

INTRODUCTION TO WEEK 3 – True Faith; Religious, Spiritual and Soul Growth and Development, Worship

This week we look at true faith, its effect on our daily lives and ways of promoting religious, spiritual, and soul growth.

True religion is the individual's relationship with God. Such a relationship provides the bridge between moral consciousness and enduring spiritual realities.

Faith is the mother of all religious experiences. Faith "motivates life and shapes the mode of living." This week we will pause and reflect how true that is in our lives and ask ourselves what are the realities of righteousness that find expression in our behavior with others.

True faith "...is predicated on profound reflection, sincere self-criticism and uncompromising moral consciousness."

Spiritual and religious growth is unconscious; however, there are ways of living that promote such growth. We are cautioned, "Man's greatest spiritual jeopardy consists in partial progress, the predicament of unfinished growth: forsaking the evolutionary religions of fear without immediately grasping the revelatory religion of love." (99:4.8)

Progress in spiritual growth leads to "the attainment of the perfection of divinity [and] is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection." All growth takes effort, the effort to grow in self-mastery, the effort to grasp supreme values, the effort to set aside the trifles of living so as to provide time for spiritual communion, the effort to become of better, more effective service, and the effort to grow in gladness and grace. These efforts grow the soul of a spiritually active mortal. "Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil." (132:3.8)

Our spiritual growth depends - is greatly enhanced by - our "intimate association with other religionists." We will read of "the soil essential for religious growth" and the challenges of tilling that soil. Our individual spiritual growth is not just for our own edification; it repercussions in the Supreme and beyond.

We will review those effective religious habits that promote growth of the soul and adjuster attunement. We can adjust our wills to allow our intellects to become "spirit taught."

Syllabus Week 3 – True Faith, Religious and Spiritual Growth and Development, Worship

- 1) True Faith
- 2) Spiritual and Religious Growth and Development
- 3) Worship

QUESTIONS FOR WEEK 3

Answer at least four of the following:

1. Describe your faith.
2. How does your faith ‘shape the mode of living’ for you?
3. How do you practice “profound reflection” and “sincere self-criticism?” What are they for you?
4. What is “uncompromising moral consciousness” and how do you practice it?
5. What are the “progressive steps of righteousness” that you take to become a robust child of God?
6. Can you share “those transformations in the mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led” that have occurred in your life? And how do you understand God-consciousness?
7. How much time do you spend cultivating your own spiritual growth? How do you maintain a “living spiritual connection with true spiritual forces”?

4/1/23

True Faith, Spiritual and Religious Growth and Development, Worship

True Faith

101:8.1 **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.

102:6.7 **Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living.**

159:3.12 "...faith will expand the mind, ennable the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved."

91:6.3 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.**

99:5.7 Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists. **Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. Let the term "faith" stand for the individual's relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude. "Have you faith? Then have it to yourself."**

131:3.4 "Cheerfulness and gladness are the rewards of deeds well done and to the glory of the Immortal. No man can rob you of the liberty of your own mind. 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.

132:3.5 But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. **And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness.** **Faith is the inspiration of the spiritized creative imagination.**

170:3.2 Though Jesus taught that faith, simple childlike belief, is the key to the door of the kingdom, he also taught that, having entered the door, there are the progressive steps of righteousness which every believing child must ascend in order to grow up to the full stature of the robust sons of God.

170:3.3 It is in the consideration of the technique of receiving God's forgiveness that the attainment of the righteousness of the kingdom is revealed. **Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission.** And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

170:3.4 1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.

170:3.5 2. Man will not truly forgive his fellows unless he loves them as himself.

170:3.6 3. To thus love your neighbor as yourself is the highest ethics.

170:3.7 4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

170:3.9 The righteousness of any act must be measured by the motive; the highest forms of good are therefore unconscious. Jesus was never concerned with morals or ethics as such. **He was wholly concerned with that inward and spiritual fellowship with God the Father which so certainly and directly manifests itself as outward and loving service for man. He taught that the religion of the kingdom is a genuine personal experience which no man can contain within himself; that the consciousness of being a member of the**

family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one's brothers and sisters in the effort to enhance and enlarge the brotherhood.

170:3.10 The religion of the kingdom is personal, individual; the fruits, the results, are familial, social. Jesus never failed to exalt the sacredness of the individual as contrasted with the community. **But he also recognized that man develops his character by unselfish service; that he unfolds his moral nature in loving relations with his fellows.**

176:3.3 "Each generation of believers should carry on their work, in view of the possible return of the Son of Man, exactly as each individual believer carries forward his lifework in view of inevitable and ever-impending natural death. When you have by faith once established yourself as a son of God, nothing else matters as regards the surety of survival. But make no mistake! this survival faith is a living faith, and it increasingly manifests the fruits of that divine spirit which first inspired it in the human heart. That you have once accepted sonship in the heavenly kingdom will not save you in the face of the knowing and persistent rejection of those truths which have to do with the progressive spiritual fruit-bearing of the sons of God in the flesh. You who have been with me in the Father's business on earth can even now desert the kingdom if you find that you love not the way of the Father's service for mankind.

101:10.15 It is only through the morontial avenue leading to spiritual insight that man can ever break the fetters inherent in his mortal status in the universe. Energy and mind do lead back to Paradise and Deity, but neither the energy endowment nor the mind endowment of man proceeds directly from such Paradise Deity. Only in the spiritual sense is man a child of God. And this is true because it is only in the spiritual sense that man is at present endowed and indwelt by the Paradise Father. Mankind can never discover divinity except through the avenue of religious experience and by the exercise of true faith. The faith acceptance of the truth of God enables man to escape from the circumscribed confines of material limitations and affords him a rational hope of achieving safe conduct from the material realm, whereon is death, to the spiritual realm, wherein is life eternal.

101:3.4 Through religious faith the soul of man reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the mortal personality to react to certain trying intellectual and testing social situations. Genuine spiritual faith (true moral consciousness) is revealed in that it:

101:3.5 1. Causes ethics and morals to progress despite inherent and adverse animalistic tendencies.

101:3.6 2. Produces a sublime trust in the goodness of God even in the face of bitter disappointment and crushing defeat.

101:3.7 3. Generates profound courage and confidence despite natural adversity and physical calamity.

101:3.8 4. Exhibits inexplicable poise and sustaining tranquillity notwithstanding baffling diseases and even acute physical suffering.

101:3.9 5. Maintains a mysterious poise and composure of personality in the face of maltreatment and the rankest injustice.

101:3.10 6. Maintains a divine trust in ultimate victory in spite of the cruelties of seemingly blind fate and the apparent utter indifference of natural forces to human welfare.

101:3.11 7. Persists in the unswerving belief in God despite all contrary demonstrations of logic and successfully withstands all other intellectual sophistries.

101:3.12 8. Continues to exhibit undaunted faith in the soul's survival regardless of the deceptive teachings of false science and the persuasive delusions of unsound philosophy.

101:3.13 9. Lives and triumphs irrespective of the crushing overload of the complex and partial civilizations of modern times.

101:3.14 10. Contributes to the continued survival of altruism in spite of human selfishness, social antagonisms, industrial greeds, and political maladjustments.

101:3.15 11. Steadfastly adheres to a sublime belief in universe unity and divine guidance regardless of the perplexing presence of evil and sin.

101:3.16 12. Goes right on worshiping God in spite of anything and everything. Dares to declare, "Even though he slay me, yet will I serve him."

101:9.5 The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. **Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.**

133:6.6 "The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.

91:8.13 Prayer is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict

Spiritual and Religious Growth and Development

1:3.7 In the inner experience of man, mind is joined to matter. Such material-linked minds cannot survive mortal death. **The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led. This evolution of the human mind from matter association to spirit union results in the transmutation of the potentially spirit phases of the mortal mind into the morontia realities of the immortal soul.** Mortal mind subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately to achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence.

65:6.10 **The physical brain with its associated nervous system possesses innate capacity for response to mind ministry just as the developing mind of a personality possesses a certain innate capacity for spirit receptivity and therefore contains the potentials of spiritual progress and attainment. Intellectual, social, moral, and spiritual evolution are dependent on the mind ministry of the seven adjutant spirits and their superphysical associates.**

65:8.4 **As mind evolution is dependent on, and delayed by, the slow development of physical conditions, so is spiritual progress dependent on mental expansion and unfailingly delayed by intellectual retardation. But this does not mean that spiritual evolution is dependent on education, culture, or wisdom. The soul may evolve regardless of mental culture but not in the absence of mental capacity and desire — the choice of survival and the decision to achieve ever-increasing perfection — to do the will of the Father in heaven. Although survival may not depend on the possession of knowledge and wisdom, progression most certainly does.**

91:8.10 **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 **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.**

144:2.6 **"But when you pray, you exercise so little faith. Genuine faith will remove mountains of material difficulty which may chance to lie in the path of soul expansion and spiritual progress."**

111:1.2 There is a cosmic unity in the several mind levels of the universe of universes. Intellectual selves have their origin in the cosmic mind much as nebulae take origin in the cosmic energies of universe space. **On the human (hence personal) level of intellectual selves the potential of spirit evolution becomes dominant, with the assent of the mortal mind, because of the spiritual endowments of the human personality together with the creative presence of an entity-point of absolute value in such human selves. But such a spirit dominance of the material mind is conditioned upon two experiences: This mind must have evolved up through the ministry of the seven adjutant mind-spirits, and the material (personal) self must choose to co-operate with the indwelling Adjuster in creating and fostering the morontia self, the evolutionary and potentially immortal soul.**

132:3.8 **Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil.** With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness.

100:0.2 **Spiritual growth is mutually stimulated by intimate association with other religionists.** Love supplies the soil for religious growth — an objective lure in the place of subjective gratification — yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living.

100:1.2 **Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at**

differing ages, in successive cultures, and in the passing stages of advancing civilization. The chief inhibitors of growth are prejudice and ignorance.

100:1.5 The soil essential for religious growth presupposes a progressive life of self-realization, the co-ordination of natural propensities, the exercise of curiosity and the enjoyment of reasonable adventure, the experiencing of feelings of satisfaction, the functioning of the fear stimulus of attention and awareness, the wonder-lure, and a normal consciousness of smallness, humility. Growth is also predicated on the discovery of selfhood accompanied by self-criticism — conscience, for conscience is really the criticism of oneself by one's own value-habits, personal ideals.

100:1.6 Religious experience is markedly influenced by physical health, inherited temperament, and social environment. But these temporal conditions do not inhibit inner spiritual progress by a soul dedicated to the doing of the will of the Father in heaven. There are present in all normal mortals certain innate drives toward growth and self-realization which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of wholehearted devotion to supreme values. [See reference to Supreme Values, above]

100:1.7 Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. Cosmic growth thus attends on the accumulation of meanings and the ever-expanding elevation of values. But nobility itself is always an unconscious growth.

100:1.8 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.

100:2.1 Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the

self-consciousness of perfection-hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven.

100:2.2 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.

100:2.8 After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of values. Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

101:1.5 While religion is not the product of the rationalistic speculations of a material cosmology, it is, nonetheless, the creation of a wholly rational insight which originates in man's mind-experience. Religion is born neither of mystic meditations nor of isolated contemplations, albeit it is ever more or less mysterious and always indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. The germs of true religion originate in the domain of man's moral consciousness, and they are revealed in the growth of man's spiritual insight, that faculty of human personality which accrues as a consequence of the presence of the God-revealing Thought Adjuster in the God-hungry mortal mind.

101:3.1 Religion is so vital that it persists in the absence of learning. It lives in spite of its contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. In and through all the historic vicissitudes of religion there ever persists that which is indispensable to human progress and survival: the ethical conscience and the moral consciousness.

103:5.11 But man is not saved or ennobled by pressure. Spirit growth springs from within the evolving soul. Pressure may deform the personality, but it never stimulates growth. Even educational pressure is only negatively helpful in that it may aid in the prevention of disastrous experiences. Spiritual growth is greatest where all external pressures are at a minimum. "Where the spirit of the Lord is, there is freedom." Man develops best when the pressures of home, community, church, and state are least. But this must not be construed as meaning that there is no place in a progressive society for home, social institutions, church, and state.

178:1.15 This gospel of the kingdom is a living truth. I have told you it is like the leaven in the dough, like the grain of mustard seed; and now I declare that it is like the seed of the living being, which, from generation to generation, while it remains the same living seed, unfailingly unfolds itself in new manifestations and grows acceptably in channels of new adaptation to the peculiar needs and conditions of each successive generation. **The revelation I have made to you is a living revelation, and I desire that it shall bear appropriate fruits in each individual and in each generation in accordance with the laws of spiritual growth, increase, and adaptative development.** From generation to generation this gospel must show increasing vitality and exhibit greater depth of spiritual power. It must not be permitted to become merely a sacred memory, a mere tradition about me and the times in which we now live.

102:2.7 (1120.4) **Evolutionary man does not naturally relish hard work. To keep pace in his life experience with the impelling demands and the compelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement, and social service.** There is no real religion apart from a highly active personality. Therefore do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. But true religion is alive. Intellectual crystallization of religious concepts is the equivalent of spiritual death. You cannot conceive of religion without ideas, but when religion once becomes reduced only to an idea, it is no longer religion; it has become merely a species of human philosophy.

89:10.5 **The confession of sin is a manful repudiation of disloyalty, but it in no wise mitigates the time-space consequences of such disloyalty. But confession — sincere recognition of the nature of sin — is essential to religious growth and spiritual progress.**

37:6.6 **The progression of eternity does not consist solely in spiritual development. Intellectual acquisition is also a part of universal education.**

The experience of the mind is broadened equally with the expansion of the spiritual horizon. Mind and spirit are afforded like opportunities for training and advancement. But in all this superb training of mind and spirit you are forever free from the handicaps of mortal flesh. No longer must you constantly referee the conflicting contentions of your divergent spiritual and material natures. At last you are qualified to enjoy the unified urge of a glorified mind long since divested of primitive animalistic trends towards things material.

16:7.5 **When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence. He has failed to avail himself of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of his cosmic-mind endowment as a personal being.**

16:7.6 Virtue is righteousness—conformity with the cosmos. To name virtues is not to define them, but to live them is to know them. **Virtue is not mere knowledge nor yet wisdom but rather the reality of progressive experience in the attainment of ascending levels of cosmic achievement.** In the day-by-day life of mortal man, virtue is realized by the consistent choosing of good rather than evil, and such choosing ability is evidence of the possession of a moral nature.

16:7.7 **Man's choosing between good and evil is influenced, not only by the keenness of his moral nature, but also by such influences as ignorance, immaturity, and delusion. A sense of proportion is also concerned in the exercise of virtue because evil may be perpetrated when the lesser is chosen in the place of the greater as a result of distortion or deception. The art of relative estimation or comparative measurement enters into the practice of the virtues of the moral realm.**

16:7.8 **Man's moral nature would be impotent without the art of measurement, the discrimination embodied in his ability to scrutinize meanings. Likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual values.** From the standpoint of intelligence, man ascends to the level of a moral being because he is endowed with personality.

112:2.20 The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name *life*. But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by **establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle — the material body — to the more enduring and immortal nature of the morontia soul** and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. **This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.**

5:6.7 **The material self has personality and identity, temporal identity; the prepersonal spirit Adjuster also has identity, eternal identity. This material personality and this spirit prepersonality are capable of so uniting their creative attributes as to bring into existence the surviving identity of the immortal soul.**

5:6.8 **Having thus provided for the growth of the immortal soul and having liberated man's inner self from the fetters of absolute dependence on**

antecedent causation, the Father stands aside. Now, man having thus been liberated from the fetters of causation response, at least as pertains to eternal destiny, and provision having been made for the growth of the immortal self, the soul, it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute.

111:3.1 The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul, although they cannot inhibit such a morontia phenomenon when once it has been initiated by the indwelling Adjuster with the consent of the creature will. But at any time prior to mortal death this same material and human will is empowered to rescind such a choice and to reject survival. Even after survival the ascending mortal still retains this prerogative of choosing to reject eternal life; at any time before fusion with the Adjuster the evolving and ascending creature can choose to forsake the will of the Paradise Father. Fusion with the Adjuster signalizes the fact that the ascending mortal has eternally and unreservedly chosen to do the Father's will.

111:3.2 During the life in the flesh the evolving soul is enabled to reinforce the supermaterial decisions of the mortal mind. The soul, being supermaterial, does not of itself function on the material level of human experience. Neither can this subspiritual soul, without the collaboration of some spirit of Deity, such as the Adjuster, function above the morontia level. **Neither does the soul make final decisions until death or translation divorces it from material association with the mortal mind except when and as this material mind delegates such authority freely and willingly to such a morontia soul of associated function.** During life the mortal will, the personality power of decision-choice, is resident in the material mind circuits; as terrestrial mortal growth proceeds, this self, with its priceless powers of choice, becomes increasingly identified with the emerging morontia-soul entity; after death and following the mansion world resurrection, the human personality is completely identified with the morontia self. **The soul is thus the embryo of the future morontia vehicle of personality identity.**

117:3.6 Mortal man, being a creature, is not exactly like the Supreme Being, who is deity, but man's evolution does in some ways resemble the growth of the Supreme. Man consciously grows from the material toward the spiritual by the strength, power, and persistency of his own decisions; he also grows as his Thought Adjuster develops new techniques for reaching down from the

spiritual to the morontial soul levels; and once the soul comes into being, it begins to grow in and of itself.

Worship

156:5.12 Kingdom believers should possess an implicit faith, a whole-souled belief, in the certain triumph of righteousness. Kingdom builders must be undoubting of the truth of the gospel of eternal salvation. **Believers must increasingly learn how to step aside from the rush of life — escape the harassments of material existence — while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion.**

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

143:7.2 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 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.

143:7.4 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 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 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 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 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.

143:7.9 Although the apostles grasped only a few of his teachings at the camp, other worlds did, and other generations on earth will.

160:1.12 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.

160:3.5 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. But the life purpose must be jealously guarded from the temptation to seek for easy and transient attainment; likewise must it be so fostered as to become immune to the disastrous threats of fanaticism.

5:3.3 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 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.

5:3.7 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 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.

27:7.1 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.**

144:4.5 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.