



THE URANTIAN®

Journal of URANTIA® Brotherhood

*"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." (*1621:7)*

IN COSMIC HARMONY

Prayer is self-reminding. It is like putting a letter on a clip on the inside of your front door so you will remember to mail it when you go out. Prayer is putting a note in a place where your mind will notice it, to keep yourself on the path of progress.

And prayer is getting in touch with the wisdom of the universe, making it applicable and active in our lives. An amazing and widely heralded advance in the technology of measuring time is the quartz-regulated movement, in which a tiny crystal of quartz is stimulated by a small electric current which causes it to vibrate. Because of its crystal structure, the quartz chip maintains a constant rate of vibration, so that by electronically linking the movement of the watch to the crystal we achieve great accuracy in timekeeping. Just as a mechanism is needed to apply the vibratory property of the quartz crystal to keeping time, so is prayer the means by which we tune in our consciousness to catch the accurate wisdom forecasts of the spirit within.

Have you ever tried to wipe up water with a hard, dry cellulose sponge? All it does is spread the water around. To be effective it must be immersed in water, then wrung out. Only then is the sponge pliable and absorbent.

Human beings long to experience the water of life, spirit energy, the love of God. Our spirit Father actually orders and sustains the vast universe of universes by the almighty power of his love. But unless that love is within us, as part of us, we no more experience it than a bone-dry sponge picks up spilled water.

In prayer we open our lives to the love of God, his perfect will. We acknowledge the presence and the transforming power of his spirit which dwells in our minds; we immerse our awareness in that crystal-clear presence; we are filled.

In worship, as in service to others, we express the fullness we have received from God. We experience our

Father's grace as a smile on the face of the universe; the clouds of the warm night sky are like swaddling clothes of mortal nativity, their Creators our divine parents.

A Glimpse of Reality

A twenty-year-old woman, deaf from birth, was recently enabled to hear music for the first time in her life by the surgical implantation of a miniature electronic device in her inner ear. Imagine the thrill, the exquisite joy of her experience at the moment of revelation, as the universe of sound—only an idea, a theory in her mind before—suddenly became a pulsating, vital reality. Through prayer and worship, God becomes increasingly real to us—and we to him.

A certain recital hall manager wanted very much to break through the traditional formality of musical performances, to replace the sense of distance between audience and musician with a feeling of friendliness and involvement. As he pondered various ways of creating bridges between audience and musician, he decided to put a beautiful, richly designed Persian prayer carpet on the steps to the platform, physically extending from the stage to the floor of the hall. Look into the night sky and think of our Father stretching out a glowing carpet of stars from Paradise, inviting us on a journey to find him. God always does his part in reaching out to us; prayer and worship accept and reciprocate that love, and together with service, unfailingly expand our capacity to receive and to give more love.

—David Gray

CHILDREN—PRAYER AND WORSHIP

*"... a true family—a good family—reveals to the parental procreators the attitude of the Creator to his children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of the love of the Paradise parent of all universe children." (*942:2)*

We have often been perplexed by the problem of introducing our children to the love relationship we have with our Universal Father, our Creator Michael, and the many personalities within their universe family. We

found that before we could teach our children how to pray and worship we had to understand these things for ourselves.

What is prayer? What is worship? These words refer to the personal and spontaneous expression of our attitude to our universe parents. Prayer is a spiritual talk with our Universal Father and his sons and daughters.

"Prayer is the breath of the soul and should lead you to be persistent in your attempt to ascertain the Father's will." (*1619:1)

Worship is "... a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes." (*65:6)

The reason that it is so difficult for us to teach our children how to pray is simply because no such technique exists. What does exist is the personal relationship between each child and his universe family. Once this relationship is established in the minds of our children, then communication between them and our creator will automatically begin. The key to teaching our children how to pray is to establish that they are related to our Universe Father and his family.

We would never consider teaching our children how to talk with their grandparents. Children know how to talk naturally and spontaneously with them once they know this family relationship. Likewise, we would never consider teaching our children how to love their grand-

parents. Their love is a spontaneous reaction to the loving nature of their parents' parents.

A Spiritual "Hotline"

Just as children may have a physical talk with their parents and grandparents so they may also have a spiritual talk with their Universal Father and his universe family. Our children have a spiritual "hotline" to the Father in Paradise and to Michael in Salvington and to their seraphim here on Urantia. But first they must be shown that they are indeed related to our unseen Father and our unseen family. We as parents can aid in initiating these spiritual talks by introducing our children to their spiritual family and the loving relationship that exists. We should tell our children about our Father and his fragment, about Michael and his sons, about our local universe Mother Spirit and her angels.

We can tell our children that for their physical needs they should have a talk with us, their physical parents. When we are not near, the seraphim will provide them with the same watchcare as we do. They do this always and should be thanked for their loving service.

We can teach our children that, as their spiritual parent and the bestower of their personality, the Universal Father will answer all their spiritual needs. They may have a spiritual talk with their Father in heaven any time, any place, and for any reason. Whatever their needs, wishes, or dreams, the Father is always there to listen, and more importantly, to give them the wisdom and spiritual strength to work out the solution to their problems.

They must, however, be taught to seek and wait for the answer. Perfect solutions must await our own perfect understanding; and this can come only after a long period of growth and experience.

We can teach our children that Jesus is also with them to help them discover the truth of the Father's will. He was a child once, too, and he truly understands their difficulties because he had the same kinds of problems in his earthly life. We can advise them to do as Jesus did, to talk things over with their heavenly Father, and then to go out and solve their problems in a way that they believe to be consistent with the Father's will. We can urge them to search for that thought which possesses the highest qualities of truth, beauty, and goodness.

The Universal Father is their secret pal. He is their eternal companion, and he is always there. When our children gain the confidence of the knowledge of their friendship with the Universal Father and his family, they will surely love him for what they comprehend him to be. This is true worship.

THE URANTIAN® Journal of URANTIA® Brotherhood

Published Quarterly by
URANTIA Brotherhood
533 Diversey Parkway
Chicago Illinois 60614

Subscription Price: \$3.00 a year

*All quotations within this Journal, unless otherwise indicated, are from The URANTIA Book and are used with the permission of the URANTIA Foundation, the copyright owner.

The Journal itself is not copyrighted and, except for the restrictions noted, the dissemination and use of its contents is encouraged.

Warmest regards — the editors.

Remember, in answer to our children's questions about our Universal Father and his family, we should not hold back what we think we know. We should teach the highest concepts of truth that we know and let our children select the limits of that truth which they are able to comprehend. The more our children know of our Universal Father, the more they will love him. The more our children know about the Universal Father and his family, the more their Thought Adjuster has to adjust in their minds.

We may also introduce our children to our Heavenly Father by showing them his beautiful works: his butterflies, his puppies, his trees, his lakes and his stars. We should show them the wonders of his beauty. We can reveal his love and goodness by our own example and always share with our children all the truths of God that we know.

—Nicholas W. Scalzo

*"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." (*998:5)*

A SPIRITUAL TONIC

True worship goes directly to God the Father, and he is the source of all things, including energy. "... energy ... as a universe phenomenon is inherent in the Universal Father." (*467:4) Worship is a method of tapping into that energy. The technique requires total self-forgetfulness; it implies no self-motivation. "There is absolutely no self-request or other element of personal interest in true worship ..." (*65:6)

A person suffocates himself who would willingly choke the urge to worship and shut out this energy, this life given freely by God. This is like the limitation of freedom suffered by him who is unwilling to submit his will to God's. This person maintains total control of his decisions and destiny to the very limited extent his own abilities and wisdom will allow; whereas, if he gives himself to the will of the Father, he loses this false freedom but gains a prison with walls of infinity and eternity. Perhaps the most effective measure to acquire this true freedom, and the resulting power and energy which result from being in consonance with God, is to establish a conscious, loving rapport with him: to worship. "And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship." (*1777:3)

So what begins as a result of self-forgetfulness eventually rewards one who would worship. For, in addition

to tapping into the energy of the universe, one creates energy in the loving of his fellow man. To truly worship means to love or, "... worship God for what we comprehend him to be," even as Father. (*65:6) And loving God must be accompanied by loving man, even as the fatherhood of God and the brotherhood of man are interdependent. The more one loves God the Father, the more he is able to love others. And, since love is contagious, the more he is loved. Though the Father's love is never withheld and is always infinite, the individual's ability to appreciate that love increases as his own capacity to love increases. What greater energy can result than that from the love of God and from other men?

—David Kulicke

TALKING WITH A FRIEND

A glance out of my living room window affords a view of several rugged mountain sides softened with a white layer of powdered snow. Beauty surrounds us in the countryside and goodness abounds from the sincere friends that pass through our door. But the real gift is the potential for growth: to realize and discover new consciousness of greater intimacy with our most enlightening friendship, that with our Creator Son, Michael of Nebadon.

I believe that prayer, more than any other daily conscious exercise, unlocks the secret to an enlarged comprehension of the truth in the words and teachings of Part IV of *The URANTIA Book*. Let us look deeper into the marvelous associate properties of prayer.

If your son needs a fish and foolishly asks for a harmful substitute because it perchanced to be in the same net with the fish, related Jesus, would you give him what he wanted or what he needed? Many times our prayers fall short of our needs because our understanding is not complete. *The URANTIA Book* teaches us that our prayer is fully received by the proper spiritual ear even before the words are formulated. In other words, our fuss about what we should say in prayer or if we should pray in groups or alone is without need. The exercise of developing prayerful moods several times during the day appears to be more important for personal growth than the sequence of words used. If you want to know a friend better it is important to visit with that friend often; the conversation will naturally flow more easily as you become more familiar and comfortable. God will ultimately become the best friend we will ever know.

Personal Moments

I like my moments reading *The URANTIA Book* because they are so uniquely refreshing. Profound thought

also refreshes the mind with a sense of accomplishment and acquirement. Worship is another technique of lifting the mind with divine renewal. What these three have in common is that they are personal.

Truths received personally far outweigh instruction of any kind. A God that reaches our thought processes from within is able to effect a motivation as no outside influence can. That is why Jesus' messages reach so deeply into our souls, because he speaks from within us through the Spirit of Truth.

Prayer becomes our return communication on this same direct and personal channel. And our prayers are received just as intimately and personally by God as his life-giving messages are received by us.

Every song bird has a unique melody to greet the rising dawn, just as every person has his way of expressing his thoughts through prayer.

Prayer, unlike economic logic, finds no better opportunity in the past or future. Nor does it follow a success formula which demands uniformity with each prospective hopeful.

Prayer is as creative as it is personal. Prayer is as effective as it is sincere. Prayer reaches its destination not in its worded form but in its intended thought.

—Ed Harrigan

*"Pray as Jesus taught his disciples—honestly, unselfishly, with fairness, and without doubting." (*999:9)*

A KEG OF NAILS

One nail will hold only two boards together, but a keg of nails will go far in building a house. The prayers of one person are heard; but when many people concentrate their prayers on a single subject, surprising results are

often seen. When we unite our prayers, we also have a sense of communicating with each other; and for far-flung Urantians this can be exhilarating. When one prays, and knows other Urantians are doing the same, there is a warm feeling that causes happiness to bubble to the top.

Last year on a specific day, at a designated time, many Urantians were united by prayer. It was one of those ideas that blooms and just grows. Maybe it would be desirable to pray together regularly. On the first Sunday of each month at 7:00 p.m. Chicago time, we could pray to be shown how we can, as individuals and as a group, bring the URANTIA teachings into the lives of more people. What a boon we would receive.

—Sue Via Brazell

*"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." (*1777:3)*

UPCOMING . . .

How can we consciously relate to the Supreme Being as we go about our daily lives? How can each of us enrich our contribution to his growth? How will our relationship with the Supreme differ from our relationship with God the Father? What are your thoughts on the Supreme? A future issue of The URANTIAN Journal of URANTIA Brotherhood is being planned around this theme, and we would welcome your contributions. Please let us know if you would like to write an article on this subject. Thank you.

The Editors

*"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." (*1000:1)*
