime vision of God which Moses every now and then presented to his leaders was soon lost to view, while most of the people turned to the **worship** of their fetish golden calves, the Palestinian herdsman's symbol of Yahweh.

97:1.2 (1062.4) Samuel sprang from a long line of the Salem teachers who had persisted in maintaining the truths of Melchizedek as a part of their **worship** forms. This teacher was a virile and resolute man. Only his great devotion, coupled with his extraordinary determination, enabled him to withstand the almost universal opposition which he encountered when he started out to turn all Israel back to the **worship** of the supreme Yahweh of Mosaic times. And even then he was only partially successful; he won back to the service of the higher concept of Yahweh only the more intelligent half of the Hebrews; the other half continued in the **worship** of the tribal gods of the country and in the baser conception of Yahweh.

97:1.5 (1063.2) And he preached anew the story of God's sincerity, his covenant-keeping reliability. Said Samuel: "The Lord will not forsake his people." "He has made with us an everlasting covenant, ordered in all things and sure." And so, throughout all Palestine there sounded the call back to the **worship** of the supreme Yahweh. Ever this energetic teacher proclaimed, "You are great, O Lord God, for there is none like you, neither is there any God beside you."

97:2.3 (1064.4) But these were not times of progress in the concept of Deity. Not yet had the Hebrews ascended even to the Mosaic ideal. The era of Elijah and Elisha closed with the better classes returning to the **worship** of the supreme Yahweh and witnessed the restoration of the idea of the Universal Creator to about that place where Samuel had left it.

97:5.6 (1067.3) Ever the burden of Micah's message was: "Shall I come before God with burnt offerings? Will the Lord be pleased with a thousand rams or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He has shown me, O man, what is good; and what does the Lord require of you but to do justly and to love mercy and to walk humbly with your God?" And it was a great age; these were indeed stirring times when mortal man heard, and some even believed, such emancipating messages more than two and a half millenniums ago. And but for the stubborn resistance of the priests, these teachers would have overthrown the whole bloody ceremonial of the Hebrew ritual of **worship**.

97:9.14 (1073.4) After the defeat of the Philistines, David gained possession of the "ark of Yahweh," brought it to Jerusalem, and made the **worship** of Yahweh official for his

kingdom. He next laid heavy tribute on the neighboring tribes—the Edomites, Moabites, Ammonites, and Syrians.

97:9.17 (1073.7) By this time Yahweh's temple at Shiloh was discredited, and all the **worship** of the nation was centered at Jebus in the gorgeous royal chapel. The northern kingdom returned more to the **worship** of Elohim. They enjoyed the favor of the Pharaohs, who later enslaved Judah, putting the southern kingdom under tribute.

97:9.23 (1074.5) The real undoing of Judah was effected by a corrupt and rich ring of politicians operating under the rule of a boy king, Manasseh. The changing economy favored the return of the **worship** of Baal, whose private land dealings were against the ideology of Yahweh. The fall of Assyria and the ascendancy of Egypt brought deliverance to Judah for a time, and the country folk took over. Under Josiah they destroyed the Jerusalem ring of corrupt politicians.

97:9.24 (1074.6) But this era came to a tragic end when Josiah presumed to go out to intercept Necho's mighty army as it moved up the coast from Egypt for the aid of Assyria against Babylon. He was wiped out, and Judah went under tribute to Egypt. The Baal political party returned to power in Jerusalem, and thus began the real Egyptian bondage. Then ensued a period in which the Baalim politicians controlled both the courts and the priesthood. Baal **worship** was an economic and social system dealing with property rights as well as having to do with soil fertility.

97:10.4 (1076.1) From Moses to John the Baptist there extended an unbroken line of faithful teachers who passed the monotheistic torch of light from one generation to another while they unceasingly rebuked unscrupulous rulers, denounced commercializing priests, and ever exhorted the people to adhere to the **worship** of the supreme Yahweh, the Lord God of Israel.

98:1.1 (1077.5) The Salem missionaries might have built up a great religious structure among the Greeks had it not been for their strict interpretation of their oath of ordination, a pledge imposed by Machiventa which forbade the organization of exclusive congregations for **worship**, and which exacted the promise of each teacher never to function as a priest, never to receive fees for religious service, only food, clothing, and shelter. When the Melchizedek teachers penetrated to pre-Hellenic Greece, they found a people who still fostered the traditions of Adamson and the days of the Andites, but these teachings had become greatly adulterated with the notions and beliefs of the hordes of inferior slaves that had been brought to the Greek shores in increasing numbers. This adulteration produced a reversion to a crude animism with bloody rites, the lower classes even making ceremonial out of the execution of condemned criminals.

98:1.5 (1078.3) The Hellenes became so impregnated with the antipriestcraft doctrines of the earlier Salem teachers that no priesthood of any importance ever arose in Greece. Even the making of images to the gods became more of a work in art than a matter of **worship**.

98:2.4 (1079.1) The philosophers disdained all forms of **worship**, notwithstanding that they practically all held loosely to the background of a belief in the Salem doctrine of “the Intelligence of the universe,” “the idea of God,” and “the Great Source.” In so far as the Greek philosophers gave recognition to the divine and the superfinite, they were frankly monotheistic; they gave scant recognition to the whole galaxy of Olympian gods and goddesses.

98:2.10 (1079.7) But the average men of these times could not grasp, nor were they much interested in, the Greek philosophy of self-realization and an abstract Deity; they rather craved promises of salvation, coupled with a personal God who could hear their **prayers**. They exiled the philosophers, persecuted the remnants of the Salem cult, both doctrines having become much blended, and made ready for that terrible orgiastic plunge into the follies of the mystery cults which were then overspreading the Mediterranean lands. The Eleusinian mysteries grew up within the Olympian pantheon, a Greek version of the **worship** of fertility; Dionysus nature **worship** flourished; the best of the cults was the Orphic brotherhood, whose moral preachments and promises of salvation made a great appeal to many

98:3.1 (1080.3) Having grown out of the earlier religious forms of **worship** of the family gods into the tribal reverence for Mars, the god of war, it was natural that the later religion of the Latins was more of a political observance than were the intellectual systems of the Greeks and Brahmans or the more spiritual religions of several other peoples.

98:3.5 (1080.7) This formal and unemotional form of pseudoreligious patriotism was doomed to collapse, even as the highly intellectual and artistic **worship** of the Greeks had gone down before the fervid and deeply emotional **worship** of the mystery cults. The greatest of these devastating cults was the mystery religion of the Mother of God sect, which had its headquarters, in those days, on the exact site of the present church of St. Peter’s in Rome.

98:3.8 (1081.2) This new religion of Augustus **worship** flourished and was observed throughout the empire during his lifetime except in Palestine, the home of the Jews. And this era of the human gods continued until the official Roman cult had a roster of more than twoscore self-elevated human deities, all claiming miraculous births and other superhuman attributes.

98:3.9 (1081.3) The last stand of the dwindling band of Salem believers was made by an earnest group of preachers, the Cynics, who exhorted the Romans to abandon their wild and senseless religious rituals and return to a form of **worship** embodying Melchizedek’s gospel as it had been modified and contaminated through contact with the philosophy of the Greeks. But the people at large rejected the Cynics; they preferred to plunge into the rituals of the mysteries, which not only offered hopes of personal salvation but also gratified the desire for diversion, excitement, and entertainment.

98:4.5 (1081.8) 3. The Iranian cult of the **worship** of Mithras as the savior and redeemer of sinful mankind.

98:4.8 (1082.1) The rituals of the **worship** of Isis and Osiris were more refined and impressive than were those of the Phrygian cult. This Egyptian ritual was built around the legend of the Nile god of old, a god who died and was resurrected, which concept was derived from the observation of the annually recurring stoppage of vegetation growth followed by the springtime restoration of all living plants. The frenzy of the observance of these mystery cults and the orgies of their ceremonials, which were supposed to lead up to the “enthusiasm” of the realization of divinity, were sometimes most revolting.

98:5.1 (1082.2) The Phrygian and Egyptian mysteries eventually gave way before the greatest of all the mystery cults, the **worship** of Mithras. The Mithraic cult made its appeal to a wide range of human nature and gradually supplanted both of its predecessors. Mithraism spread over the Roman Empire through the propagandizing of Roman legions recruited in the Levant, where this religion was the vogue, for they carried this belief wherever they went. And this new religious ritual was a great improvement over the earlier mystery cults.

98:6.1 (1083.1) Prior to the coming of the mystery cults and Christianity, personal religion hardly developed as an independent institution in the civilized lands of North Africa and Europe; it was more of a family, city-state, political, and imperial affair. The Hellenic Greeks never evolved a centralized **worship** system; the ritual was local; they had no priesthood and no “sacred book.” Much as the Romans, their religious institutions lacked a powerful driving agency for the preservation of higher moral and spiritual values. While it is true that the institutionalization of religion has usually detracted from its spiritual quality, it is also a fact that no religion has thus far succeeded in surviving without the aid of institutional organization of some degree, greater or lesser.

98:6.3 (1083.3) During the third century after Christ, Mithraic and Christian churches were very similar both in appearance and in the character of their ritual. A majority of such places of **worship** were underground, and both contained altars whose backgrounds variously depicted the sufferings of the savior who had brought salvation to a sin-cursed human race.

98:6.5 (1083.5) In the end the nominal Christian faith dominated the Occident. Greek philosophy supplied the concepts of ethical value; Mithraism, the ritual of **worship** observance; and Christianity, as such, the technique for the conservation of moral and social values.

98:7.7 (1084.5) 4. The mystery cults, especially Mithraism but also the **worship** of the Great Mother in the Phrygian cult. Even the legends of the birth of Jesus on Urantia became tainted with the Roman version of the miraculous birth of the Iranian savior-hero, Mithras, whose advent on earth was supposed to have been witnessed by only a

handful of gift-bearing shepherds who had been informed of this impending event by angels.

99:4.4 (1089.12) No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worth while if it fosters in the individual an experience in which the sovereignty of truth, beauty, and goodness prevails, for such is the true spiritual concept of supreme reality. And through love and **worship** this becomes meaningful as fellowship with man and sonship with God.

99:6.2 (1092.2) There is a real purpose in the socialization of religion. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group **worship**. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation.

99:6.3 (1092.3) But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and fossilize truth; diversion of religion from the service of God to the service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic "chosen-people" attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of **worship**; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation.

[We 'recognize response' –discern insight into reality – on three universe levels: scientific (causation), moral (judicial/ duty), and religious (reverence/ worship) through the cosmic technique of self-revelation. When unified by personality, these insights produce a strong, balanced character which can recognize cosmic meaning and universal value with respect to:

1. Moral decision, highest wisdom.
2. Spiritual choice, truth discernment.
3. Unselfish love, brotherhood service.
4. Purposeful co-operation, group loyalty.
5. Cosmic insight, the grasp of universe meanings.
6. Personality dedication, wholehearted devotion to doing the Father's will.

7. **Worship**, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver. 16:8.8-14 (194.8-5.1)

Self-Revelation reflective of an increasingly close personal relationship with the Indwelling Spirit of our Heavenly Father begins with **meditation**, develops with **prayer**, and matures with **worship**. Such personalities display a quality of reflection of the characteristics of our Creator; truth, beauty, and goodness, unified as loving service ministry with our fellows and sonship with God.

Effective **Worship**

Conditions of Effective **Worship**

27:0.3 (298.3) From eternity the primary supernaphim have served on the Isle of Light and have gone forth on missions of leadership to the worlds of space, but they have functioned as now classified only since the arrival on Paradise of the Havona pilgrims of time. These high angels now minister chiefly in the following seven orders of service:

1. Conductors of **Worship**.
2. Masters of Philosophy.
3. Custodians of Knowledge.
4. Directors of Conduct.
5. Interpreters of Ethics.
6. Chiefs of Assignment.
7. Instigators of Rest. 27:0.4-10 (298.4-10)

27:0.11 (298.11) Not until the ascending pilgrims actually attain Paradise residence do they come under the direct influence of these supernaphim, and then they pass through a training experience under the direction of these angels in the reverse order of their naming. That is, you enter upon your Paradise career under the tutelage of the instigators of rest and, after successive seasons with the intervening orders, finish this training period with the conductors of **worship**. Thereupon are you ready to begin the endless career of a finaliter.

Instigators of Rest

27:1.2 (299.2) Rest is of a sevenfold nature: There is the rest of sleep and of play in the lower life orders, discovery in the higher beings, and **worship** in the highest type of spirit personality. There is also the normal rest of energy intake, the recharging of beings with physical or with spiritual energy. And then there is the transit sleep, the unconscious slumber when enseraphimed, when in passage from one sphere to another. Entirely different from all of these is the deep sleep of metamorphosis, the transition rest from one stage of being to another, from one life to another, from one state of existence to another, the sleep which ever attends transition from actual universe status in contrast to evolution through various stages of any one status.

Directors of Conduct

27:4.2 (301.3) Harmony is the keynote of the central universe, and detectable order prevails on Paradise. Proper conduct is essential to progress by way of knowledge, through philosophy, to the spiritual heights of spontaneous **worship**. There is a divine technique in the approach to Divinity; and the acquirement of this technique must await the pilgrims' arrival on Paradise. The spirit of it has been imparted on the circles of Havona, but the final touches of the training of the pilgrims of time can be applied only after they actually attain the Isle of Light.

Masters of Philosophy

27:6.1 (302.5) Next to the supreme satisfaction of **worship** is the exhilaration of philosophy. Never do you climb so high or advance so far that there do not remain a thousand mysteries which demand the employment of philosophy in an attempted solution.

Conductors of Worship

27:7.1 (303.5) **Worship** is the highest privilege and the first duty of all created intelligences. **Worship** is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. The quality of **worship** is determined by the depth of creature perception; and as the knowledge of the infinite character of the Gods progresses, the act of **worship** becomes increasingly all-encompassing until it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings.

27:7.2 (303.6) While the Isle of Paradise contains certain places of **worship**, it is more nearly one vast sanctuary of divine service. **Worship** is the first and dominant passion of all who climb to its blissful shores—the spontaneous ebullition of the beings who have learned enough of God to attain his presence. Circle by circle, during the inward journey through Havona, **worship** is a growing passion until on Paradise it becomes necessary to direct and otherwise control its expression.

27:7.3 (304.1) The periodic, spontaneous, group, and other special outbursts of supreme adoration and spiritual praise enjoyed on Paradise are conducted under the leadership of a special corps of primary supernaphim. Under the direction of these conductors of **worship**, such homage achieves the creature goal of supreme pleasure and attains the heights of the perfection of sublime self-expression and personal enjoyment. All primary supernaphim crave to be conductors of **worship**; and all ascendant beings would enjoy forever remaining in the attitude of **worship** did not the chiefs of assignment periodically disperse these assemblages. But no ascendant being is ever required to enter upon the assignments of eternal service until he has attained full satisfaction in **worship**.

27:7.4 (304.2) It is the task of the conductors of **worship** so to teach the ascendant creatures how to **worship** that they may be enabled to gain this satisfaction of self-expression and at the same time be able to give attention to the essential activities of

the Paradise regime. Without improvement in the technique of **worship** it would require hundreds of years for the average mortal who reaches Paradise to give full and satisfactory expression to his emotions of intelligent appreciation and ascendant gratitude. The conductors of **worship** open up new and hitherto unknown avenues of expression so that these wonderful children of the womb of space and the travail of time are enabled to gain the full satisfactions of **worship** in much less time.

27:7.5 (304.3) All the arts of all the beings of the entire universe which are capable of intensifying and exalting the abilities of self-expression and the conveyance of appreciation, are employed to their highest capacity in the **worship** of the Paradise Deities. **Worship** is the highest joy of Paradise existence; it is the refreshing play of Paradise. What play does for your jaded minds on earth, **worship** will do for your perfected souls on Paradise. The mode of **worship** on Paradise is utterly beyond mortal comprehension, but the spirit of it you can begin to appreciate even down here on Urantia, for the spirits of the Gods even now indwell you, hover over you, and inspire you to true **worship**.

27:7.6 (304.4) There are appointed times and places for **worship** on Paradise, but these are not adequate to accommodate the ever-increasing overflow of the spiritual emotions of the growing intelligence and expanding divinity recognition of the brilliant beings of experiential ascension to the eternal Isle. Never since the times of Grandfanda have the supernaphim been able fully to accommodate the spirit of **worship** on Paradise. Always is there an excess of **worshipfulness** as gauged by the preparation therefor. And this is because personalities of inherent perfection never can fully appreciate the tremendous reactions of the spiritual emotions of beings who have slowly and laboriously made their way upward to Paradise glory from the depths of the spiritual darkness of the lower worlds of time and space. When such angels and mortals of time attain the presence of the Powers of Paradise, there occurs the expression of the accumulated emotions of the ages, a spectacle astounding to the angels of Paradise and productive of the supreme joy of divine satisfaction in the Paradise Deities.

27:7.7 (304.5) Sometimes all Paradise becomes engulfed in a dominating tide of spiritual and **worshipful** expression. Often the conductors of **worship** cannot control such phenomena until the appearance of the threefold fluctuation of the light of the Deity abode, signifying that the divine heart of the Gods has been fully and completely satisfied by the sincere **worship** of the residents of Paradise, the perfect citizens of glory and the ascendant creatures of time. What a triumph of technique! What a fruition of the eternal plan and purpose of the Gods that the intelligent love of the creature child should give full satisfaction to the infinite love of the Creator Father!

27:7.8 (305.1) After the attainment of the supreme satisfaction of the fullness of **worship**, you are qualified for admission to the Corps of the Finality. The ascendant career is well-nigh finished, and the seventh jubilee prepares for celebration. The first jubilee marked the mortal agreement with the Thought Adjuster when the purpose to survive

was sealed; the second was the awakening in the morontia life; the third was the fusion with the Thought Adjuster; the fourth was the awakening in Havona; the fifth celebrated the finding of the Universal Father; and the sixth jubilee was the occasion of the Paradise awakening from the final transit slumber of time. The seventh jubilee marks entrance into the mortal finaliter corps and the beginning of the eternity service. The attainment of the seventh stage of spirit realization by a finaliter will probably signalize the celebration of the first of the jubilees of eternity.

27:7.9 (305.2) And thus ends the story of the Paradise supernaphim, the highest order of all the ministering spirits, those beings who, as a universal class, ever attend you from the world of your origin until you are finally bidden farewell by the conductors of **worship** as you take the Trinity oath of eternity and are mustered into the Mortal Corps of the Finality.

[it is interesting to note that the first jubilee along the Paradise path to progressive divinity attainment is not the *arrival* of the Thought Adjusters, but rather is marked by “the mortal agreement with the Thought Adjuster when the purpose to survive was sealed...” 27:7.8 (305.1) Thus is revealed the fact and value of meaningful intent operating within the human mind, free will choice. Unconscious to awareness as it may be, this event could be regarded as the first embryonic act of effective **worship**, the foreshadowing of the eventual perfection of divinity attainment.]

Jesus and **Worship**

1:7.1 (31.1) When Jesus talked about “the living God,” he referred to a personal Deity—the Father in heaven. The concept of the personality of Deity facilitates fellowship; it favors intelligent **worship**; it promotes refreshing trustfulness. Interactions can be had between nonpersonal things, but not fellowship. The fellowship relation of father and son, as between God and man, cannot be enjoyed unless both are persons. Only personalities can commune with each other, albeit this personal communion may be greatly facilitated by the presence of just such an impersonal entity as the Thought Adjuster.

122:10.1 (1353.28) But the watchers for Herod were not inactive. When they reported to him the visit of the priests of Ur to Bethlehem, Herod summoned these Chaldeans to appear before him. He inquired diligently of these wise men about the new “king of the Jews,” but they gave him little satisfaction, explaining that the babe had been born of a woman who had come down to Bethlehem with her husband for the census enrollment. Herod, not being satisfied with this answer, sent them forth with a purse and directed that they should find the child so that he too might come and **worship** him, since they had declared that his kingdom was to be spiritual, not temporal. But when the wise men did not return, Herod grew suspicious. As he turned these things over in his mind, his informers returned and made full report of the recent occurrences in the temple, bringing him a copy of parts of the Simeon song which had been sung at the redemption

ceremonies of Jesus. But they had failed to follow Joseph and Mary, and Herod was very angry with them when they could not tell him whither the pair had taken the babe. He then dispatched searchers to locate Joseph and Mary. Knowing Herod pursued the Nazareth family, Zacharias and Elizabeth remained away from Bethlehem. The boy baby was secreted with Joseph's relatives.

124:3.6 (1370.4) About the middle of May the lad accompanied his father on a business trip to Scythopolis, the chief Greek city of the Decapolis, the ancient Hebrew city of Beth-shean. On the way Joseph recounted much of the olden history of King Saul, the Philistines, and the subsequent events of Israel's turbulent history. Jesus was tremendously impressed with the clean appearance and well-ordered arrangement of this so-called heathen city. He marveled at the open-air theater and admired the beautiful marble temple dedicated to the **worship** of the "heathen" gods. Joseph was much perturbed by the lad's enthusiasm and sought to counteract these favorable impressions by extolling the beauty and grandeur of the Jewish temple at Jerusalem. Jesus had often gazed curiously upon this magnificent Greek city from the hill of Nazareth and had many times inquired about its extensive public works and ornate buildings, but his father had always sought to avoid answering these questions. Now they were face to face with the beauties of this gentile city, and Joseph could not gracefully ignore Jesus' inquiries.

125:0.5 (1377.5) He passed through the consecration rituals but was disappointed by their perfunctory and routine natures. He missed that personal interest which characterized the ceremonies of the synagogue at Nazareth. He then returned to greet his mother and prepared to accompany his father on his first trip about the temple and its various courts, galleries, and corridors. The temple precincts could accommodate over two hundred thousand **worshippers** at one time, and while the vastness of these buildings—in comparison with any he had ever seen—greatly impressed his mind, he was more intrigued by the contemplation of the spiritual significance of the temple ceremonies and their associated **worship**.

125:0.6 (1378.1) Though many of the temple rituals very touchingly impressed his sense of the beautiful and the symbolic, he was always disappointed by the explanation of the real meanings of these ceremonies which his parents would offer in answer to his many searching inquiries. Jesus simply would not accept explanations of **worship** and religious devotion which involved belief in the wrath of God or the anger of the Almighty. In further discussion of these questions, after the conclusion of the temple visit, when his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs, Jesus turned suddenly upon his parents and, looking appealingly into the eyes of his father, said: "My father, it cannot be true—the Father in heaven cannot so regard his erring children on earth. The heavenly Father cannot love his children less than you love me. And I well know, no matter what unwise thing I might do, you would

never pour out wrath upon me nor vent anger against me. If you, my earthly father, possess such human reflections of the Divine, how much more must the heavenly Father be filled with goodness and overflowing with mercy. I refuse to believe that my Father in heaven loves me less than my father on earth.”

125:1.5 (1379.1) Joseph saw how his son had sickened at the sight of the temple rites and wisely led him around to view the “Gate Beautiful,” the artistic gate made of Corinthian bronze. But Jesus had had enough for his first visit at the temple. They returned to the upper court for Mary and walked about in the open air and away from the crowds for an hour, viewing the Asmonean palace, the stately home of Herod, and the tower of the Roman guards. During this stroll Joseph explained to Jesus that only the inhabitants of Jerusalem were permitted to witness the daily sacrifices in the temple, and that the dwellers in Galilee came up only three times a year to participate in the temple **worship**: at the Passover, at the feast of Pentecost (seven weeks after Passover), and at the feast of tabernacles in October. These feasts were established by Moses. They then discussed the two later established feasts of the dedication and of Purim. Afterward they went to their lodgings and made ready for the celebration of the Passover.

125:5.2 (1382.4) Before the day had ended, the entire attention of the chief discussion group of the temple had become focused upon the questions being asked by Jesus. Among his many questions were:

125:5.6 (1382.8) 4. Since the temple is dedicated to the **worship** of the Father in heaven, is it consistent to permit the presence of those who engage in secular barter and trade?

125:6.3 (1383.6) At the afternoon conference they had hardly begun to answer his question relating to the purpose of **prayer** when the leader invited the lad to come forward and, sitting beside him, bade him state his own views regarding **prayer** and **worship**.

128:1.13 (1409.3) After his baptism he thought nothing of permitting his sincere believers and grateful followers to **worship** him. Even while he wrestled with poverty and toiled with his hands to provide the necessities of life for his family, his awareness that he was a Son of God was growing; he knew that he was the maker of the heavens and this very earth whereon he was now living out his human existence. And the hosts of celestial beings throughout the great and onlooking universe likewise knew that this man of Nazareth was their beloved Sovereign and Creator-father. A profound suspense pervaded the universe of Neadon throughout these years; all celestial eyes were continuously focused on Urantia—on Palestine.

128:3.5 (1411.5) Perhaps the most notable of all these contacts was the one with a young Hellenist named Stephen. This young man was on his first visit to Jerusalem and chanced to meet Jesus on Thursday afternoon of Passover week. While they both strolled about viewing the Asmonean palace, Jesus began the casual conversation that

resulted in their becoming interested in each other, and which led to a four-hour discussion of the way of life and the true God and his **worship**. Stephen was tremendously impressed with what Jesus said; he never forgot his words.

130:3.5 (1432.5) Under Jesus' direction Ganid made a collection of the teachings of all those religions of the world which recognized a Universal Deity, even though they might also give more or less recognition to subordinate deities. After much discussion Jesus and Ganid decided that the Romans had no real God in their religion, that their religion was hardly more than emperor **worship**. The Greeks, they concluded, had a philosophy but hardly a religion with a personal God. The mystery cults they discarded because of the confusion of their multiplicity, and because their varied concepts of Deity seemed to be derived from other and older religions.

130:4.9 (1435.1) Only in degree does man possess mind above the animal level aside from the higher and quasi-spiritual ministrations of intellect. Therefore animals (not having **worship** and wisdom) cannot experience superconsciousness, consciousness of consciousness. The animal mind is only conscious of the objective universe.

Paper 131 The World's Religion

131:0.2 (1442.2) There is presented herewith an abstract of Ganid's manuscript, which he prepared at Alexandria and Rome, and which was preserved in India for hundreds of years after his death. He collected this material under ten heads, as follows:

Cynicism

131:1.3 (1442.5) "Even if the earth should pass away, the resplendent face of the Supreme would abide in majesty and glory. The Most High is the first and the last, the beginning and the end of everything. There is but this one God, and his name is Truth. God is self-existent, and he is devoid of all anger and enmity; he is immortal and infinite. Our God is omnipotent and bounteous. While he has many manifestations, we **worship** only God himself. God knows all—our secrets and our proclamations; he also knows what each of us deserves. His might is equal to all things.

Hinduism

131:1.8 (1443.4) "At all times call upon his name, and as you believe in his name, so shall your **prayer** be heard. What a great honor it is to **worship** the Most High! All the worlds and the universes **worship** the Most High. And with all your **prayers** give thanks—ascend to **worship**. **Prayerful worship** shuns evil and forbids sin. At all times let us praise the name of the Most High. The man who takes shelter in the Most High conceals his defects from the universe. When you stand before God with a clean heart, you become fearless of all creation. The Most High is like a loving father and mother; he really loves us, his children on earth. Our God will forgive us and guide our footsteps into the ways of salvation. He will take us by the hand and lead us to himself. God saves those who trust him; he does not compel man to serve his name.

131:4.2 (1448.1) “He is the great God, in every way supreme. He is the Lord who encompasses all things. He is the creator and controller of the universe of universes. God is one God; he is alone and by himself; he is the only one. And this one God is our Maker and the last destiny of the soul. The Supreme One is brilliant beyond description; he is the Light of Lights. Every heart and every world is illuminated by this divine light. God is our protector—he stands by the side of his creatures—and those who learn to know him become immortal. God is the great source of energy; he is the Great Soul. He exercises universal lordship over all. This one God is loving, glorious, and adorable. Our God is supreme in power and abides in the supreme abode. This true Person is eternal and divine; he is the primal Lord of heaven. All the prophets have hailed him, and he has revealed himself to us. We **worship** him. O Supreme Person, source of beings, Lord of creation, and ruler of the universe, reveal to us, your creatures, the power whereby you abide immanent! God has made the sun and the stars; he is bright, pure, and self-existent. His eternal knowledge is divinely wise. The Eternal is unpenetrated by evil. Inasmuch as the universe sprang from God, he does rule it appropriately. He is the cause of creation, and hence are all things established in him.

131:4.3 (1448.2) “God is the sure refuge of every good man when in need; the Immortal One cares for all mankind. God’s salvation is strong and his kindness is gracious. He is a loving protector, a blessed defender. Says the Lord: ‘I dwell within their own souls as a lamp of wisdom. I am the splendor of the splendid and the goodness of the good. Where two or three gather together, there am I also.’ The creature cannot escape the presence of the Creator. The Lord even counts the ceaseless winking of every mortal’s eyes; and we **worship** this divine Being as our inseparable companion. He is all-prevailing, bountiful, omnipresent, and infinitely kind. The Lord is our ruler, shelter, and supreme controller, and his primeval spirit dwells within the mortal soul. The Eternal Witness to vice and virtue dwells within man’s heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts. From this unreal world lead us to the real! From darkness lead us to the light! From death guide us to immortality!

131:4.4 (1448.3) “With our hearts purged of all hate, let us **worship** the Eternal. Our God is the Lord of **prayer**; he hears the cry of his children. Let all men submit their wills to him, the Resolute. Let us delight in the liberality of the Lord of **prayer**. Make **prayer** your inmost friend and **worship** your soul’s support. ‘If you will but **worship** me in love,’ says the Eternal, ‘I will give you the wisdom to attain me, for my **worship** is the virtue common to all creatures.’ God is the illuminator of the gloomy and the power of those who are faint. Since God is our strong friend, we have no more fear. We praise the name of the never-conquered Conqueror. We **worship** him because he is man’s faithful and eternal helper. God is our sure leader and unflinching guide. He is the great parent of heaven and earth, possessed of unlimited energy and infinite wisdom. His splendor is sublime and his beauty divine. He is the supreme refuge of the universe and the changeless

guardian of everlasting law. Our God is the Lord of life and the Comforter of all men; he is the lover of mankind and the helper of those who are distressed. He is our life giver and the Good Shepherd of the human flocks. God is our father, brother, and friend. And we long to know this God in our inner being.

131:4.7 (1449.2) “God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know God releases the soul. By **meditation** on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. When man shall roll up space as a piece of leather, then will come the end of evil because man has found God. O God, save us from the threefold ruin of hell—lust, wrath, and avarice! O soul, gird yourself for the spirit struggle of immortality! When the end of mortal life comes, hesitate not to forsake this body for a more fit and beautiful form and to awake in the realms of the Supreme and Immortal, where there is no fear, sorrow, hunger, thirst, or death. To know God is to cut the cords of death. The God-knowing soul rises in the universe like the cream appears on top of the milk. We **worship** God, the all-worker, the Great Soul, who is ever seated in the heart of his creatures. And they who know that God is enthroned in the human heart are destined to become like him—immortal. Evil must be left behind in this world, but virtue follows the soul to heaven.

Zoroastrianism

131:5.3 (1449.6) “Praise God by seeking the pleasure of the Wise One. **Worship** the God of light by joyfully walking in the paths ordained by his revealed religion. There is but one Supreme God, the Lord of Lights. We **worship** him who made the waters, plants, animals, the earth, and the heavens. Our God is Lord, most beneficent. We **worship** the most beautiful, the bountiful Immortal, endowed with eternal light. God is farthest from us and at the same time nearest to us in that he dwells within our souls. Our God is the divine and holiest Spirit of Paradise, and yet he is more friendly to man than the most friendly of all creatures. God is most helpful to us in this greatest of all businesses, the knowing of himself. God is our most adorable and righteous friend; he is our wisdom, life, and vigor of soul and body. Through our good thinking the wise Creator will enable us to do his will, thereby attaining the realization of all that is divinely perfect.

Shinto

131:7.2 (1451.2) “Says the Lord: ‘You are all recipients of my divine power; all men enjoy my ministry of mercy. I derive great pleasure in the multiplication of righteous men throughout the land. In both the beauties of nature and the virtues of men does the Prince of Heaven seek to reveal himself and to show forth his righteous nature. Since the olden people did not know my name, I manifested myself by being born into the world as a visible existence and endured such abasement even that man should not forget my name. I am the maker of heaven and earth; the sun and the moon and all the stars obey my will. I am the ruler of all creatures on land and in the four seas. Although I

am great and supreme, still I have regard for the **prayer** of the poorest man. If any creature will **worship** me, I will hear his **prayer** and grant the desire of his heart.'

“Our Religion”

131:10.5 (1454.2) “I will no longer be satisfied to believe that God is the Father of all my people; I will henceforth believe that he is also my Father. Always will I try to **worship** God with the help of the Spirit of Truth, which is my helper when I have become really God-knowing. But first of all I am going to practice **worshipping** God by learning how to do the will of God on earth; that is, I am going to do my best to treat each of my fellow mortals just as I think God would like to have him treated. And when we live this sort of a life in the flesh, we may ask many things of God, and he will give us the desire of our hearts that we may be the better prepared to serve our fellows. And all of this loving service of the children of God enlarges our capacity to receive and experience the joys of heaven, the high pleasures of the ministry of the spirit of heaven.

133:0.3 (1468.3) One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: “Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for **worship** in the presence of God.”

133:4.9 (1475.2) Jesus had many visits with a Chinese merchant. In saying good-bye, he admonished him: “**Worship** only God, who is your true spirit ancestor. Remember that the Father's spirit ever lives within you and always points your soul-direction heavenward. If you follow the unconscious leadings of this immortal spirit, you are certain to continue on in the uplifted way of finding God. And when you do attain the Father in heaven, it will be because by seeking him you have become more and more like him. And so farewell, Chang, but only for a season, for we shall meet again in the worlds of light where the Father of spirit souls has provided many delightful stopping-places for those who are Paradise-bound.”

133:6.1 (1477.8) On leaving Athens, the travelers went by way of Troas to Ephesus, the capital of the Roman province of Asia. They made many trips out to the famous temple

of Artemis of the Ephesians, about two miles from the city. Artemis was the most famous goddess of all Asia Minor and a perpetuation of the still earlier mother goddess of ancient Anatolian times. The crude idol exhibited in the enormous temple dedicated to her **worship** was reputed to have fallen from heaven. Not all of Ganid's early training to respect images as symbols of divinity had been eradicated, and he thought it best to purchase a little silver shrine in honor of this fertility goddess of Asia Minor. That night they talked at great length about the **worship** of things made with human hands.

136:9.3 (1522.2) You can hardly imagine what would have happened on Urantia had this God-man, now in potential possession of all power in heaven and on earth, once decided to unfurl the banner of sovereignty, to marshal his wonder-working battalions in militant array! But he would not compromise. He would not serve evil that the **worship** of God might presumably be derived therefrom. He would abide by the Father's will. He would proclaim to an onlooking universe, "You shall **worship** the Lord your God and him only shall you serve."

140:4.6 (1572.6) Strong characters are not derived from not doing wrong but rather from actually doing right. Unselfishness is the badge of human greatness. The highest levels of self-realization are attained by **worship** and service. The happy and effective person is motivated, not by fear of wrongdoing, but by love of right doing.

140:6.13 (1577.7) And then Thomas asked Jesus if they should "continue having everything in common." Said the Master: "Yes, my brethren, I would that we should live together as one understanding family. You are intrusted with a great work, and I crave your undivided service. You know that it has been well said: 'No man can serve two masters.' You cannot sincerely **worship** God and at the same time wholeheartedly serve mammon. Having now enlisted unreservedly in the work of the kingdom, be not anxious for your lives; much less be concerned with what you shall eat or what you shall drink; nor yet for your bodies, what clothing you shall wear. Already have you learned that willing hands and earnest hearts shall not go hungry. And now, when you prepare to devote all of your energies to the work of the kingdom, be assured that the Father will not be unmindful of your needs. Seek first the kingdom of God, and when you have found entrance thereto, all things needful shall be added to you. Be not, therefore, unduly anxious for the morrow. Sufficient for the day is the trouble thereof."

141:5.2 (1591.7) "In this way you may experience a perfected unity of spirit purpose and spirit understanding growing out of the mutual consciousness of the identity of each of your indwelling Paradise spirits; and you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct. Your personalities may be refreshingly **diverse** and markedly different, while your spiritual natures and spirit fruits of divine **worship** and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the

Father in heaven. You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul.

142:3.3 (1598.4) 1. Yahweh—the god of the Sinai clans. This was the primitive concept of Deity which Moses exalted to the higher level of the Lord God of Israel. The Father in heaven never fails to accept the sincere **worship** of his children on earth, no matter how crude their concept of Deity or by what name they symbolize his divine nature.

142:3.4 (1598.5) 2. The Most High. This concept of the Father in heaven was proclaimed by Melchizedek to Abraham and was carried far from Salem by those who subsequently believed in this enlarged and expanded idea of Deity. Abraham and his brother left Ur because of the establishment of sun **worship**, and they became believers in Melchizedek's teaching of El Elyon—the Most High God. Theirs was a composite concept of God, consisting in a blending of their older Mesopotamian ideas and the Most High doctrine.

142:3.8 (1598.9) 6. The Father in heaven. And now do we know God as our Father in heaven. Our teaching provides a religion wherein the believer is a son of God. That is the good news of the gospel of the kingdom of heaven. Coexistent with the Father are the Son and the Spirit, and the revelation of the nature and ministry of these Paradise Deities will continue to enlarge and brighten throughout the endless ages of the eternal spiritual progression of the ascending sons of God. At all times and during all ages the true **worship** of any human being—as concerns individual spiritual progress—is recognized by the indwelling spirit as homage rendered to the Father in heaven.

142:3.11 (1599.3) "1. You shall **worship** no other god, for the Lord is a jealous God.

142:4.2 (1600.3) The Master saw that his host was bewildered at his friendly attitude toward art; therefore, when they had finished the survey of the entire collection, Jesus said: "Because you appreciate the beauty of things created by my Father and fashioned by the artistic hands of man, why should you expect to be rebuked? Because Moses onetime sought to combat idolatry and the **worship** of false gods, why should all men frown upon the reproduction of grace and beauty? I say to you, Flavius, Moses' children have misunderstood him, and now do they make false gods of even his prohibitions of images and the likeness of things in heaven and on earth. But even if Moses taught such restrictions to the darkened minds of those days, what has that to do with this day when the Father in heaven is revealed as the universal Spirit Ruler over all? And, Flavius, I declare that in the coming kingdom they shall no longer teach, 'Do not **worship** this and do not **worship** that'; no longer shall they concern themselves with commands to refrain from this and take care not to do that, but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere **worship** of the infinite Creator, the Paradise Father, and loving service bestowed upon

one's fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God.

142:4.3 (1600.4) "In an age when my Father was not well understood, Moses was justified in his attempts to withstand idolatry, but in the coming age the Father will have been revealed in the life of the Son; and this new revelation of God will make it forever unnecessary to confuse the Creator Father with idols of stone or images of gold and silver. Henceforth, intelligent men may enjoy the treasures of art without confusing such material appreciation of beauty with the **worship** and service of the Father in Paradise, the God of all things and all beings."

143:3.3 (1611.1) This was a marvelous occasion in the experience of each of them; they never forgot the day going up the mountain. Throughout the entire trip hardly a word was said about their troubles. Upon reaching the top of the mountain, Jesus seated them about him while he said: "My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or **worship**, you are able to attack your troubles with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body."

143:4.2 (1612.2) The religious enmity between the Jews and the Samaritans dated from the return of the former from the Babylonian captivity, when the Samaritans worked to prevent the rebuilding of Jerusalem. Later they offended the Jews by extending friendly assistance to the armies of Alexander. In return for their friendship Alexander gave the Samaritans permission to build a temple on Mount Gerizim, where they **worshiped** Yahweh and their tribal gods and offered sacrifices much after the order of the temple services at Jerusalem. At least they continued this **worship** up to the time of the Maccabees, when John Hyrcanus destroyed their temple on Mount Gerizim. The Apostle Philip, in his labors for the Samaritans after the death of Jesus, held many meetings on the site of this old Samaritan temple.

143:5.5 (1613.3) By this time Nalda was sobered, and her better self was awakened. She was not an immoral woman wholly by choice. She had been ruthlessly and unjustly cast aside by her husband and in dire straits had consented to live with a certain Greek as his wife, but without marriage. Nalda now felt greatly ashamed that she had so unthinkingly spoken to Jesus, and she most penitently addressed the Master, saying: "My Lord, I repent of my manner of speaking to you, for I perceive that you are a holy man or maybe a prophet." And she was just about to seek direct and personal help from the Master when she did what so many have done before and since—dodged the issue of personal salvation by turning to the discussion of theology and philosophy. She

quickly turned the conversation from her own needs to a theological controversy. Pointing over to Mount Gerizim, she continued: “Our fathers **worshiped** on this mountain, and yet you would say that in Jerusalem is the place where men ought to **worship**; which, then, is the right place to **worship** God?”

143:5.6 (1613.4) Jesus perceived the attempt of the woman’s soul to avoid direct and searching contact with its Maker, but he also saw that there was present in her soul a desire to know the better way of life. After all, there was in Nalda’s heart a true thirst for the living water; therefore he dealt patiently with her, saying: “Woman, let me say to you that the day is soon coming when neither on this mountain nor in Jerusalem will you **worship** the Father. But now you **worship** that which you know not, a mixture of the religion of many pagan gods and gentile philosophies. The Jews at least know whom they **worship**; they have removed all confusion by concentrating their **worship** upon one God, Yahweh. But you should believe me when I say that the hour will soon come—even now is—when all sincere **worshippers** will **worship** the Father in spirit and in truth, for it is just such **worshippers** the Father seeks. God is spirit, and they who **worship** him must **worship** him in spirit and in truth. Your salvation comes not from knowing how others should **worship** or where but by receiving into your own heart this living water which I am offering you even now.”

[Pearls:

- “**Worship** only God, who is your true spirit ancestor. Remember that the Father’s spirit ever lives within you and always points your soul-direction heavenward... when you do attain the Father in heaven, it will be because by seeking him you have become more and more like him...” 133:4.9 (1475.2)
- ... as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons... make no such distinctions in the spiritual brotherhood of men when assembled for **worship** in the presence of God.” 133:0.3 (1468.3)
- ... You cannot sincerely **worship** God and at the same time wholeheartedly serve mammon. Having now enlisted unreservedly in the work of the kingdom, be not anxious for your lives; much less be concerned with what you shall eat or what you shall drink; nor yet for your bodies, what clothing you shall wear... 140:6.13 (1577.7)
- “... Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine **worship** and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven...141:5.2 (1591.7)

- ... this duty of man is expressed in two great privileges: sincere **worship** of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God. 142:4.2 (1600.3)]

Teachings About **Prayer** and **Worship**

143:7.2 (1616.4) True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to socialize the **worship** of individual religionists.

143:7.3 (1616.5) **Worship**—contemplation of the spiritual—must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living—the time tension of personality—should be relaxed by the restfulness of **worship**. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme.

143:7.5 (1616.7) **Worship** is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. **Prayer** is spiritually sustaining, but **worship** is divinely creative.

143:7.6 (1616.8) **Worship** is the technique of looking to the One for the inspiration of service to the many. **Worship** is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

143:7.7 (1616.9) **Prayer** is self-reminding—sublime thinking; **worship** is self-forgetting—superthinking. **Worship** is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

143:7.8 (1616.10) **Worship** is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. **Worship** is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit.

[Pearls:

- **Worship** is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. **Prayer** is spiritually sustaining, but **worship** is divinely creative. 143:7.5 (1616.7)
- **Worship**—contemplation of the spiritual—must alternate with service, contact with material reality. 143:7.3 (1616.5)
- **Prayer** is spiritually sustaining, but **worship** is divinely creative. 143:7.5 (1616.7)

- **Prayer** is self-reminding—sublime thinking; **worship** is self-forgetting—superthinking. **Worship** is effortless attention, true and ideal soul rest, a form of restful spiritual exertion. 143:7.7 (1616.9)]

The Master's Discourses on Prayer and Worship

144:1.9 (1618.3) The central theme of the discussions throughout the entire month of September was **prayer** and **worship**. After they had discussed **worship** for some days, Jesus finally delivered his memorable discourse on **prayer** in answer to Thomas's request: "Master, teach us how to **pray**."

144:2.2 (1618.6) "**Prayer** is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; **prayer** should be the communion of sonship and the expression of fellowship. **Prayer**, when indited by the spirit, leads to co-operative spiritual progress. The ideal **prayer** is a form of spiritual communion which leads to intelligent **worship**. True **praying** is the sincere attitude of reaching heavenward for the attainment of your ideals.

144:3.13 (1620.11) It is not strange that the apostles desired Jesus to teach them a model **prayer** for believers. John the Baptist had taught his followers several **prayers**; all great teachers had formulated **prayers** for their pupils. The religious teachers of the Jews had some twenty-five or thirty set **prayers** which they recited in the synagogues and even on the street corners. Jesus was particularly averse to **praying** in public. Up to this time the twelve had heard him **pray** only a few times. They observed him spending entire nights at **prayer** or **worship**, and they were very curious to know the manner or form of his petitions. They were really hard pressed to know what to answer the multitudes when they asked to be taught how to **pray** as John had taught his disciples.

144:3.23 (1620.21) When Jesus spent whole nights on the mountain in **prayer**, it was mainly for his disciples, particularly for the twelve. The Master **prayed** very little for himself, although he engaged in much **worship** of the nature of understanding communion with his Paradise Father.

144:4.1 (1620.22) For days after the discourse on **prayer** the apostles continued to ask the Master questions regarding this all-important and **worshipful** practice. Jesus' instruction to the apostles during these days, regarding **prayer** and **worship**, may be summarized and restated in modern phraseology as follows:

144:4.4 (1620.11) **Prayer** led Jesus up to the supercommunion of his soul with the Supreme Rulers of the universe of universes. **Prayer** will lead the mortals of earth up to the communion of true **worship**. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to **prayer**.

144:4.5 (1620.12) **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue

of approach to spiritualized self-realization and individuality of intellectual and religious attainment.

144:4.7 (1620.14) **Prayer** is the breath of the spirit life in the midst of the material civilization of the races of mankind. **Worship** is salvation for the pleasure-seeking generations of mortals.

144:4.8 (1620.15) As **prayer** may be likened to recharging the spiritual batteries of the soul, so **worship** may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father.

144:4.11 (1620.18) Of all the apostles, Peter and James came the nearest to comprehending the Master's teaching about **prayer** and **worship**.

146:1.1 (1637.3) The small city of Rimmon had once been dedicated to the **worship** of a Babylonian god of the air, Ramman. Many of the earlier Babylonian and later Zoroastrian teachings were still embraced in the beliefs of the Rimmonites; therefore did Jesus and the twenty-four devote much of their time to the task of making plain the difference between these older beliefs and the new gospel of the kingdom. Peter here preached one of the great sermons of his early career on "Aaron and the Golden Calf."

146:2.1 (1638.1) While the common people of Jotapata heard Jesus and his apostles gladly and many accepted the gospel of the kingdom, it was the discourse of Jesus to the twenty-four on the second evening of their sojourn in this small town that distinguishes the Jotapata mission. Nathaniel was confused in his mind about the Master's teachings concerning **prayer**, thanksgiving, and **worship**, and in response to his question Jesus spoke at great length in further explanation of his teaching. Summarized in modern phraseology, this discourse may be presented as emphasizing the following points:

146:2.15 (1640.4) 14. Jesus warned his followers against thinking that their **prayers** would be rendered more efficacious by ornate repetitions, eloquent phraseology, fasting, penance, or sacrifices. But he did exhort his believers to employ **prayer** as a means of leading up through thanksgiving to true **worship**. Jesus deplored that so little of the spirit of thanksgiving was to be found in the **prayers** and **worship** of his followers. He quoted from the Scriptures on this occasion, saying: "It is a good thing to give thanks to the Lord and to sing praises to the name of the Most High, to acknowledge his loving-kindness every morning and his faithfulness every night, for God has made me glad through his work. In everything I will give thanks according to the will of God."

146:2.17 (1641.1) 16. Jesus taught his followers that, when they had made their **prayers** to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true **worship**. We **worship** God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. **Worship**, taught Jesus, makes one increasingly like the

being who is worshiped. **Worship** is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite.

146:3.6 (1642.2) "While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men. This spirit of the Father partakes of the love of the Father, and as it dominates man, it unfailingly leads in the directions of divine **worship** and loving regard for one's fellows. At first you believe that you are sons of God because my teaching has made you more conscious of the inner leadings of our Father's indwelling presence; but presently the Spirit of Truth shall be poured out upon all flesh, and it will live among men and teach all men, even as I now live among you and speak to you the words of truth. And this Spirit of Truth, speaking for the spiritual endowments of your souls, will help you to know that you are the sons of God. It will unfailingly bear witness with the Father's indwelling presence, your spirit, then dwelling in all men as it now dwells in some, telling you that you are in reality the sons of God.

146:4.3 (1643.4) Late on the afternoon of the third day at Iron, as Jesus was returning from the mines, he chanced to pass through a narrow side street on his way to his lodging place. As he drew near the squalid hovel of a certain leprous man, the afflicted one, having heard of his fame as a healer, made bold to accost him as he passed his door, saying as he knelt before him: "Lord, if only you would, you could make me clean. I have heard the message of your teachers, and I would enter the kingdom if I could be made clean." And the leper spoke in this way because among the Jews lepers were forbidden even to attend the synagogue or otherwise engage in public **worship**. This man really believed that he could not be received into the coming kingdom unless he could find a cure for his leprosy. And when Jesus saw him in his affliction and heard his words of clinging faith, his human heart was touched, and the divine mind was moved with compassion. As Jesus looked upon him, the man fell upon his face and **worshiped**. Then the Master stretched forth his hand and, touching him, said: "I will—be clean." And immediately he was healed; the leprosy no longer afflicted him.

149:2.10 (1671.5) As Jesus mingled with the people, they found him entirely free from the superstitions of that day. He was free from religious prejudices; he was never intolerant. He had nothing in his heart resembling social antagonism. While he complied with the good in the religion of his fathers, he did not hesitate to disregard man-made traditions of superstition and bondage. He dared to teach that catastrophes of nature, accidents of time, and other calamitous happenings are not visitations of divine judgments or mysterious dispensations of Providence. He denounced slavish devotion to meaningless ceremonials and exposed the fallacy of materialistic **worship**. He boldly proclaimed man's spiritual freedom and dared to teach that mortals of the flesh are indeed and in truth sons of the living God.

149:6.2 (1675.3) “My children, I am not surprised that you ask such questions. In the beginning it was only through fear that man could learn reverence, but I have come to reveal the Father’s love so that you will be attracted to the **worship** of the Eternal by the drawing of a son’s affectionate recognition and reciprocation of the Father’s profound and perfect love. I would deliver you from the bondage of driving yourselves through slavish fear to the irksome service of a jealous and wrathful King-God. I would instruct you in the Father-son relationship of God and man so that you may be joyfully led into that sublime and supernal free **worship** of a loving, just, and merciful Father-God.

149:6.4 (1675.5) “Intelligent children do not fear their father in order that they may receive good gifts from his hand; but having already received the abundance of good things bestowed by the dictates of the father’s affection for his sons and daughters, these much loved children are led to love their father in responsive recognition and appreciation of such munificent beneficence. The goodness of God leads to repentance; the beneficence of God leads to service; the mercy of God leads to salvation; while the love of God leads to intelligent and freehearted **worship**.

149:6.5 (1675.6) “Your forebears feared God because he was mighty and mysterious. You shall adore him because he is magnificent in love, plenteous in mercy, and glorious in truth. The power of God engenders fear in the heart of man, but the nobility and righteousness of his personality beget reverence, love, and willing **worship**. A dutiful and affectionate son does not fear or dread even a mighty and noble father. I have come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative **worship** in the place of slavish bondage and meaningless ceremonies. But it is still true of those who sit in darkness that ‘the fear of the Lord is the beginning of wisdom.’ But when the light has more fully come, the sons of God are led to praise the Infinite for what he is rather than to fear him for what he does.

149:6.8 (1676.2) “In the kingdom of heaven, which I have come to declare, there is no high and mighty king; this kingdom is a divine family. The universally recognized and unreservedly **worshipped** center and head of this far-flung brotherhood of intelligent beings is my Father and your Father. I am his Son, and you are also his sons. Therefore it is eternally true that you and I are brethren in the heavenly estate, and all the more so since we have become brethren in the flesh of the earthly life. Cease, then, to fear God as a king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately **worship** him as the loving and all-wise Father of your more mature spiritual realization and appreciation.

150:6.1 (1683.3) At the evening discussions Jesus talked upon many subjects. During the remainder of this tour—before they all reunited at Nazareth—he discussed “The Love of God,” “Dreams and Visions,” “Malice,” “Humility and Meekness,” “Courage and Loyalty,” “Music and **Worship**,” “Service and Obedience,” “Pride and Presumption,”

“Forgiveness in Relation to Repentance,” “Peace and Perfection,” “Evil Speaking and Envy,” “Evil, Sin, and Temptation,” “Doubts and Unbelief,” “Wisdom and **Worship**.” With the older apostles away, these younger groups of both men and women more freely entered into these discussions with the Master.

150:8.1 (1684.4) This Sabbath was a beautiful day, and all Nazareth, friends and foes, turned out to hear this former citizen of their town discourse in the synagogue. Many of the apostolic retinue had to remain without the synagogue; there was not room for all who had come to hear him. As a young man Jesus had often spoken in this place of **worship**, and this morning, when the ruler of the synagogue handed him the roll of sacred writings from which to read the Scripture lesson, none present seemed to recall that this was the very manuscript which he had presented to this synagogue.

153:3.3 (1712.3) Then one of the Jerusalem spies who had been observing Jesus and his apostles, said: “We notice that neither you nor your apostles wash your hands properly before you eat bread. You must well know that such a practice as eating with defiled and unwashed hands is a transgression of the law of the elders. Neither do you properly wash your drinking cups and eating vessels. Why is it that you show such disrespect for the traditions of the fathers and the laws of our elders?” And when Jesus heard him speak, he answered: “Why is it that you transgress the commandments of God by the laws of your tradition? The commandment says, ‘Honor your father and your mother,’ and directs that you share with them your substance if necessary; but you enact a law of tradition which permits undutiful children to say that the money wherewith the parents might have been assisted has been ‘given to God.’ The law of the elders thus relieves such crafty children of their responsibility, notwithstanding that the children subsequently use all such monies for their own comfort. Why is it that you in this way make void the commandment by your own tradition? Well did Isaiah prophesy of you hypocrites, saying: ‘This people honors me with their lips, but their heart is far from me. In vain do they **worship** me, teaching as their doctrines the precepts of men.’

155:5.3 (1728.5) 1. Primitive religion. The seminatural and instinctive urge to fear mysterious energies and **worship** superior forces, chiefly a religion of the physical nature, the religion of fear.

155:5.6 (1729.1) The religion of the physical senses and the superstitious fears of natural man, the Master refused to belittle, though he deplored the fact that so much of this primitive form of **worship** should persist in the religious forms of the more intelligent races of mankind. Jesus made it clear that the great difference between the religion of the mind and the religion of the spirit is that, while the former is upheld by ecclesiastical authority, the latter is wholly based on human experience.

158:1.10 (1753.6) While Peter was yet speaking, a silvery cloud drew near and overshadowed the four of them. The apostles now became greatly frightened, and as they fell down on their faces to **worship**, they heard a voice, the same that had spoken on the occasion of Jesus' baptism, say: "This is my beloved Son; give heed to him." And when the cloud vanished, again was Jesus alone with the three, and he reached down and touched them, saying: "Arise and be not afraid; you shall see greater things than this." But the apostles were truly afraid; they were a silent and thoughtful trio as they made ready to descend the mountain shortly before midnight.

159:5.7 (1769.9) And this is illustrative of the way Jesus, day by day, appropriated the cream of the Hebrew scriptures for the instruction of his followers and for inclusion in the teachings of the new gospel of the kingdom. Other religions had suggested the thought of the nearness of God to man, but Jesus made the care of God for man like the solicitude of a loving father for the welfare of his dependent children and then made this teaching the cornerstone of his religion. And thus did the doctrine of the fatherhood of God make imperative the practice of the brotherhood of man. The **worship** of God and the service of man became the sum and substance of his religion. Jesus took the best of the Jewish religion and translated it to a worthy setting in the new teachings of the gospel of the kingdom.

160:1.12 (1774.4) This **worship**ful practice of your Master brings that relaxation which renews the mind; that illumination which inspires the soul; that courage which enables one bravely to face one's problems; that self-understanding which obliterates debilitating fear; and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike. The relaxation of **worship**, or spiritual communion as practiced by the Master, relieves tension, removes conflicts, and mightily augments the total resources of the personality. And all this philosophy, plus the gospel of the kingdom, constitutes the new religion as I understand it.

160:3.1 (1777.2) The effort toward maturity necessitates work, and work requires energy. Whence the power to accomplish all this? The physical things can be taken for granted, but the Master has well said, "Man cannot live by bread alone." Granted the possession of a normal body and reasonably good health, we must next look for those lures which will act as a stimulus to call forth man's slumbering spiritual forces. Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus.

Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The

secret of all this problem is wrapped up in spiritual communion, in **worship**. From the human standpoint it is a question of combined **meditation** and relaxation. **Meditation** makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes **worship**. At least, that is the way the philosopher views it.

160:4.12 (1779.4) Train your memory to hold in sacred trust the strength-giving and worth-while episodes of life, which you can recall at will for your pleasure and edification. Thus build up for yourself and in yourself reserve galleries of beauty, goodness, and artistic grandeur. But the noblest of all memories are the treasured recollections of the great moments of a superb friendship. And all of these memory treasures radiate their most precious and exalting influences under the releasing touch of spiritual **worship**.

160:5.3 (1780.5) If something has become a religion in your experience, it is self-evident that you already have become an active evangel of that religion since you deem the supreme concept of your religion as being worthy of the **worship** of all mankind, all universe intelligences. If you are not a positive and missionary evangel of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy. If your religion is a spiritual experience, your object of **worship** must be the universal spirit reality and ideal of all your spiritualized concepts. All religions based on fear, emotion, tradition, and philosophy I term the intellectual religions, while those based on true spirit experience I would term the true religions. The object of religious devotion may be material or spiritual, true or false, real or unreal, human or divine. Religions can therefore be either good or evil.

160:5.4 (1780.6) Morality and religion are not necessarily the same. A system of morals, by grasping an object of **worship**, may become a religion. A religion, by losing its universal appeal to loyalty and supreme devotion, may evolve into a system of philosophy or a code of morals. This thing, being, state, or order of existence, or possibility of attainment which constitutes the supreme ideal of religious loyalty, and which is the recipient of the religious devotion of those who **worship**, is God. Regardless of the name applied to this ideal of spirit reality, it is God.

160:5.7 (1781.3) The religion of Jesus transcends all our former concepts of the idea of **worship** in that he not only portrays his Father as the ideal of infinite reality but positively declares that this divine source of values and the eternal center of the universe is truly and personally attainable by every mortal creature who chooses to enter the kingdom of heaven on earth, thereby acknowledging the acceptance of sonship with God and brotherhood with man. That, I submit, is the highest concept of religion the world has ever known, and I pronounce that there can never be a higher since this gospel embraces the infinity of realities, the divinity of values, and the eternity of universal

attainments. Such a concept constitutes the achievement of the experience of the idealism of the supreme and the ultimate.

160:5.9 (1781.5) I come, then, to **worship**, not merely the God of existences, but the God of the possibility of all future existences. Therefore must your devotion to a supreme ideal, if that ideal is real, be devotion to this God of past, present, and future universes of things and beings. And there is no other God, for there cannot possibly be any other God. All other gods are figments of the imagination, illusions of mortal mind, distortions of false logic, and the self-deceptive idols of those who create them. Yes, you can have a religion without this God, but it does not mean anything. And if you seek to substitute the word God for the reality of this ideal of the living God, you have only deluded yourself by putting an idea in the place of an ideal, a divine reality. Such beliefs are merely religions of wishful fancy.

160:5.13 (1782.4) The consciousness of the impulse to be like God is not true religion. The feelings of the emotion to **worship** God are not true religion. The knowledge of the conviction to forsake self and serve God is not true religion. The wisdom of the reasoning that this religion is the best of all is not religion as a personal and spiritual experience. True religion has reference to destiny and reality of attainment as well as to the reality and idealism of that which is wholeheartedly faith-accepted. And all of this must be made personal to us by the revelation of the Spirit of Truth.

162:4.2 (1794.1) This was the feast of feasts, since any sacrifice not made at the other festivals could be made at this time. This was the occasion of the reception of the temple offerings; it was a combination of vacation pleasures with the solemn rites of religious **worship**. Here was a time of racial rejoicing, mingled with sacrifices, Levitical chants, and the solemn blasts of the silvery trumpets of the priests. At night the impressive spectacle of the temple and its pilgrim throngs was brilliantly illuminated by the great candelabras which burned brightly in the court of the women as well as by the glare of scores of torches standing about the temple courts. The entire city was gaily decorated except the Roman castle of Antonia, which looked down in grim contrast upon this festive and **worshipful** scene. And how the Jews did hate this ever-present reminder of the Roman yoke!

163:3.1 (1803.3) By the time Jesus had finished talking with Matadormus, Peter and a number of the apostles had gathered about him, and as the rich young man was departing, Jesus turned around to face the apostles and said: "You see how difficult it is for those who have riches to enter fully into the kingdom of God! Spiritual **worship** cannot be shared with material devotions; no man can serve two masters. You have a saying that it is 'easier for a camel to go through the eye of a needle than for the heathen to inherit eternal life.' And I declare that it is as easy for this camel to go through the needle's eye as for these self-satisfied rich ones to enter the kingdom of heaven."

163:4.10 (1805.7) 1. Consecrated devotion. To **pray** always for more laborers to be sent forth into the gospel harvest. He explained that, when one so **prays**, he will the more likely say, "Here am I; send me." He admonished them to neglect not their daily **worship**.

167:6.5 (1839.10) It was also at Jericho, in connection with the discussion of the early religious training of children in habits of divine **worship**, that Jesus impressed upon his apostles the great value of beauty as an influence leading to the urge to **worship**, especially with children. The Master by precept and example taught the value of **worshipping** the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons.

167:6.6 (1839.11) When it is not possible to **worship** God in the tabernacles of nature, men should do their best to provide houses of beauty, sanctuaries of appealing simplicity and artistic embellishment, so that the highest of human emotions may be aroused in association with the intellectual approach to spiritual communion with God. Truth, beauty, and holiness are powerful and effective aids to true **worship**. But spirit communion is not promoted by mere massive ornateness and overmuch embellishment with man's elaborate and ostentatious art. Beauty is most religious when it is most simple and naturelike. How unfortunate that little children should have their first introduction to concepts of public **worship** in cold and barren rooms so devoid of the beauty appeal and so empty of all suggestion of good cheer and inspiring holiness! The child should be introduced to **worship** in nature's outdoors and later accompany his parents to public houses of religious assembly which are at least as materially attractive and artistically beautiful as the home in which he is daily domiciled.

169:4.13 (1857.4) Jesus is the spiritual lens in human likeness which makes visible to the material creature Him who is invisible. He is your elder brother who, in the flesh, makes known to you a Being of infinite attributes whom not even the celestial hosts can presume fully to understand. But all of this must consist in the personal experience of the individual believer. God who is spirit can be known only as a spiritual experience. God can be revealed to the finite sons of the material worlds, by the divine Son of the spiritual realms, only as a Father. You can know the Eternal as a Father; you can **worship** him as the God of universes, the infinite Creator of all existences.

170:1.7 (1858.9) Just before the advent of Jesus on earth, the Jews combined and confused all of these ideas of the kingdom into their apocalyptic concept of the Messiah's coming to establish the age of the Jewish triumph, the eternal age of God's supreme rule on earth, the new world, the era in which all mankind would **worship** Yahweh. In choosing to utilize this concept of the kingdom of heaven, Jesus elected to appropriate the most vital and culminating heritage of both the Jewish and Persian religions.

170:2.12 (1860.7) Jesus desired to substitute for the idea of the kingdom, king, and subjects, the concept of the heavenly family, the heavenly Father, and the liberated sons of God engaged in joyful and voluntary service for their fellow men and in the sublime and intelligent **worship** of God the Father.

173:1.1 (1888.4) A huge commercial traffic had grown up in association with the services and ceremonies of the temple **worship**. There was the business of providing suitable animals for the various sacrifices. Though it was permissible for a **worshiper** to provide his own sacrifice, the fact remained that this animal must be free from all “blemish” in the meaning of the Levitical law and as interpreted by official inspectors of the temple. Many a **worshiper** had experienced the humiliation of having his supposedly perfect animal rejected by the temple examiners. It therefore became the more general practice to purchase sacrificial animals at the temple, and although there were several stations on near-by Olivet where they could be bought, it had become the vogue to buy these animals directly from the temple pens. Gradually there had grown up this custom of selling all kinds of sacrificial animals in the temple courts. An extensive business, in which enormous profits were made, had thus been brought into existence. Part of these gains was reserved for the temple treasury, but the larger part went indirectly into the hands of the ruling high-priestly families.

173:1.5 (1889.3) In the midst of this noisy aggregation of money-changers, merchandisers, and cattle sellers, Jesus, on this Monday morning, attempted to teach the gospel of the heavenly kingdom. He was not alone in resenting this profanation of the temple; the common people, especially the Jewish visitors from foreign provinces, also heartily resented this profiteering desecration of their national house of **worship**. At this time the Sanhedrin itself held its regular meetings in a chamber surrounded by all this babble and confusion of trade and barter.

174:1.1 (1898.1) For several days Peter and James had been engaged in discussing their differences of opinion about the Master’s teaching regarding the forgiveness of sin. They had both agreed to lay the matter before Jesus, and Peter embraced this occasion as a fitting opportunity for securing the Master’s counsel. Accordingly, Simon Peter broke in on the conversation dealing with the differences between praise and **worship**, by asking: “Master, James and I are not in accord regarding your teachings having to do with the forgiveness of sin. James claims you teach that the Father forgives us even before we ask him, and I maintain that repentance and confession must precede the forgiveness. Which of us is right? what do you say?”

176:3.8 (1918.1) In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and

the **worship** of God, such selfish stewards must accept the consequences of their deliberate choosing.

177:1.1 (1920.5) As Jesus was about to take the lunch basket from John's hand, the young man ventured to say: "But, Master, you may set the basket down while you turn aside to **pray** and go on without it. Besides, if I should go along to carry the lunch, you would be more free to **worship**, and I will surely be silent. I will ask no questions and will stay by the basket when you go apart by yourself to **pray**."

178:1.3 (1929.4) There is nothing incompatible between sonship in the spiritual kingdom and citizenship in the secular or civil government. It is the believer's duty to render to Caesar the things which are Caesar's and to God the things which are God's. There cannot be any disagreement between these two requirements, the one being material and the other spiritual, unless it should develop that a Caesar presumes to usurp the prerogatives of God and demand that spiritual homage and supreme **worship** be rendered to him. In such a case you shall **worship** only God while you seek to enlighten such misguided earthly rulers and in this way lead them also to the recognition of the Father in heaven. You shall not render spiritual **worship** to earthly rulers; neither should you employ the physical forces of earthly governments, whose rulers may sometime become believers, in the work of furthering the mission of the spiritual kingdom.

178:1.6 (1930.3) You may not **worship** your temporal rulers, and you should not employ temporal power in the furtherance of the spiritual kingdom; but you should manifest the righteous ministry of loving service to believers and unbelievers alike. In the gospel of the kingdom there resides the mighty Spirit of Truth, and presently I will pour out this same spirit upon all flesh. The fruits of the spirit, your sincere and loving service, are the mighty social lever to uplift the races of darkness, and this Spirit of Truth will become your power-multiplying fulcrum.

178:1.8 (1930.5) You should be made all the better citizens of the secular government as a result of becoming enlightened sons of the kingdom; so should the rulers of earthly governments become all the better rulers in civil affairs as a result of believing this gospel of the heavenly kingdom. The attitude of unselfish service of man and intelligent **worship** of God should make all kingdom believers better world citizens, while the attitude of honest citizenship and sincere devotion to one's temporal duty should help to make such a citizen the more easily reached by the spirit call to sonship in the heavenly kingdom.

180:5.12 (1951.1) And all this clearly indicates the difference between the old religion and the new. The old religion taught self-sacrifice; the new religion teaches only self-forgetfulness, enhanced self-realization in conjoined social service and universe comprehension. The old religion was motivated by fear-consciousness; the new gospel of the kingdom is dominated by truth-conviction, the spirit of eternal and universal truth. And no amount of piety or creedal loyalty can compensate for the absence in the life

experience of kingdom believers of that spontaneous, generous, and sincere friendliness which characterizes the spirit-born sons of the living God. Neither tradition nor a ceremonial system of formal **worship** can atone for the lack of genuine compassion for one's fellows.

181:2.10 (1956.5) Simon wanted to speak further, but Jesus raised his hand and, stopping him, went on to say: "None of my apostles are more sincere and honest at heart than you, but not one of them will be so upset and disheartened as you, after my departure. In all of your discouragement my spirit shall abide with you, and these, your brethren, will not forsake you. Do not forget what I have taught you regarding the relation of citizenship on earth to sonship in the Father's spiritual kingdom. Ponder well all that I have said to you about rendering to Caesar the things which are Caesar's and to God that which is God's. Dedicate your life, Simon, to showing how acceptably mortal man may fulfill my injunction concerning the simultaneous recognition of temporal duty to civil powers and spiritual service in the brotherhood of the kingdom. If you will be taught by the Spirit of Truth, never will there be conflict between the requirements of citizenship on earth and sonship in heaven unless the temporal rulers presume to require of you the homage and **worship** which belong only to God.

185:1.3 (1988.2) Pilate's disfavor with the Jews came about as a result of a number of unfortunate encounters. First, he failed to take seriously their deep-seated prejudice against all images as symbols of idol **worship**. Therefore he permitted his soldiers to enter Jerusalem without removing the images of Caesar from their banners, as had been the practice of the Roman soldiers under his predecessor. A large deputation of Jews waited upon Pilate for five days, imploring him to have these images removed from the military standards. He flatly refused to grant their petition and threatened them with instant death. Pilate, himself being a skeptic, did not understand that men of strong religious feelings will not hesitate to die for their religious convictions; and therefore was he dismayed when these Jews drew themselves up defiantly before his palace, bowed their faces to the ground, and sent word that they were ready to die. Pilate then realized that he had made a threat which he was unwilling to carry out. He surrendered, ordered the images removed from the standards of his soldiers in Jerusalem, and found himself from that day on to a large extent subject to the whims of the Jewish leaders, who had in this way discovered his weakness in making threats which he feared to execute.

185:1.4 (1988.3) Pilate subsequently determined to regain this lost prestige and accordingly had the shields of the emperor, such as were commonly used in Caesar **worship**, put up on the walls of Herod's palace in Jerusalem. When the Jews protested, he was adamant. When he refused to listen to their protests, they promptly appealed to Rome, and the emperor as promptly ordered the offending shields removed. And then was Pilate held in even lower esteem than before.

185:2.7 (1990.2) Pilate would have liked to postpone this hearing, but he saw the Jewish leaders were determined to proceed with the case. He knew that this was not

only the forenoon of preparation for the Passover, but that this day, being Friday, was also the preparation day for the Jewish Sabbath of rest and **worship**

186:3.1 (2000.4) Shortly after Jesus was turned over to the Roman soldiers at the conclusion of the hearing before Pilate, a detachment of the temple guards hastened out to Gethsemane to disperse or arrest the followers of the Master. But long before their arrival these followers had scattered. The apostles had retired to designated hiding places; the Greeks had separated and gone to various homes in Jerusalem; the other disciples had likewise disappeared. David Zebedee believed that Jesus' enemies would return; so he early removed some five or six tents up the ravine near where the Master so often retired to **pray** and **worship**. Here he proposed to hide and at the same time maintain a center, or co-ordinating station, for his messenger service. David had hardly left the camp when the temple guards arrived. Finding no one there, they contented themselves with burning the camp and then hastened back to the temple. On hearing their report, the Sanhedrin was satisfied that the followers of Jesus were so thoroughly frightened and subdued that there would be no danger of an uprising or any attempt to rescue Jesus from the hands of his executioners. They were at last able to breathe easily, and so they adjourned, every man going his way to prepare for the Passover.

187:2.9 (2008.1) It was well that the Roman soldiers took possession of the Master's clothing. Otherwise, if his followers had gained possession of these garments, they would have been tempted to resort to superstitious relic **worship**. The Master desired that his followers should have nothing material to associate with his life on earth. He wanted to leave mankind only the memory of a human life dedicated to the high spiritual ideal of being consecrated to doing the Father's will.

193:1.2 (2053.4) "Peace be upon you. You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons of my Father, you shall never die; you shall not perish. The gospel of the kingdom has taught you that all men are the sons of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you **worship** God neither on Gerizim nor at Jerusalem, but where you are, as you are, in spirit and in truth. It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of man. And if man is your brother, he is even more than your neighbor, whom the Father requires you to love as yourself. Your brother, being of your own family, you will not only love with a family affection, but you will also serve as you would serve yourself. And you will thus love and serve your brother because you, being my brethren, have been thus loved and served by me. Go, then,

into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always.”

194:3.20 (2065.8) **Prayer** did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. **Prayer** does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere **prayer** and true **worship**.

194:4.7 (2067.2) Unmistakably, a new fellowship was arising in the world. “The multitude who believed continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread, and in **prayers**.” They called each other brother and sister; they greeted one another with a holy kiss; they ministered to the poor. It was a fellowship of living as well as of **worship**. They were not communal by decree but by the desire to share their goods with their fellow believers. They confidently expected that Jesus would return to complete the establishment of the Father’s kingdom during their generation. This spontaneous sharing of earthly possessions was not a direct feature of Jesus’ teaching; it came about because these men and women so sincerely and so confidently believed that he was to return any day to finish his work and to consummate the kingdom. But the final results of this well-meant experiment in thoughtless brotherly love were disastrous and sorrow-breeding. Thousands of earnest believers sold their property and disposed of all their capital goods and other productive assets. With the passing of time, the dwindling resources of Christian “equal-sharing” came to an end—but the world did not. Very soon the believers at Antioch were taking up a collection to keep their fellow believers at Jerusalem from starving.

194:4.11 (2068.1) And so all went well in Jerusalem until the time of the coming of the Greeks in large numbers from Alexandria. Two of the pupils of Rodan arrived in Jerusalem and made many converts from among the Hellenists. Among their early converts were Stephen and Barnabas. These able Greeks did not so much have the Jewish viewpoint, and they did not so well conform to the Jewish mode of **worship** and other ceremonial practices. And it was the doings of these Greek believers that terminated the peaceful relations between the Jesus brotherhood and the Pharisees and Sadducees. Stephen and his Greek associate began to preach more as Jesus taught, and this brought them into immediate conflict with the Jewish rulers. In one of Stephen’s public sermons, when he reached the objectionable part of the discourse, they dispensed with all formalities of trial and proceeded to stone him to death on the spot.

195:3.1 (2073.5) After the consolidation of Roman political rule and after the dissemination of Christianity, the Christians found themselves with one God, a great religious concept, but without empire. The Greco-Romans found themselves with a great empire but without a God to serve as the suitable religious concept for empire

worship and spiritual unification. The Christians accepted the empire; the empire adopted Christianity. The Roman provided a unity of political rule; the Greek, a unity of culture and learning; Christianity, a unity of religious thought and practice.

195:3.6 (2074.1) The early plan of Christian **worship** was largely taken over from the Jewish synagogue, modified by the Mithraic ritual; later on, much pagan pageantry was added. The backbone of the early Christian church consisted of Christianized Greek proselytes to Judaism.

195:5.8 (2075.11) Religion is designed to find those values in the universe which call forth faith, trust, and assurance; religion culminates in **worship**. Religion discovers for the soul those supreme values which are in contrast with the relative values discovered by the mind. Such superhuman insight can be had only through genuine religious experience.

195:5.14 (2076.5) In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the **worship** of divine goodness. But of all these values, love is the true guide to real insight.

195:10.8 (2084.8) Ecclesiasticism is at once and forever incompatible with that living faith, growing spirit, and firsthand experience of the faith-comrades of Jesus in the brotherhood of man in the spiritual association of the kingdom of heaven. The praiseworthy desire to preserve traditions of past achievement often leads to the defense of outgrown systems of **worship**. The well-meant desire to foster ancient thought systems effectually prevents the sponsoring of new and adequate means and methods designed to satisfy the spiritual longings of the expanding and advancing minds of modern men. Likewise, the Christian churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel—the teachings of Jesus of Nazareth.

195:10.14 (2085.6) It is all too true that such a church would not have survived unless there had been men in the world who preferred such a style of **worship**. Many spiritually indolent souls crave an ancient and authoritative religion of ritual and sacred traditions. Human evolution and spiritual progress are hardly sufficient to enable all men to dispense with religious authority. And the invisible brotherhood of the kingdom may well include these family groups of various social and temperamental classes if they are only willing to become truly spirit-led sons of God. But in this brotherhood of Jesus there is no place for sectarian rivalry, group bitterness, nor assertions of moral superiority and spiritual infallibility.

196:2.6 (2092.4) Jesus founded the religion of personal experience in doing the will of God and serving the human brotherhood; Paul founded a religion in which the glorified Jesus became the object of **worship** and the brotherhood consisted of fellow believers in the divine Christ. In the bestowal of Jesus these two concepts were potential in his

divine-human life, and it is indeed a pity that his followers failed to create a unified religion which might have given proper recognition to both the human and the divine natures of the Master as they were inseparably bound up in his earth life and so gloriously set forth in the original gospel of the kingdom.

196:3.18 (2095.2) This profound experience of the reality of the divine indwelling forever transcends the crude materialistic technique of the physical sciences. You cannot put spiritual joy under a microscope; you cannot weigh love in a balance; you cannot measure moral values; neither can you estimate the quality of spiritual **worship**.

196:3.22 (2095.6) True religious **worship** is not a futile monologue of self-deception. **Worship** is a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by **worship** to be better and thereby eventually attains the best.

[Pearls:

- "... The ideal **prayer** is a form of spiritual communion which leads to intelligent **worship**. True **praying** is the sincere attitude of reaching heavenward for the attainment of your ideals. 144:2.2 (1618.6)
- The Master **prayed** very little for himself, although he engaged in much **worship** of the nature of understanding communion with his Paradise Father. 144:3.23 (1620.21)
- **Prayer** will lead the mortals of earth up to the communion of true **worship**. The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to **prayer**. 144:4.4 (1620.11)
- **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment.
- But he did exhort his believers to employ **prayer** as a means of leading up through thanksgiving to true **worship**. 146:2.15 (1640.4)
- Jesus taught his followers that, when they had made their **prayers** to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul.
- The spirit of the Father speaks best to man when the human mind is in an attitude of true **worship**.
- We **worship** God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth.
- **Worship**, taught Jesus, makes one increasingly like the being who is worshiped.

- **Worship** is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite. 146:2.17 (1641.1)
- "... This spirit of the Father partakes of the love of the Father, and as it dominates man, it unfailingly leads in the directions of divine **worship** and loving regard for one's fellows. 146:3.6 (1642.2)
- ...honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately **worship** him as the loving and all-wise Father of your more mature spiritual realization and appreciation. 149:6.8 (1676.2)
- ...The **worship** of God and the service of man became the sum and substance of his religion. 159:5.7 (1769.9)
- Spiritual **worship** cannot be shared with material devotions; no man can serve two masters..." 163:3.1 (1803.3)
- Consecrated devotion. To **pray** always for more laborers to be sent forth into the gospel harvest. He explained that, when one so **prays**, he will the more likely say, "Here am I; send me." He admonished them to neglect not their daily **worship**. 163:4.10 (1805.7)
- ... The Master by precept and example taught the value of **worshiping** the Creator in the midst of the natural surroundings of creation... 167:6.5 (1839.10)
- Jesus desired to substitute for the idea of the kingdom, king, and subjects, the concept of the heavenly family, the heavenly Father, and the liberated sons of God engaged in joyful and voluntary service for their fellow men and in the sublime and intelligent **worship** of God the Father. 170:2.12 (1860.7)
- ... **Prayer** does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere **prayer** and true **worship**. 194:3.20 (2065.8)
- Religion is designed to find those values in the universe which call forth faith, trust, and assurance; religion culminates in **worship**...195:5.8 (2075.11)
- ... We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the **worship** of divine goodness. But of all these values, love is the true guide to real insight. 195:5.14 (2076.5)

- ... **Worship** is a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by **worship** to be better and thereby eventually attains the best. 196:3.22 (2095.6)]

Concepts/ Understanding

Meditation

91:7:1 (1000.2) ... The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted **meditation**, is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures.

100:1:8 (1095.3) 100:1.8 (1095.3) ... Habits which favor religious growth embrace... reflective **meditation** on cosmic meanings...

Mind Mastery

By Personality

3:5.5 (51.4) The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the universal sovereignty of God. All evolutionary creature life is beset by certain inevitabilities. Consider the following:

3:5.13 (51.12) 8. Is unselfishness—the spirit of self-forgetfulness—desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

136:6.10 (1519.3) ... There are higher values in mortal existence—intellectual mastery and spiritual achievement—which far transcend the necessary gratification of man's purely physical appetites and urges. Man's natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit.

12:8.14 (140.10) On Paradise the three energies, physical, mindal, and spiritual, are coordinate. In the evolutionary cosmos energy-matter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery...

116:6.1 In the evolutionary superuniverses energy-matter is dominant except in personality, where spirit through the mediation of mind is struggling for the mastery. The goal of the evolutionary universes is the subjugation of energy-matter by mind, the coordination of mind with spirit, and all of this by virtue of the creative and unifying

presence of personality. Thus, in relation to personality, do physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive.

116:7.3 (1276.4) Mind has been given to mortals wherewith they may become self-conscious of identity and personality; and mind—even a Supreme Mind—has been bestowed upon the totality of the finite whereby the spirit of this emerging personality of the cosmos ever strives for the mastery of energy-matter.

[Once the recognition of faith in the Fatherhood of God has been achieved and an intent to pursue life as a son of God acknowledged by personality, we come face-to-face with the need to master the finite mind. A goal of mortal evolution is the “coordination of mind with spirit by personality in order to subjugate energy matter”. The initial step of the ascension career as taught in TUB, is the cocreation of a morontial energy vehicle – the soul– in cooperation with the Indwelling Spirit of God by the technique of “free will choice”. Personality initiates this cooperative effort with its first moral choice and the arrival of the indwelling presence in the mortal mind. Spiritual growth then waxes as the relationship between personality and spirit is first established as an “inner dialogue” with God, matures as a decision to “do God’s will” and eventually achieves the potential of immortality with the “fusion” of personality mind, now of embryonic morontial status, with the Prepersonal Fragment of Absolute Spirituality. As you might imagine this takes some effort! Mastery of the mortal mind is no mean feat! Though mortal beings of Urania have achieved “mind of will dignity” with the first functioning of the adjutants of wisdom and worship, the evolutionary animal mind of the first five adjacent spirits still dominates much of our thought and behavior. The growth of finite mortal mind in its ability to reach levels of spiritual insight generally begins with some sort of mindfulness practice, or meditative technique. Jesus favored quiet periods in the solitude of nature, as well as period of active service ministry, to develop mind mastery and control of the flow of thought in spiritual channels, leading to prayer and subsequently, to the true goal of worshipful communion with his Heavenly Father. The demonstration and exemplification of the achievement of fusion status is one of mankind’s most treasured benefits of the Master’s bestowal on Urantia. Jesus showed us in his life, on our planet, and as a mortal creature of the realm, that the ascension path is a normal and anticipated achievement of evolutionary life, and he then further manifest this path to immortality in his morontial appearances.]

110:6.21 (1211.6) ... The mastery of the first cosmic circle signalizes the attainment of premorontia mortal maturity and marks the termination of the conjoint ministry of the adjutant mind-spirits as an exclusive influence of mind action in the human personality. Beyond the first circle, mind becomes increasingly akin to the intelligence of the morontia stage of evolution, the conjoined ministry of the cosmic mind and the superadjutant endowment of the Creative Spirit of a local universe.

112:0.6 (1225.6) (Personality) 4. When bestowed upon evolutionary material creatures, it causes spirit to strive for the mastery of energy-matter through the mediation of mind. 113:1.6 (1242.1) ... You start out in your mind of mortal investment in the seventh circle and journey inward in the task of self-understanding, self-conquest, and self-mastery; and circle by circle you advance until... you reach the first or inner circle of relative contact and communion with the indwelling Adjuster.

143:2.4 (1609.5) "By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not—it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature. Thus by your faith and the spirit's transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit. The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial.

146:2.17 (1641.1) ... The spirit of the Father speaks best to man when the human mind is in an attitude of true **worship**. We **worship** God by the aid of the Father's indwelling spirit and by the illumination of the human mind through the ministry of truth. **Worship**, taught Jesus, makes one increasingly like the being who is **worshiped**. **Worship** is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite.

156:5.2 (1738.1) ... Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvement of the soul of immortal destiny. Your spirit nature—the jointly created soul—is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine."

181:2.26 (1962.1) ... Dedicate your life to the great work of showing how the critical material mind of man can triumph over the inertia of intellectual doubting when faced by the demonstration of the manifestation of living truth as it operates in the experience of spirit-born men and women who yield the fruits of the spirit in their lives, and who love one another, even as I have loved you." ...

[Let's briefly touch on the progression of the Master's mastery of his human mind during his bestowal on Urantia.]

Jesus and Mind Mastery

196:2.7 (2093.1) ... Jesus ... was the world's most wholehearted and devoted religionist. He was a wholly consecrated mortal, unreservedly dedicated to doing his Father's will... And it was this very singleness of purpose and unselfish devotion that enabled him to effect such extraordinary progress in the conquest of the human mind in one short life... In his devotion to the cause of the kingdom, Jesus burned all bridges behind him; he sacrificed all hindrances to the doing of his Father's will.

127:2.12 (1398.4) This year Jesus made great progress in the organization of his mind. Gradually he had brought his divine and human natures together, and he accomplished all this organization of intellect by the force of his own decisions and with only the aid of his indwelling Monitor, just such a Monitor as all normal mortals on all postbestowal-Son worlds have within their minds...

128:5.6 (1414.4) ... He communed much with his Father in heaven and made tremendous progress in the mastery of his human mind.

129:1.14 (1421.4) This year Jesus made great advances in the ascendant mastery of his human mind and attained new and high levels of conscious contact with his indwelling Thought Adjuster.

129:3.9 (1424.4) On this Mediterranean journey Jesus made great advances in his human task of mastering the material and mortal mind, and his indwelling Adjuster made great progress in the ascension and spiritual conquest of this same human intellect...

129:4.1 (1424.5) To the onlooking celestial intelligences of the local universe, this Mediterranean trip was the most enthralling of all Jesus' earth experiences, at least of all his career right up to the event of his crucifixion and mortal death. This was the fascinating period of his personal ministry in contrast with the soon-following epoch of public ministry. This unique episode was all the more engrossing because he was at this time still the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus; he was still the Son of Man. He had not yet achieved the complete mastery of his human mind; the Adjuster had not fully mastered and counterparted the mortal identity. He was still a man among men.

134:1.7 (1484.4) This was one of the more unusual years in the inner experience of the Son of Man; great progress was made in effecting working harmony between his human mind and the indwelling Adjuster.

134:7.6 (1492.6) The indwelling Thought Adjuster now led Jesus to forsake the dwelling places of men and betake himself up to Mount Hermon that he might finish his work of mastering his human mind and complete the task of effecting his full consecration to the remainder of his lifework on earth.

134:8.4 (1493.3) Jesus spent the last three weeks of August and the first three weeks of September on Mount Hermon. During these weeks he finished the mortal task of achieving the circles of mind-understanding and personality-control... Only the final phase of mind and Adjuster attunement remained to be consummated.

134:9.9 (1495.6) ... For long years this transformation of mind and spirit had been in progress, and it was finished during the eventful sojourn on Mount Hermon.

136:2.2 (1511.1) When Jesus of Nazareth went down into the Jordan to be baptized, he was a mortal of the realm who had attained the pinnacle of human evolutionary ascension in all matters related to the conquest of mind and to self-identification with the spirit. He stood in the Jordan that day a perfected mortal of the evolutionary worlds of time and space. Perfect synchrony and full communication had become established between the mortal mind of Jesus and the indwelling spirit Adjuster, the divine gift of his Father in Paradise. And just such an Adjuster indwells all normal beings living on Urantia since the ascension of Michael to the headship of his universe...

Mental poisons (bold type added by author)

[Let's also take a brief moment to remind ourselves that mind mastery is achieved by a spiritual seeker committing the full effort of his entire life in dedication to achieving the goal of creating a mind of such spiritual beauty and goodness as to attain "fusion" status with the divine presence of our Loving Father. *Take care!* Keep the temple of our Heavenly Father's indwelling – your mind – free from the mental poisons inherent in the imperfect environment we find ourselves in. Seek always to live your lives openly in God's presence, spiritually discerning the day to day experiences and choices with the light of spiritual insight and the intent that "It is my will that Thy will be done".]

130:6.3 (1437.3) (Jesus speaking with Fortune – the boy who was afraid) ... Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond servant of depression and defeat. But most valuable of all, your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith...

110:1.5 (1204.3) The Adjuster remains with you in all disaster and through every sickness which does not wholly destroy the mentality. But how unkind knowingly to defile or otherwise deliberately to pollute the physical body, which must serve as the earthly tabernacle of this marvelous gift from God. All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind, while the **mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance** likewise tremendously interfere with the spiritual progress of the evolving soul.

131:3.4 (1447.1) "... When the faith of your religion has emancipated your heart, when the mind, like a mountain, is settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters. Those who are sure of salvation are forever free from **lust, envy, hatred, and the delusions of wealth**. While faith is the energy of the better life, nevertheless, must you work out your own salvation with perseverance. If you would be certain of your final salvation, then make sure that you sincerely seek to fulfill all righteousness. Cultivate the assurance of the heart which springs from within and thus come to enjoy the ecstasy of eternal salvation.

111:4.9 (1220.8) Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by **prejudice, hate, fears, resentments, revenge, and bigotries**?

153:3.5 (1712.5) ..."I declare it is not that which enters the body by the mouth or gains access to the mind through the eyes and ears, that defiles the man. Man is only defiled by that evil which may originate within the heart, and which finds expression in the words and deeds of such unholy persons. Do you not know it is from the heart that there come forth **evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness**? And it is just such things that defile men, and not that they eat bread with ceremonially unclean hands."

160:3.5 (1778.3) This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose. And these new concepts of the eternal and divine goal of existence are in themselves transcendent stimuli, calling forth the reaction of the very best that is resident in man's higher nature. On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit. From such vantage points of high living, man is able to transcend the material irritations of the lower levels of thinking—**worry, jealousy, envy, revenge, and the pride of immature personality**. These high-climbing souls deliver themselves from a multitude of the crosscurrent conflicts of the trifles of living, thus becoming free to attain consciousness of the higher currents of spirit concept and celestial communication...

[Organizing threads of understanding:

Meditation is inherently reliant on the progressive mastery of mind. "... It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function... that a maximum of light and truth can be imparted ... 110:6.4 (1209.4)]

Prayer

91:2.3 (996.1) ... But the truest **prayer** is in reality a communion between man and his Maker.

91:3.7 (997.5) Enlightened **prayer** must recognize not only an external and personal God but also an internal and impersonal Divinity, the indwelling Adjuster ... recognize that the idea of this alter ego has evolved from a mere fiction to the truth of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father.

91:6.5 (999.8) Do not be so slothful as to ask God to solve your difficulties, but never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand.

91:6.7 (1000.1) ... There is no other technique whereby every man, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm wherein he can communicate with his Maker, where the creature contacts with the reality of the Creator, with the indwelling Thought Adjuster.

91:8.4 (1001.8) ... true **praying** it is the sincere and trusting communication of the spiritual nature of the creature with the anywhere presence of the spirit of the Creator.

91:8.11 (1002.3) God answers man's **prayer** by giving him an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness.

Prayer ... is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus.

91:8.12 (1002.4) ... God answers the soul's attitude, not the words.

91:8.13 (1002.5) **Prayer** is ... a stimulus to growth in the very face of conflict. **Pray** only for values, not things; for growth, not for gratification.

91:4.3 (998.1) **Prayer** is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control.

91:6.2 (999.5) **Prayer** is not a technique for curing real and organic diseases, but it has contributed enormously to the enjoyment of abundant health and to the cure of numerous mental, emotional, and nervous ailments...

143:7.4 (1616.6) **Prayer** is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight

The Discourse on Prayer

144:2.2 (1618.6) "**Prayer** is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; **prayer** should be the communion of sonship and the expression of fellowship. **Prayer**, when indited by the spirit, leads to co-operative spiritual progress...

144:2.3 (1619.1) ... Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you. For every one who asks receives; he who seeks finds; and to him who knocks the door of salvation will be opened.

144:3.17 (1620.15) Jesus taught that effective **prayer** must be:

1. Unselfish—not alone for oneself.

2. Believing—according to faith.
3. Sincere—honest of heart.
4. Intelligent—according to light.
5. Trustful—in submission to the Father's all-wise will. 144:3.18-22 (1620.16-20)

144:4.6 (1620.13) ... Jesus consistently employed the beneficial influence of **praying** for one's fellows. The Master usually **prayed** in the plural, not in the singular. Only in the great crises of his earth life did Jesus ever **pray** for himself.

146:2.4 (1638.4) 3. By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. When man hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's **prayer**. Even the forgiveness of sin operates in this same unerring fashion. The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. God's forgiveness in fact is not conditioned upon your forgiving your fellows, but in experience it is exactly so conditioned. And this fact of the synchrony of divine and human forgiveness was thus recognized and linked together in the **prayer** which Jesus taught the apostles.

146:2.8 (1639.3) 7. ... **Prayer** does not change the divine attitude toward man, but it does change man's attitude toward the changeless Father.

146:2.11 (1639.6) 10. When you **pray** for the sick and afflicted, do not expect that your petitions will take the place of loving and intelligent ministry to the necessities of these afflicted ones... especially make loving petitions for those who persecute you..."

146:2.12 (1640.1) 11. ... There is but one form of **prayer** which is appropriate for all God's children, and that is: "Nevertheless, your will be done."

146:2.13 (1640.2) 12. ... **pray** sincerely for the extension of the kingdom of heaven. Of all the **prayer**s of the Hebrew scriptures he commented most approvingly on the petition of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me..."

146:2.14 (1640.3) 13. Jesus taught that the **prayer** for divine guidance over the pathway of earthly life was next in importance to the petition for a knowledge of the Father's will. In reality this means a **prayer** for divine wisdom... **prayer** is a factor in the enlargement of one's capacity to receive the presence of the divine spirit...

180:2.4 (1946.2) ... How long will it take the world of believers to understand that **prayer** is not a process of getting your way but rather a program of taking God's way, an experience of learning how to recognize and execute the Father's will? ...

[Meditation] prepares the mind and declares the intent for communion with the "...essence of the living God, the Universal Father." 91:3.7 (997.5). It is the knock at the door of salvation.

Prayer is the conduit of the “inner dialogue” with God. It is through **prayer** that the sincere and trusting communication with the presence of the spirit of the Creator is accomplished. **Prayer** “... is the most potent spiritual-growth stimulus.” 91:8.11 (1002.3). **Prayer** is where the Spirit of Divinity recognizes the soul’s attitude amongst the immature petitions and selfish desires of the seeker and adds that spiritual insight which *transforms* the mortal estate under the guidance of spiritual growth into the wisdom of the action/decisions of a spiritual progressor, “nevertheless, you will be done”. It is through the communion of **prayer** that our Heavenly Father reveals universal truth, enhances recognition of cosmic beauty and augments the revelation of divine goodness. **Prayer** is our source of wisdom and spiritual strength. **Prayer** expands insight into values, not things; spiritual growth, not gratification. **Prayer** is the beginning of all true spiritual growth, the “... experience of learning how to recognize and execute the Father’s will ...180:2.4 (1946.2)]

Worship

5:5.14 (70.1) ... A human mind discerning right and wrong and possessing the capacity to **worship** God, in union with a divine Adjuster, is all that is required in that mortal to initiate and foster the production of his immortal soul of survival qualities if such a spirit-endowed individual seeks God and sincerely desires to become like him, honestly elects to do the will of the Father in heaven.

16:6.5 (192.1) The cosmic mind unfailingly responds (recognizes response) on three levels of universe reality...

- Causation –mathematical form
- Duty –judicial form
- **Worship** – reverential and **worshipful** form

16:6.8 (192.4) **Worship**—the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind, the reverential and **worshipful** form of the cosmic discrimination.

16:6.9 (192.5) These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures. The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking...

16:6.10 (192.6) ...Stated otherwise, the recognition of the *reality* of these three manifestations of the Infinite is by a cosmic technique of self-revelation... when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. And it is these three cosmic intuitions that give objective validity, reality, to man’s experience in and with things, meanings, and values.

27:7.1 (303.5) **Worship** is the highest privilege and the first duty of all created intelligences. **Worship** is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. The quality of **worship** is determined by the depth of creature perception; and as the knowledge of the infinite character of the Gods progresses, the act of **worship** becomes increasingly all-encompassing until it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings.

103:0.1 (1129.1) ALL of man's truly religious reactions are sponsored by the early ministry of the adjutant of **worship** and are censored by the adjutant of wisdom. Man's first supermind endowment is that of personality encirclement in the Holy Spirit of the Universe Creative Spirit; and long before either the bestowals of the divine Sons or the universal bestowal of the Adjusters, this influence functions to enlarge man's viewpoint of ethics, religion, and spirituality...

117:5.13 (1287.4) What man himself takes with him as a personality possession are the character consequences of the experience of having used the mind and spirit circuits of the grand universe in his Paradise ascent. When man decides, and when he consummates this decision in action, man experiences, and the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere **worship**, glorified by intelligent love, and consummated in brotherly service.

142:4.2 (1600.3)... this duty of man is expressed in two great privileges: sincere **worship** of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God.

[Organizing threads of understanding:

It is through mind that personality interacts, achieves response recognition, with all aspects of creation:

- Causation – Matter/energy (the mathematical form of the cosmic discrimination)
- Duty – Personality relationship (the judicial form of the cosmic discrimination)
- **Worship** – the reality of spiritual experience (the worshipful form of cosmic discrimination)

Objective validity in the cosmic discrimination, reflective thinking, of man's experience of things, meanings, and values is fundamentally innate in the cosmic mind's self-realization of scientific, moral and spiritual insight. The sum total of these

decision/actions, if "... illuminated by sincere **worship**, glorified by intelligent love, and consummated in brotherly service." eventuate in a "cosmically moral and divinely spiritual character" 117:5.13 (1287.4) This task is best illustrated in the Master's gospel message: "...sincere **worship** of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men..." 142:4.2 (1600.3)

Prayer and Worship

[Pearls:

- 5:3.3 (65.5) **Worship** is for its own sake; **prayer** embodies a self- or creature-interest element...
- 5:3.8 (66.4) **Worship** is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, to communicate with God as a faith son of the Universal Father.
- 91:4.3 (998.1) ... When the **prayer** seeks nothing for the one who **prays** nor anything for his fellows, then such attitudes of the soul tend to the levels of true **worship**...
- 91:5.1 (998.4) ... **prayer**, as a feature of Deity **worship**, transcends all other such practices since it leads to the cultivation of divine ideals.
- 102:4.5 (1123.5) ... The reflective powers of the mind are deepened and broadened by **worship**. **Prayer** may enrich the life, but **worship** illuminates destiny.]

The Master's Teachings on Prayer and Worship

[Pearls:

- **Worship** is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. **Prayer** is spiritually sustaining, but **worship** is divinely creative. 143:7.5 (1616.7)
- **Worship**—contemplation of the spiritual—must alternate with service, contact with material reality. 143:7.3 (1616.5)
- **Prayer** is spiritually sustaining, but **worship** is divinely creative. 143:7.5 (1616.7)
- **Prayer** is self-reminding—sublime thinking; **worship** is self-forgetting—superthinking. **Worship** is effortless attention, true and ideal soul rest, a form of restful spiritual exertion. 143:7.7 (1616.9)

- “... The ideal **prayer** is a form of spiritual communion which leads to intelligent **worship**. True **praying** is the sincere attitude of reaching heavenward for the attainment of your ideals. 144:2.2 (1618.6)
- The Master **prayed** very little for himself, although he engaged in much **worship** of the nature of understanding communion with his Paradise Father. 144:3.23 (1620.21)
- **Prayer** will lead the mortals of earth up to the communion of true **worship**. The soul’s spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to **prayer**. 144:4.4 (1620.11)
- **Prayer** and its associated **worship** is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment.
- But he did exhort his believers to employ **prayer** as a means of leading up through thanksgiving to true **worship**. 146:2.15 (1640.4)
- Jesus taught his followers that, when they had made their **prayers** to the Father, they should remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul.
- The spirit of the Father speaks best to man when the human mind is in an attitude of true **worship**.
- We **worship** God by the aid of the Father’s indwelling spirit and by the illumination of the human mind through the ministry of truth.
- **Worship**, taught Jesus, makes one increasingly like the being who is worshiped.
- **Worship** is a transforming experience whereby the finite gradually approaches and ultimately attains the presence of the Infinite. 146:2.17 (1641.1)
- “... This spirit of the Father partakes of the love of the Father, and as it dominates man, it unfailingly leads in the directions of divine **worship** and loving regard for one’s fellows. 146:3.6 (1642.2)

- ...honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately **worship** him as the loving and all-wise Father of your more mature spiritual realization and appreciation. 149:6.8 (1676.2)
- ...The **worship** of God and the service of man became the sum and substance of his religion. 159:5.7 (1769.9)
- Consecrated devotion. To **pray** always for more laborers to be sent forth into the gospel harvest. He explained that, when one so **prays**, he will the more likely say, "Here am I; send me." He admonished them to neglect not their daily **worship**. 163:4.10 (1805.7)
- ... The Master by precept and example taught the value of **worshipping** the Creator in the midst of the natural surroundings of creation... 167:6.5 (1839.10)
- ... **Prayer** does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere **prayer** and true **worship**. 194:3.20 (2065.8)
- Religion is designed to find those values in the universe which call forth faith, trust, and assurance; religion culminates in **worship**...195:5.8 (2075.11)
- ... We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the **worship** of divine goodness. But of all these values, love is the true guide to real insight. 195:5.14 (2076.5)
- ... **Worship** is a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by **worship** to be better and thereby eventually attains the best. 196:3.22 (2095.6)]

[**Prayer** buys you a ticket in the front row of the theater of the Kingdom of Heaven, it garnishes the attention, whets the appetite, for the more important goal of **worship**. It is through **worship** that you become a true actor on the stage of eternity. In **worship** we seek the perfection of relative divine identity at our stage of development. We seek the inspiration to reflect God's purpose, emulate His righteousness, share His mercy, display His kindness, offer His mercy and *be* God's love in the time/space moments of our existence.

Final Thoughts

196:0.10 Jesus brought to God, as a man of the realm, the greatest of all offerings: the consecration and dedication of his own will to the majestic service of doing the divine will. Jesus always and consistently interpreted religion wholly in terms of the Father's will. When you study the career of the Master, as concerns **prayer** or any other feature of the religious life, look not so much for what he taught as for what he did. Jesus never **prayed** as a religious duty. To him **prayer** was a sincere expression of spiritual attitude, a declaration of soul loyalty, a recital of personal devotion, an expression of thanksgiving, an avoidance of emotional tension, a prevention of conflict, an exaltation of intellection, an ennoblement of desire, a vindication of moral decision, an enrichment of thought, an invigoration of higher inclinations, a consecration of impulse, a clarification of viewpoint, a declaration of faith, a transcendental surrender of will, a sublime assertion of confidence, a revelation of courage, the proclamation of discovery, a confession of supreme devotion, the validation of consecration, a technique for the adjustment of difficulties, and the mighty mobilization of the combined soul powers to withstand all human tendencies toward selfishness, evil, and sin. He lived just such a life of **prayerful** consecration to the doing of his Father's will and ended his life triumphantly with just such a **prayer**. The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent **prayer** and sincere **worship**—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices.

Organizing threads of understanding:

Meditation acknowledges consent and preparation for spiritual practice.

Meditation is inherently reliant on the progressive mastery of mind. "... It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function... that a maximum of light and truth can be imparted ... 110:6.4 (1209.4)

Prayer initiates the development of an inner dialogue with our Heavenly Father through His Indwelling Presence in our mind. It represents the nescient actualization of personal spiritual growth.

Prayer is a petition for God's intercession. It always bears an element of self-interest. As the insight of universal truth evolves and expands in response to personal spiritual practice – doing God's will instead of self will –, wisdom discloses that the answers to **prayer** always contribute to the personal realization of divine perfection—spiritual values, spiritual growth. **Worship** is the "experience" of the presence of God and this is the true purpose and value of **prayer**.

Pray first and foremost for divine wisdom ““Nevertheless, your will be done.”” 146:2.12 (1640.1)) and next for divine guidance.

Worship recognizes the progressive augmentation of a personal relationship with our Heavenly Father through the ministry of our Thought Adjusters. The defining characteristic of **worship** is love.

It is through mind that personality interacts, achieves response recognition, with all aspects of creation:

- Causation – Matter/energy (the mathematical form of the cosmic discrimination)
- Duty – Personality relationship (the judicial form of the cosmic discrimination)
- **Worship** – the reality of spiritual experience (the worshipful form of cosmic discrimination)

Objective validity in the cosmic discrimination, reflective thinking, of man’s experience of things, meanings, and values is fundamentally innate in the cosmic mind’s self-realization of scientific, moral and spiritual insight. The sum total of these decision/actions, if “... illuminated by sincere **worship**, glorified by intelligent love, and consummated in brotherly service.” eventuate in a “cosmically moral and divinely spiritual character” 117:5.13 (1287.4) This task is best illustrated in the Master’s gospel message: “...sincere **worship** of the infinite Creator, the Paradise Father, and loving service bestowed upon one’s fellow men...” 142:4.2 (1600.3)

Worship is for its own sake; **prayer** embodies a self- or creature-interest element; that is the great difference between **worship** and **prayer**. There is absolutely no self-request or other element of personal interest in true **worship**; we simply **worship**...” 5:3.3 (65.5). **Worship** is the spiritual experience of divine fellowship, a form of cosmic discrimination, insight into the recognition of our divine heritage and destiny. “... **worship** illuminates destiny.” 102:4.5 (1123.5), “... **worship** is divinely creative.” 143:7.5 (1616.7)

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Definitions

Meditation, Prayer and Worship

1924 Websters Dictionary

Meditation

med'i-ta'tion (mĕd'ī-tā'shŭn), *n.* [ME. *meditacioun*, F. *méditation*, fr. L. *meditatio*.] **1.** Act of meditating; thought; esp., close or continued thought; turning or revolving of a subject in the mind; serious contemplation; reflection.

Let the words of my mouth and the *meditation* of my heart be acceptable in thy sight. *Ps.* xix. 14.

2. Specif., a private religious or devotional exercise consisting in a continuous application of the mind to the consideration of some religious or moral truth, or the like, in order to promote personal holiness and love of God.

3. A discourse treating a theme meditatively or so as to lead to meditation; as, Hervey's *Meditations*.

med'i-ta-tive (mĕd'ī-tā-tīv), *a.* [L. *meditativus*: cf. F. *méditatif*.] **1.** Disposed or given to meditate, or to meditation; meditating; as, a *meditative* man or mood.

2. Devoted to, indicative of, or promotive of, meditation.

— **med'i-ta-tive-ly**, *adv.* — **med'i-ta-tive-ness**, *n.*

med'i-ta'tor (-tā'tēr), *n.* One who meditates.

Meditate

med'i-tate, *v. i.* To keep the mind in a state of contemplation; to dwell in thought; to muse; cogitate; reflect.

In his law doth he *meditate* day and night. *Ps.* i. 2.

dictionary.com

meditation [med-i-tey-shuhn]

1. the act of meditating.
2. continued or extended thought; reflection; contemplation.
3. transcendental meditation.
4. devout religious contemplation or spiritual introspection.

Thesaurus.com

Synonyms:

introspection

reflection

ruminantion

self-examination

concentration

deep thought

pondering

quiet time

merriam-webster.com

meditation

1: a discourse intended to express its author's reflections or to guide others in contemplation

2: the act or process of meditating

the *meditation* out of which this novel has come

—Granville Hicks

1924 Websters Dictionary

Pray

pray (prā), *v. t.*; PRAYED (prād); PRAY'ING. [ME. *preien*, OF. *preier*, F. *prier*, L. *precuri*, fr. *prex*, *precis*, a prayer, a request; akin to Skr. *prach* to ask, AS. *frignan*, *frīnan*, *fricgan*, G. *fragen*, Goth. *frāihnan*. Cf. DEPRECATE, IMPRECAT, PRECARIOUS.] **1.** To entreat; implore. *Archaic.*

We *pray* you . . . be ye reconciled to God. 2 Cor. v. 20.

2. To ask or entreat to come; to invite. *Obs. Hoccleve.*

3. To ask earnestly for; to supplicate for; entreat; crave.
I know not how to *pray* your patience. *Shak.*

4. To effect, accomplish, put, or bring, by praying; as, to *pray* a soul out of purgatory. *Milman.*

Syn. — Entreat, beg, implore, invoke, beseech, petition.

pray, *v. i.* To make request with earnestness or zeal, as for something desired; to make entreaty or supplication; to offer prayer to a deity or divine being as a religious act; specif., to address the Supreme Being with adoration, confession, supplication, and thanksgiving.

I *pray*, or now, by ellipsis, **Pray**, I beg; I request; I entreat you; — used in asking a question, making a request, introducing a petition, etc.; as, *Pray*, allow me to go. — to **p. in aid**, or to **p. aid**, *Eng. Law*, to claim or call in aid. See AID, 2.

Prayer

pray'er (prā'ēr), *n.* One who prays; a supplicant.

prayer (prâr), *n.* [ME. *preiere*, OF. *preiere*, F. *prière*, fr. LL. *precaria*, L. *precarius* got by prayer, fr. *precari* to pray. See PRAY, *v. i.*]

1. Act or practice of praying; beseeching; earnest request or entreaty; petition; supplication.

2. Act of addressing supplication to a divinity or object of worship or veneration, esp. to God; the offering of adoration, confession, supplication, thanksgiving, etc., to the Supreme Being; as, public *prayer*; secret *prayer*.

3. The form of words used in praying; a formula of supplication; an expressed petition; esp., a supplication addressed to God; as, a written *prayer*.

4. Often in *pl.* A form of religious service or worship for public or common use, consisting largely of prayers; as, Morning or Evening *Prayer*; he never attended *prayers*.

5. That prayed for; specif., that part of a petition or memorial, as to a legislature, that specifies the thing desired.

Syn. — PRAYER, PETITION, SUIT, APPEAL. A PRAYER is an earnest entreaty or supplication addressed (esp.) to God, or to a person or body invested with power or authority; PETITION is often synonymous with *prayer*; the word also denotes a single clause of a prayer, or a formal request — in which (often) a number are associated — directed to some authority; a SUIT (as here compared) is a more or less humble or deferential petition, esp. to one in high station; an APPEAL is an earnest call, esp. for help or support. See BEG.

prayer in aid. *Eng. Law.* = AID PRAYER. — **p. of humble access.** = ACCESS, 7 C. — **P. of Manasses.** See OLD TESTAMENT.

dictionary.com

noun

1. a devout petition to God or an object of **worship**.
2. a spiritual communion with God or an object of **worship**, as in supplication, thanksgiving, adoration, or confession.
3. the act or practice of **praying** to God or an object of **worship**.
4. a formula or sequence of words used in or appointed for **praying**: the Lord's **Prayer**.
5. **prayers**, a religious observance, either public or private, consisting wholly or mainly of **prayer**.
that which is **prayed** for.
6. a petition; entreaty.
7. the section of a bill in equity, or of a petition, that sets forth the complaint or the action desired.
8. a negligible hope or chance:
Do you think he has a **prayer** of getting that job?

thesaurus.com

appeal
invocation
plea
service
worship
application
begging
benediction
communion
devotion
entreaty
grace
imprecation
litany
orison
petition
pleading
request
rogation
suit
supplication
answer adoration
beseeching

merriam-webster.com

prayer

1 a(1): an address (such as a petition) to God or a god in word or thought
said a prayer for the success of the voyage

(2): a set order of words used in praying

b: an earnest request or wish

2: the act or practice of praying to God or a god
kneeling in prayer

3: a religious service consisting chiefly of prayers—often used in plural

4: something prayed for

5: a slight chance haven't got a prayer

6: one that prays : SUPPLICANT

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Worship

wor'ship (wŭr'shĭp), *n.* [ME. *worschipe*, *wurðscipe*, AS. *weorðscipe*; *weorð* worth + *-scipe* -ship. See WORTH, *n.* & *a.*; -SHIP.] **1.** Courtesy or reverence paid to merit or worth; hence, civil deference; honor; respect.

Then shalt thou have *worship* in the presence of them that sit at meat with thee. *Luke* xiv 10.

2. Excellence of character; dignity; worth; worthiness; also, repute; reputation; fame; credit; renown. *Obs.*
"A man of *worship*." *Chaucer.*

Elfin, born of noble state,
And muckle *worship* in his native land. *Spenser.*

3. A title of honor, used in addresses to certain magistrates and others of rank or station.

My father desires your *worships'* company. *Shak.*

4. That which is praiseworthy; a valorous act or feat. *Obs.*

5. Act of paying divine honors to a deity; religious reverence and homage; adoration, or reverence, paid to God,

a being viewed as God, or something held as sacred from a reputed connection with God. "God with idols in their *worship* joined." *Milton.*

The *worship* of God is an eminent part of religion, and prayer is a chief part of religious *worship*. *Tillotson.*

6. Obsequious or submissive respect or devotion; extravagant admiration; adoration.

"T is not your inky brows, your black silk hair, . . .
That can entame my spirits to your *worship*." *Shak.*

7. An object of worship.

In attitude and aspect formed to be
At once the artist's *worship* and despair. *Longfellow.*

Syn. — See REVERENCE.

wor'ship (wŭr'shĭp), *v. t.*; WOR'SHIPED (-shĭpt) or WOR'SHIPPED; WOR'SHIP-ING or WOR'SHIP-PING. **1.** To treat with the reverence due to merit or worth; to respect; honor. *Obs. or R.*

This holy image that is man God *worshipeth*. *Foxt.*

2. To pay divine honors to; to reverence with supreme respect and veneration; to perform religious exercises in honor of; to adore; venerate.

But God is to be *worshiped*. *Shak.*

When all our fathers *worshiped* stocks and stones. *Milton.*

3. To honor with extravagant love and extreme submission, as a lover; to adore; idolize.

With bended knees I daily *worship* her. *Carew.*

Syn. — Adore, revere, reverence, bow to, honor.

wor'ship, *v. i.* To perform acts of homage or adoration; esp., to perform religious service.

Our fathers *worshiped* in this mountain. *John iv. 20.*

wor'ship-er, wor'ship-per (-ēr), *n.* One who worships or adores, esp. one who pays divine honors to any object.

wor'ship-ful (-fŭl), *a.* **1.** Overbearing; proud. *Obs. & R.*

2. Entitled to worship, reverence, or high respect; worthy of honor. "This is *worshipful* society." *Shak.*

[She is] so dear and *worshipful*. *Chaucer.*

3. Honorable; esteemed; — used in formal address; as, *worshipful* sirs; specif. [*cap. as a title*], in *Freemasonry*, designating a certain official station; as, *worshipful* master.

— **wor'ship-ful-ly**, *adv.* — **wor'ship-ful-ness**, *n.*

dictionary.com

worship [wur-ship]

noun

reverent honor and homage paid to God or a sacred personage, or to any object regarded as sacred.

formal or ceremonious rendering of such honor and homage:

They attended **worship** this morning.

adoring reverence or regard:

excessive **worship** of business success.

the object of adoring reverence or regard.

(initial capital letter)British. a title of honor used in addressing or mentioning certain magistrates and others of high rank or station (usually preceded by Your, His, or Her).

verb (used with object), wor·shipped, wor·ship·ing or wor·shipped, wor·ship·ing.

to render religious reverence and homage to.

to feel an adoring reverence or regard for (any person or thing).

verb (used without object), wor·shipped, wor·ship·ing or wor·shipped, wor·ship·ing.

to render religious reverence and homage, as to a deity.

to attend services of divine **worship**.

Thesaurus.com

adoration

church service

devotion

prayer

rite

ritual

adulation

awe

beatification

benediction

chapel

deification

exaltation

genuflection

glory

homage

honor

idolatry

idolization

invocation

love

offering

praise

prostration

regard

respect

reverence

service

supplication
veneration
vespers
laudation

merriam-webster.com

worship

verb

wor·ship 'wər-shəp also 'wɔr-

worshipped also worshiped; worshipping also worshipping

transitive verb

1: to honor or show reverence for as a divine being or supernatural power

2: to regard with great or extravagant respect, honor, or devotion

a celebrity worshipped by her fans

intransitive verb

: to perform or take part in worship or an act of worship

noun

1: reverence offered a divine being or supernatural power

also : an act of expressing such reverence

2: a form of religious practice with its creed and ritual

3: extravagant respect or admiration for or devotion to an object of esteem

worship of the dollar

4 chiefly British : a person of importance —used as a title for various officials (such as magistrates and some mayors)