

the Fellowship Herald

Cover art by Troy R. Bishop - "The Divine Indweller"



*“Cosmic Citizenship”
Summer Study Session, July 20-22, 2007*

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Embrace Cosmic Citizenship!

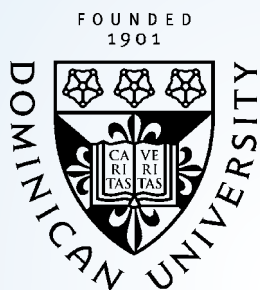
Join us for the Fellowship Summer Study Session 2007, “Cosmic Citizenship,” to be held at Dominican University in River Forest, Illinois, a western suburb of Chicago, from 9:00 A.M. Friday, July 20 through noon on Sunday, July 22. The accommodations are air-conditioned and the beautiful campus is easily reached from O’Hare airport. Registration for conference attendees will begin at 3:00 P.M. on Thursday, July 19.

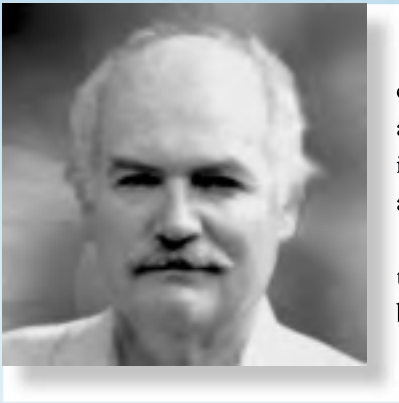
In addition to the conference itself, the Triennial Delegate Assembly will meet on Thursday, July 19, at 9:00 A.M., and the General Council meeting will begin following lunch on Sunday. Gard Jameson will also host a spiritual retreat beginning at 8:00 A.M. on Thursday through 8:00 A.M. on Friday. Please note that participants in the TDA or the retreat will need to include room reservations for Wednesday night in their plans.

Conference coordinators, Avi and Lila Dogim, have chosen some great presenters and plenary speakers to participate including Gaetan Charland, Dave Elders, Linda Buselli, Charles Olivea, Barbara Newsom, Charlene Morrow, Doreen Heyne, Bill Rocap, Chick Montgomery, Linda Huff, Jay Peregrine, Emilio Coppola, Phil Taylor, Michelle Klimesh, Vicki Arkens, Bill and Share Beasley, Carolyn Kendall and more.

An intriguing list of workshop titles include “So You Want to Become a Cosmic Citizen?,” “Guess Who’s Coming to Visit?,” “Self Mastery,” “Casting Pearls Before Personality,” “Cosmic Minds for Cosmic Citizens,” “God at Work: Bringing Universe Principles into the Marketplace,” “The Evolution of Morality,” “Expanding the Boundaries of Citizenship,” “Spiritual Habits-Keys to the Kingdom,” “The Kingdom of God-An Evolving Concept”, and more.

Registration forms can be obtained by calling the Fellowship office toll-free at 877-288-3772 or e-mailing us at fellowship@urantiabook.org. or by going to our website: www.urantiabook.org





Troy R. Bishop (this issue's cover artist) has been creating Urantia Book-oriented art since 1981. He began his artistic career by creating graphic art to accompany his writings. Now he concentrates on 2D and 3D visionary digital art. His scientific background helps him to model and arrange artistic parameters in the computer in a way to infuse interrelated and higher meanings into the work. This includes a degree in physics, a career in computers, and several years as a professional inventor in light reflection and refraction techniques.

Troy recently developed Urantia Book Explorer for online fingertip access to the information in the Urantia Papers. This, and Troy's Urantia Book-related art, books, and other work, can be found at the Ascender Publishing Website, <http://www.ascenderpublishing.com>.

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Please note that the views expressed in this publication represent the opinions of their authors and not necessarily those of The Urantia Book Fellowship or the editors of The Fellowship Herald.

Amazing Human Aspects Of Epochal Revelation – Truth Vs. Fact

By Paula Thompson, Westminster, CO

The following was presented in a workshop at the Summer Study Session 2004 in East Stroudsburg, PA.

The Urantia Book claims to be a revelation of truth; it never claimed to be a revelation of fact. It boldly proclaims that, “One can be technically right as to fact and everlastingly wrong in the truth.” [48:6.22] (P. 555) This is a thought-provoking statement, and can even be perplexing because our scientific culture seems to dictate that truth and fact are essentially the same thing. But are they? I pondered this statement, and asked God to show me a practical example of it, a metaphor to help me understand it. Then, I found several examples of this within the book itself.

One is the classic example of the archangel’s statement on truth and fact illustrated by the cave man analogy in Paper 100—Religion in Human Experience. The fact is the caveman “a short, misshapen, filthy, snarling hulk of a man standing, legs spread, club upraised, breathing hate and animosity as he looks fiercely just ahead.” The truth is that “In front of this animated human crouches a saber-toothed tiger, behind him, a woman and two children.” [100:4.5] (P. 1098) The fact is this caveman is little more than a wild animal himself. The truth is he possesses much that is good and noble in the human race. The differences between truth and fact, though subtle, are quite real.

In light of what we know of the human source authors of *The Urantia Book*, I hope to provide a fresh look at what the revelators had to say about their use of these human sources as well as their mandate to use them. In order to accomplish this, it is helpful to think like a revelator. Right now, imagine that you are a highly evolved being who has been assigned the task of revealing truth to the mortal creatures living on a sin-stricken, evil-dominated, self-seeking, isolated world, such as Urantia. Imagine that what follows is a briefing for the task at hand and that you are being presented with the following mandates from the superuniverse rulers regarding that task.

- In all your efforts to reveal truth and co-ordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subjects to be presented.
- Resort to pure revelation only when the concept of presentation has had no adequate previous expression by the human mind.
- Accordingly, in making these presentations about God

and his universe associates, select as the basis of these papers human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings. Wherein these human concepts, assembled from the God-knowing mortals of the past and the present, are inadequate to portray the truth as you are directed to reveal it, you may unhesitatingly supplement them, drawing upon your own superior knowledge of the reality and divinity of the Paradise Deities and their transcendent residential universe.

- You may draw freely upon all sources of record and planetary information. And although it is exceedingly difficult to present enlarged concepts and advanced truth to the humans of the realm, remember as you endeavor to expand cosmic consciousness and enhance spiritual perception, that you are restricted to the use of the language of the realm. Further, you are to introduce new terms only when the concept to be portrayed finds no terminology in the language of the realm which can be employed to convey such a new concept partially or even with more or less distortion of meaning.

These are your mandates. The Superuniverse Rulers are fully cognizant of the difficulties of your assignment; they recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. But remember that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. Be even more certain that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience—God-consciousness.

No doubt our beloved revelators received just such a briefing before undertaking the monumental task of presenting the Fifth Epochal Revelation of truth to the mortals of Urantia. As we look objectively at their revelatory mandate, we get insights into the difficulty of their task. They surely did a thorough assessment of the assets and liabilities inherent in their undertaking and crucial to their ultimate success. Even so, the Divine Counselor, whose

words I used to glean this mock briefing, was really quite matter of fact about it all. (No pun intended.)

However, we find in the beginning of Paper 121, a more detailed acknowledgement and explanation of the human sources used by one of the twelve Urantia midwayers who presented the Jesus papers. I think it provides some great insights into the reasons for the revelatory mandate to use human sources. This midwayer gives us a fairly comprehensive explanation of his process in choosing the human source material. Why? Perhaps it is because, knowing us so well, he knew we would stumble over the human source materials when we did, eventually, discover them. Midwayers, unlike celestial beings, are truly terrestrial, and have a remarkable understanding of humans. They have served us faithfully throughout our long, long evolutionary struggle. I submit that they in fact know us better as a group of beings than anyone save the Father himself and no doubt, the Revelatory Commissioners leaned upon them heavily for insight and understanding into our unusual pathologies.

In carrying out my commission to restate the teachings and retell the doings of Jesus of Nazareth, I have drawn freely upon all sources of record and planetary information. My ruling motive has been to prepare a record which will not only be

source of information proved inadequate, I have unhesitatingly resorted to the superplanetary sources of information.

The memoranda which I have collected, and from which I have prepared this narrative of the life and teachings of Jesus—aside from the memory of the record of the Apostle Andrew—embrace the thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations, more correctly restatements. The revelatory permission has been utilized only when the human record and human concepts failed to supply an adequate thought pattern. My revelatory commission forbade me to resort to extrahuman sources of either information or expression until such a time as I could testify that I had failed in my efforts to find the required conceptual expression in purely human sources. [121:8.12–13] (P. 1343) [Emphasis mine]

Our friend the midwayer describes here how he was forbidden to use “extrahuman sources” unless absolutely necessary. He was even required to justify his use of “extrahuman sources” when indeed no suitable “human sources” could be found. This left me wondering, why are these human sources so important? The midwayer mentions our human “thought patterns” three times. I think this is a clue as to why the human sources are vital to the

... we find in the beginning of Paper 121, a more detailed acknowledgement and explanation of the human sources used by one of the twelve Urantia midwayers who presented the Jesus papers.

enlightening to the generation of men now living, but which may also be helpful to all future generations. From the vast store of information made available to me, I have chosen that which is best suited to the accomplishment of this purpose. As far as possible I have derived my information from purely human sources. Only when such sources failed, have I resorted to those records which are superhuman. When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, I invariably gave preference to such apparently human thought patterns. Although I have sought to adjust the verbal expression the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, I have adhered to the actual human concept and thought pattern in all my narratives. I well know that those concepts, which have had origin in the human mind, will prove more acceptable and helpful to all other human minds. When unable to find the necessary concepts in the human records or in human expressions, I have next resorted to the memory resources of my own order of earth creatures, the midwayers. And when that secondary

success of the Fifth Epochal Revelation and to all epochal revelations as well.

The midwayer goes on to say: *While I, with the collaboration of my eleven associate fellow midwayers and under the supervision of the Melchizedek of record, have portrayed this narrative in accordance with my concept of its effective arrangement and in response to my choice of immediate expression, nevertheless, the majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races who have lived on earth during the intervening generations, right on down to those who are still alive at the time of this undertaking. In many ways I have served more as a collector and editor than as an original narrator. I have unhesitatingly appropriated those ideas and concepts, preferably human, which would enable me to create the most effective portraiture of Jesus' life, and which would qualify me to restate his matchless teachings in the most strikingly helpful and universally uplifting phraseology. In behalf of the Brotherhood of the United Midwayers of Urantia, I most gratefully acknowledge our in-*

debtedness to all sources of record and concept which have been hereinafter utilized in the further elaboration of our restatement of Jesus' life on earth. [121:8.14] (P. 1343) [Emphasis mine]

I love the way he acknowledges the human sources here. The following quote gives us a bit of insight regarding the constructs of human thought and thought patterns:

Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frames of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree. [115:1.1] (P. 1260)

If they did just deliver their thoughts unaided and un-translated within these human constructs, would we be able to understand their message at all? Perhaps, had they not used these human sources, the whole book would read like the Foreword and be virtually incomprehensible to most of us.

Could it be that the revelators have to incorporate human beings to deliver Epochal Revelations? Could it be that they cannot mechanically recreate our own special universe framework, being as it is, peculiarly conditioned by rebellion and isolation? If they did just deliver their thoughts unaided and un-translated within these human constructs, would we be able to understand their message at all? Perhaps, had they not used these human sources, the whole book would read like the Foreword and be virtually incomprehensible to most of us.

Like you, I can only speculate as to how perfect and perfect-ed beings differ from us in their thought patterns, but I have come

to the conclusion that the differences are like a vast chasm that renders it all but impossible for them to communicate in an intelligible way with us. This chasm must be bridged if they are to deliver us with an Epochal Revelation and the best way, perhaps the only way, to bridge the chasm is through the utilization of other human minds. Not just any human minds, but minds just like our own, that have grown up inside an identical human construct.

I thought it might be helpful to take a look at all five Epochal Revelations to see how vitally and intricately human beings were incorporated into each. The book tells us there have been many events of religious revelation but only five of epochal significance. These were as follows:

THE FIRST EPOCHAL REVELATION: THE DALAMATIAN TEACHINGS

The true concept of the First Source and Center was first promulgated on Urantia by the one hundred corporeal members of Prince Caligastia's staff. This expanding revelation of Deity went on for more than three hundred thousand years until it was suddenly terminated by the planetary secession and the disruption of the teaching regime. [92:4.5] (P. 1007)

The human sources of the First Epochal Revelation consisted of volunteer citizens from a system capital, none of whom had fused with their indwelling Thought Adjusters. They were provided with personality forms of the dual nature of special planetary service, literal bodies consisting of flesh and blood *but also attuned to the life circuits of the system.*

Their material bodies were constructed from the transplanted life plasm of one hundred selected survivors of the Andon and Fonta stock. The highly skilled Avalon surgeons transferred this living plasm to the material bodies constructed for their use. The staff consisted of fifty males and fifty females. This corps of material helpers constituted the connecting link between the Prince and the world races. (Could the human sources of *The Urantia Book* be the connecting link in the Fifth Epochal Revelation?)

We are told that because the Planetary Prince was not visible to mortal beings, it was a test of faith for humans to believe the representations made by his staff of semi-material or invisible beings. (What is our test of faith in believing in *The Urantia Book*?)

THE SECOND EPOCHAL REVELATION: THE EDENIC TEACHINGS

Adam and Eve again portrayed the concept of the Father of all to the evolutionary peoples. The disruption of the first Eden halted the course of the Adamic revelation before it had ever fully started. The aborted teachings of Adam were carried on by the Sethite priests and...the entire trend of Levantine religious evolution was subsequently modified by their teachings. [92:4.6] (P. 1007)

The human sources of the Second Epochal Revelation, the Material Sons and Daughters, are decidedly material, and completely visible to mortal eyes, so there is not so much of a gap to be bridged in understanding them. By the time they arrive on a world they have had a great deal of experience with mortal beings that have ascended to the mansion worlds. The human source element to the second epochal revelation comes in the form of the brightest human beings who are selected to be taught in the Garden Schools and in turn go back to teach members of their own tribes. The efficacy of the use of emissaries is an idea that is repeated throughout *The Urantia Book*.

(I believe that the human source authors are not unlike the emissaries of the Garden Schools. Perhaps members of the Reserve Corps, who were secretly and/or unconsciously, trained to present high revelatory ideas within the conceptual framework of twentieth century minds. The Revelatory Commission had then to cull the many writings of these great human thinkers, edit them, and weave them into a meaningful whole. I am in no way suggesting that such a thing would be an easy task.)

Adam and Eve were not too hampered by problems communicating with us. The book tells us this:

The Material Sons and Daughters, together with their children, present an engaging spectacle which never fails to arouse the curiosity and intrigue the attention of all ascending mortals. They are so similar to your own material sex races that you both find much of common interest to engage your thoughts and occupy your seasons of fraternal contact. [45:6.1] (P. 515) [Emphasis mine.]

There really was not a test of faith associated with Adam and Eve. In fact, their challenge was to keep primitive humans from worshiping them. I like to speculate how different our world would be if they had been here for the last 37,000 years. The Material Sons and Daughters play a very important role in being the visible material representation of the universe government to the evolutionary worlds. Had they been here, living in the same planetary headquarters for 37,000 years, it wouldn't require a whole lot of faith to fathom the reality or existence of extraordinary be-

ings in the universe. Without them, we have been left to absurdly struggle with basic truths such as whether or not we are the only life forms in the universe.

THE THIRD EPOCHAL REVELATION: MELCHIZEDEK OF SALEM

This emergency Son of Nebadon inaugurated the third revelation of truth on Urantia. The cardinal precepts of his teachings were trust and faith. He taught trust in the omnipotent beneficence of God and proclaimed that faith was the act by which men earned God's favor. His teachings gradually commingled with the belief and practices of various evolutionary religions and finally developed into those theologic systems present on Urantia at the opening of the first millennium after Christ. [92:4.7] (PP. 1007-08)

Melchizedek also was given a human body in order to make contact with human beings. He, like Jesus and Adam, incorporated the use of human emissaries and missionaries. These human beings spread his teachings

around the globe.

The test of faith for the humans who experienced this revelation was whether or not to believe in this being who was proclaimed to be "priest of the Most High...king of peace; without father, without mother, without pedigree, having neither beginning of days nor end of life but made like a Son of God." [Heb. 7:1-3] Let's face it, such a claim is not an easy thing to accept without a big dose of faith.

THE FOURTH EPOCHAL REVELATION: 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. [92:4.8] (P. 1008)

Had they (Adam & Eve) been here living in the same planetary headquarters for 37,000 years, it wouldn't require a whole lot of faith to fathom the reality or existence of extraordinary beings in the universe. Without them, we have been left to absurdly struggle with basic truths such as whether or not we are the only life forms in the universe.

Jesus also was made in the likeness of human flesh. In fact, great care was taken in selecting his human parents and his mortal estate. He was to be in every way approachable by humans, and indeed he was. I don't think I even need to discuss how Jesus bridged the gap between perfection and imperfection. Suffice it to say though, had he not become a human just like all of us he could hardly have made the hand of God small enough to grasp. Again, his humanity was crucial to the success of his revelation. Even so, he incorporated the emissary and missionary methods of spreading his teachings. Some of his missionaries, like Paul, never even knew him personally. But the midwayers tell us that without such imperfect sources as Paul, Christianity would not have so readily spread around the world.

What was the test of faith for the humans of the Fourth Epochal Revelation? Well, they had to believe that this guy who grew up in their neighborhood, went to the same school and synagogue as they did, came from a large family of pretty average people who suffered through some pretty tragic problems, was really the Son of God? Think about it...would you believe him if he told you he was the Son of God?

THE FIFTH EPOCHAL REVELATION:

THE URANTIA PAPERS

...constituting the most recent presentation of truth to the mortals of Urantia. These papers differ from all previous revelations, for they are not the work of a single universe personality but a composite presentation by many beings. But no revelation short of the attainment of the Universal Father can ever be com-

plete. All other celestial ministrations are no more than partial, transient, and practically adapted to local conditions in time and space. While such admissions as this may possibly detract from the immediate force and authority of all revelations, the time has arrived on Urantia when it is advisable to make such frank statements, even at the risk of weakening the future influence and authority of this, the most recent of the revelations of truth to the mortal races of Urantia. [92:4.9] (P.1008) [Emphasis mine]

In closing, I have to wonder what future revelations of truth will say about the human sources of this book. What is our faith challenge as regards *The Urantia Book*? I don't personally think it's any greater than the faith challenge presented to the believers in previous revelations. I think God is revealing himself constantly, all around us. *The Urantia Book* is yet another keynote speech at the latest spiritual convention on Urantia. I trust that there will be many, many more. Jesus said that the believer has only one battle and that is against doubt, unbelief. I have to say, from my point of view and in the final analysis, if *The Urantia Book* is not what it claims to be, I think God should read it.

* * *

Paula Thompson has read *The Urantia Book* since 1976 and has participated regularly in study groups since 1977. She served for sixteen years as the Director of Jesusonian Foundation and worked with Mo Siegel to create www.Truthbook.com. For the last year she has worked as the Fellowship's Director from an in-home office near Boulder, Colorado. Happily married for 24 years, she has three children and two grandchildren.

"The material mind of mortal man is the cosmic loom that carries the Morontia fabrics on which the indwelling Thought Adjuster threads the spirit patterns of a universe character of enduring values and divine meanings—a surviving soul of ultimate destiny and unending career, a potential finaliter." [111:2.3] (PP. 1217-18)

Archangels – Agents Of Epochal Change

By Carolyn Kendall, Wheeling, IL

The *Urantia Book* opens up a knowledge of archangels far greater than the popular conception of these beings. The archangels of the revelation are a grand order of local universe workers who are charged with a wide array of vital functions and important duties: They facilitate life implantation on inhabited planets; they initiate the resurrection of unimaginable billions of mortals on the inhabited worlds; they operate circuits of vital communication between individual planets and the headquarters worlds above; and they accompany the system and Paradise Sons on their missions of bestowal, as well as their judicial visitations. There are even more surprising projects and programs in which they engage. We could, in fact, have titled our subject, “Archangels and Magisterial Sons,” because it is they who are projected to be the next order to visit our planet with an enlarged revelation of truth. Archangels are the advance guard and right-hand associates of the Paradise Avonals on their magisterial missions.

ARCHANGELS ORIGINATE AND FUNCTION IN THE LOCAL UNIVERSE.

Archangels were created by the Creator Son, Michael of Nebadon, and the Universe Mother Spirit, and are one of the seven local universe orders known as Universe Aids. At this time there exist 800,000 archangels in Nebadon. The first born is the director, or chief, of the archangel corps in the local universe. They appear to be autonomous; they do not fall under Gabriel’s jurisdiction. [37:3.2] (P. 408)

ARCHANGELS: LIFE IMPLANTATION ON EVOLUTIONARY WORLD.

At the earliest stage of life implantation on an evolutionary world, when physical conditions are ripe, the archangel commission is summoned by the Life Carriers to the site or sites selected. This commission consists of the chief of archangels, physical controllers and other diverse beings. It is they who encircuit and modify the Life Carriers to enable them to function on physical levels of electrochemistry. [65:1.3] (P.731)

ARCHANGELS CERTIFIED URANTIA AS WORLD OF WILL DIGNITY —ANDON & FONTA.

The decision of two primitive twins to separate themselves from their inferior relatives and move northward was the first sign of intelligent life on Urantia. This young brother and sister were unaware of the impact their decision to flee had on the watching universe and on the status and future of their world. This act automatically inaugurated the local universe mind circuit between the local universe headquarters, Salvington, and the pole of space communication on the planet. A Nebadon archangel established the immediate connection, and

the universe chief of archangels sent greetings to the Life Carriers, acknowledging registration of the new status of Urantia as a planet of will dignity. The Life Carriers departed soon after; their work was complete. [62:7.6] (P. 710)

ARCHANGELS “SEALED” RESURRECTION OF SURVIVORS PRIOR TO PLANETARY PRINCE.

Before the prince arrived on our inhabited planet, as humans developed early language, acquired moral will and the ability to make ethical decisions, they began receiving Thought Adjusters. Throughout this stage in human evolution, these divine indwellers serve only during temporal existence. When the primitive souls die, the archangels certify the more spiritual survivors for later resurrection and potential Spirit fusion after they proceed to the mansion worlds. [52:1.6] (P. 590)

ARCHANGELS INITIATED ADJUDICATION UPON ARRIVAL OF PRINCE

When the planetary princes arrive on an inhabited planet, they are always accompanied by archangels. A dispensational adjudication of those humans who have died sleeping survivors always occurs simultaneously with his arrival. [52:2.1] (P. 591) It was during the prince’s reign that the Lucifer Rebellion occurred, and was joined by Urantia’s Prince Caligastia. His catastrophic decision plunged our world into isolation and suspended for thousands of years the ability of mortals to proceed directly to the mansion worlds upon death. [52:5.5] (P. 596) “Upon the actual outbreak of the insurrection the entire system of Satania was isolated in both the constellation and the universe circuits. . . The circuits to the fallen worlds were also cut off. . . and will not be restored so long as the archrebel lives within the confines of Satania.” [53:7.3] (P. 607)

ARCHANGELS PROCLAIMED SECOND JUDGMENT & RESURRECTION— DISPENSATIONAL ROLL CALL.

Soon after they awakened in the first Garden of Eden on Urantia, Adam and Eve were formally inducted into world rulership and adorned with kingly robes. “Then was heard the archangels’ proclamation, and the broadcast voice of Gabriel decreed the second judgment roll call of Urantia and the resurrection of the sleeping survivors of the second dispensation of grace and mercy on 606 of Satania. The dispensation of the Prince has passed; the age of Adam, the third planetary epoch, opens amidst scenes of simple grandeur; and the new rulers of Urantia start their reign. . .” [74:2.8] (P. 830)

Years later, after their tragic default Adam recalled the dispensational resurrection which occurred at the time of their arrival on Urantia. He assumed that after their own deaths he and Eve would be resurrected at the time of the arrival of an Avonal

son on Urantia. [76:5.3] (P. 852) However, Gabriel was authorized to initiate a special resurrection in their behalf, even though the planet was under isolation due to the Lucifer Rebellion. Three days after Adam's death he and Eve were reassembled in the resurrection halls of the Satania mansion worlds. [76:6.2] (P. 853)

The Bible refers to special resurrections, when, in the book of Jude, verse 9, he writes: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'Lord rebuke you.'" We can only guess that New Testament writer Jude had been privately instructed by Jesus, his brother in the flesh, concerning the soon-to-occur dispensational adjudication of the Adamic Age.

ARCHANGELS ACCOMPLISHED THE DISSOLUTION OF THE MORTAL REMAINS OF JESUS.

Shortly after the morontia Jesus came forth from his tomb, at 3:00 A.M., the chief of archangels, the angels of the resurrection, approached Gabriel to make a request for the body of Jesus. Said the chief of the archangels: "We may not participate in the morontia resurrection of the bestowal experience of Michael our sovereign, but

The touching appeal of the chief of archangels is shown as he approached Gabriel requesting permission to take custody of the body of Jesus, so that they might "... be spared the memory of enduring the sight of the slow decay of the human form of the Creator and Upholder of a universe..."

we would have his mortal remains put in our custody for immediate dissolution. We do not propose to employ our technique of dematerialization; we merely wish to invoke the process of accelerated time... In the name of the celestial intelligences of all Nebadon, I ask for a mandate giving me the custody of the mortal body of Jesus of Nazareth and empowering us to proceed with its immediate dissolution." [189:2.1] (P. 2022) With the agreement of the senior Most High of Edentia, the archangel was given permission by Gabriel to take possession of the physical remains of Jesus. This body had been literal and physical, but could not be removed from the sealed sepulcher as had been the morontia body of Jesus. [189:2.3] (P. 2023) (We can only wonder under what circumstances the archangels employ their "technique of dematerialization" on an inhabited planet.

There is little revealed about the personalities of archangels, except that, in this episode we're given insight into their emotions: The touching appeal of the chief of archangels is shown as he approached Gabriel requesting permission to take custody of the body of Jesus, so that they might "... be spared the memory of enduring the sight of the slow decay of the human form of the Creator and Upholder of a universe... It is enough that we have seen our Sovereign live and die on Urantia..." (It is

also in this context that the archangel is referred to in male gender terms, e.g., "he," "him," not "she" or "her," as with the lower angelic orders)

The chief of archangels summoned his fellows, and together with a host of representatives of many orders of celestial personalities, including the Urantia midwayers, provided a near-instantaneous dissolution and disposal of the lifeless physical body. [189:2.7–8] (P. 2023–4)

ARCHANGELS: THIRD DISPENSATIONAL RESURRECTION ON URANTIA.

The first planetary dispensational roll call occurred upon the arrival of planetary prince Caligastia in the city of Dalamatia. The second adjudication was soon after the arrival of Adam and Eve in the Garden of Eden. Each of these momentous incidents was facilitated by archangels. Now, the third such epochal milestone was about to occur. [189:3.1–2] (P. 2023–24) One hour following the disposition of the mortal body of Jesus, the archangels were called together by Gabriel. Michael also appeared, stating that while he hadn't fully resumed jurisdiction of the universe of Nebadon, it would not affect resumption of life of the sleeping sons

and daughters of Urantia—those who had slept the sleep of death since as far back as the time of Adam and Eve. He proclaimed: "(L)et the roll call of the planetary resurrection begin." The archangel circuit operated for the first time from Urantia. The archangels and Gabriel moved to the location of the spiritual polarity on Urantia, and Gabriel's voice was heard instantly on the first mansion world, "By the mandate of Michael, let the dead of a Urantia dispensation rise!... Notwithstanding that countless individuals having personal seraphic guardians and those achieving the requisite attainment of spiritual personality progress had gone on to mansonia during the ages subsequent to the times of Adam and Eve, and though there had been many special and millennial resurrections of Urantia sons, this was the third of the planetary roll calls, or complete dispensational resurrections." [189:3.2–3] (P. 2024) (These mortals are presumed to be the less spiritually advanced human beings, but, still had survival capacity. They were unconscious, waiting in limbo for perhaps hundreds of years.)

ARCHANGELS PRESERVE THE RECORD OF PERSONALITY DURING DEATH.

"During the transit of surviving mortals from the world of origin to the mansion worlds, whether they experience personality reassembly on the third

period or ascend at the time of a group resurrection, the record of personality constitution is faithfully preserved by the archangels on their worlds of special activities. These beings are not the custodians of personality (as the guardian seraphim are of the soul), but it is nonetheless true that every identifiable factor of personality is effectually safeguarded in the custody of these dependable trustees of mortal survival." [112:5.15] (P. 1234) In fact, the archangels maintain the records of each personality "from the moment of birth" until the individual leaves the local universe, either moving upward into the superuniverse, or "is blotted out of recorded existence..." [37:3.7] (P. 409) They don't always know where personality actually is, during death, for example: "As to the exact whereabouts of mortal personality during the time intervening between death and survival, we do not know." [112:6.15] (P. 1234) While this is an interesting statement, we should not read too much into it; just assume that personality is being safeguarded during this critical period of transition. Incidentally, the worlds of the archangels are the seventh group of satellites of the Salvington headquarters cluster and consist of forty-nine worlds. [37:3.7] (P. 409)

ARCHANGELS ARE DEDICATED TO CREATURE SURVIVAL.

"[Archangels] are...dedicated to the work of creature survival and to the furtherance of the ascending career of the mortals of time and space." [37:5.2] (P. 408) "The very center of all activities on the first mansion world is the resurrection hall, the enormous temple of personality assembly. This gigantic structure consists of the central rendezvous of the seraphic destiny guardians, the Thought Adjusters, and the archangels of the resurrection. The Life Carriers also function with these celestial beings in the resurrection of the dead." [47:3.2] (P. 532)

ARCHANGEL CIRCUIT ESTABLISHED ON URANTIA, A.D. 30.

Shortly after the resurrection of Jesus and the disposition of his body Gabriel called the archangels to him. It was then that "the circuit of the archangels operated for the first time from Urantia" and "the archangel hosts moved to the place of the spiritual polarity of the planet..." [189:3.2] (P. 2024) Urantia has been cut off from all normal communication with the universe since the Caligastia rebellion. The exception has been the liaison between Thought Adjusters, especially the self-acting Adjusters of the members of the reserve corps of destiny. The archangel circuit largely serves their own corps' activities. The messages of Michael are, however, relayed directly via the archangels over their circuit to the isolated worlds. [46:3.4] (P. 522) [Emphasis added: "from" and "to"] Nevertheless, when planetary emergencies occur, even though the constellation circuits to Urantia were severed, the archangels' circuit can be pressed into service by the superhuman planetary government. A planetary chief of archangels is a daily consultant of the resident governor general of Urantia. [114:5.4-5] (P. 1254)

ARCHANGEL DIVISIONAL HEADQUARTERS ESTABLISHED RECENTLY.

In Paper 37, describing the archangels, there is a tantalizing rev-

elation: "...In more recent times a divisional headquarters of the archangels has been maintained on Urantia. It is this unusual fact that soon arrests the attention of extra-Nebadon student visitors. Among their early observations of intrauniverse transactions is the discovery that many ascendant activities of the Brilliant Evening Stars are directed from the capital of a local system, Sattania. On further examination they discover that certain archangel activities are directed from a small and apparently insignificant inhabited world called Urantia." [37:3.3] (P. 408-9) If that doesn't excite our curiosity, then this next raises further interest: "Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the Paradise ascension scheme?" [37:3.4] (P. 409) When I read this I always think, No, frankly, I don't get it.

WHAT ARE THEY TELLING US THAT THEY AREN'T TELLING US?

Taken together, the reason for the establishment of the archangels' circuit on April 9th, A.D. 30, as well as the locations of the "place of spiritual polarity" and the archangels' divisional headquarters are not disclosed in *The Urantia Book*. The date of the establishment of the latter is not given; only that it occurred "in recent times". Their physical placement may or may not change from time to time. When the Papers were received the spiritual headquarters was rumored to be located in the far western North American continent. Undoubtedly, during Jesus' time it was located somewhere else, in the Middle East, perhaps. We do not know whether the place of spiritual polarity—the spiritual headquarters, the archangels' divisional headquarters and their circuit are all situated in the same location.

It is unknown how much longer our isolation will continue. Our "unsettled status" combined with the existence of the divisional headquarters of archangels, is unprecedented. [114:7.13] (P. 1259) But the existence of the headquarters "undoubtedly presages the future concentration of other ascendant activities on the bestowal world of Michael and lends a tremendous and solemn import to the Master's personal promise, "I will come again" ". [37:3.4] (P. 409) Even the chief of seraphim who authored Paper 114 comments on the conundrum: "Among the many things difficult to understand concerning the future government of Urantia, a prominent one is the location on the planet of a circuit and divisional headquarters of the archangels." [114:7.13] (P. 1259) She also seemed to believe that not much will change until the second personal arrival of Michael: "At which time sweeping changes will be effected in planetary management." [114:7.13] (P. 1259) In August 1951, one change did occur, although it is not included in *The Urantia Book*. A new regent of the acting planetary prince (our Master Son, Michael) was installed. He is a Melchizedek and his main function appears to be oversight of the progress of the Urantia Revelation.

We can only note that they are attempting to draw our attention to a significant and unusual aspect of the local universe's ascension program, and that the archangels are involved (archangels being

the order most associated with facilitating survival of mortals) and that it has to do with the timing and purpose of the Urantia Revelation. And, oh yes, they do possess the unexplained “*technique of dematerialization.*” [189:2.1] (P. 2022)

WHEN WILL THE MASTER RETURN?

Jesus stipulated the conditions of both his return and for a dispensational adjudication: “*I also promise that I will sometime return to this world, where I have lived this life in the flesh ... But the times of the reappearing of the Son of Man are known only in the councils of Paradise; not even the angels of heaven know when this will occur. However, you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational bestowal, or else the Son of Man will return to adjudge the age...*” [Emphasis added.]

The Master went on to describe the timing of his return and requirement for another visitation: “*...when the world has passed through the long winter of material-mindedness and you discern the coming of the spiritual springtime of a new dispensation, should you know that the summertime of a new visitation draws near.*” [176:2.3,5–6] (PP.1914–15)

We recall that there was no dispensational adjudication and roll call at the time of Machiventa Melchizedek’s bestowal; his was an emergency mission—to reiterate the teachings of the One God to the peoples of Urantia in preparation for the bestowal of the Creator Son, Christ Michael. It is significant that there is no mention in *The Urantia Book*, nor was there any record or rumor in any of the extra-revelatory communications, of a planetary roll call of sleeping survivors when the Urantia Papers arrived. While many wonder whether “our” revelation is also an emergency mission, it is certainly a remedial enterprise, and more probably a preparation of the planet for the arrival of the next order of sonship.

GUESS WHO’S COMING TO VISIT.

On page 1025, the revelators name names (including Machiventa Melchizedek and others), as to who’s likely to be joining us: “*And all these speculations associated with the certainty of future appearances of both Magisterial and Trinity Teacher Sons, in conjunction with the explicit promise of the Creator Son to return sometime, make Urantia a planet of future uncertainty and render it one of the most interesting and intriguing spheres in all the universe of Nebadon.*” They wax prophetic, speculating: “*It is altogether possible that, in some future age when Urantia is approaching the era of light and life, after the affairs of the Lucifer rebellion and the Caligastia secession have been finally adjudicated, we may witness the presence on Urantia, simultaneously, of Machiventa, Adam, Eve, and Christ Michael, as well as either a Magisterial Son or even Trinity Teacher Sons.*” [93:10.8] (P.1025) Wow! And wow again.

Let’s come back down to earth. At this point, any discussion of Trinity Teacher Sons is premature. Their missions are many years—perhaps hundreds of centuries—in the future. We are nowhere near the Age of Light and Life which the Teacher Sons, also known as Daynals, inaugurate and administer. The archangels are mentioned only once in connection with the Trinity Teacher Sons. Further, the Daynals have nothing to do with terminating dispensations. [20:9.2] (P. 231) The authors of *The Urantia Book*, however, place emphasis upon the archangels and their work with the Magisterial Sons, and upon the archangel circuit, so our attention would be better drawn toward the Avonals, the Magisterial Sons, who are the next beings more likely to appear on our world.

IF ONLY WE WERE NORMAL.

If Urantia were a normal planet operating on a normal schedule, we would have entertained an Avonal Son on a Magisterial Mission sometime between Adam and Eve and the bestowal of Christ Michael. We weren’t and we didn’t. [20:4.4] (P. 227) Instead, Prince Caligastia joined up with the Lucifer Rebellion, our Adam and Eve defaulted, and our world was isolated from the loyal planets of the System of Satania. In fact, the wheels came off our train in so many ways, we cannot begin to describe all of the ramifications. Regardless of the double calamity, benefit has accrued to our world in that the creator of the universe of Nebadon bestowed himself upon our lowly world nineteen hundred years ago. He was preceded by Machiventa Melchizedek, two thousand years before that, who prepared the way for Christ Michael’s bestowal mission.

ARCHANGELS WORK WITH THE AVONAL (MAGISTERIAL) SONS.

There are about one billion magisterial sons in the grand universe. [20:2.2] (P. 225) We have never played host to an Avonal Son. Normally, a Paradise Avonal Son on a magisterial mission incarnates one or more times prior to the arrival of an Avonal on a bestowal mission. “Incarnation” means that he appears as a fully visible adult male, living and teaching for a period of years among the mortals of the planet. “*If the Magisterial Son should become temporary ruler of the planet, these archangels would act as the directing heads of all celestial life on that sphere.*” [37:3.5] (P. 409) There can be many magisterial missions on the same planet by the same or different Avonals. More frequently than not they incarnate as adult males on these magisterial visitations. There is only one bestowal mission on a planet, by either a Paradise Creator Son or an Avonal son, in which he is born an infant of woman and grows to maturity. An Avonal son will never come to Urantia on a bestowal mission because our world has already been blessed with a bestowal son—Michael of Nebadon/Jesus of Nazareth. Avonals also engage in multiple judicial, or technical, missions in which they terminate dispensations and inaugurate the next ages. They aren’t usually

visible unless the judicial action occurs as part of either the magisterial mission (incarnation) or bestowal mission. [20:2.6] (P. 224) “In general, the archangels are assigned to the service and ministry of the Avonal order of sonship... A corps of one hundred (archangels) accompanies every Paradise Bestowal Son to an inhabited world, being temporarily assigned to him for the duration of such a bestowal.” (This would presumably include Creator Sons’ bestowals as well). “Two senior archangels are always assigned as the personal aids of a Paradise Avonal on all planetary missions, whether involving judicial actions, magisterial missions, or bestowal incarnations.” [37:3.5–6] (P. 409)

MICHAEL’S PREROGATIVE TO ADJUST ORDER ON “HIS” PLANET.

A Master Son, such as Michael of Nebadon has complete latitude as to how and when he and other Sons may adjust their visitations to the worlds. “After his elevation to settled sovereignty in a local universe a Paradise Michael is in full control of all other Sons of God functioning in his domain, and he may freely rule in accordance with his concept of the needs of his realms. A Master Son may at will vary the order of the spiritual adjudication and evolutionary adjustment of the inhabited planets. And such Sons do make and carry out the plans of their own choosing in all matters of special planetary needs, in particular regarding the worlds of their creature sojourn and still more concerning the realm of terminal bestowal, the planet of incarnation in the likeness of mortal flesh.” [21:5.6] (P 241) (Emphasis added.)

THE WORLD ISN’T COMING TO AN END.

Lest anyone entertain notions popular among certain religious groups, let it be understood that our world is not coming to an end. There will be no Armageddon, no end times. We won’t be among an apocalyptic group of 144,000 survivors of a planetary holocaust waiting on a hilltop for seraphic transports. There will certainly be wars, famine, disease and natural disasters; governments will fall, but the plan for our world and its people is for it to evolve toward the stages of light and life. “A Michael-bestowal world becomes the individual and personal ward of a Master Son and, as such, is wholly subject to his own plans and rulings.” [20:4.5](P. 227) The hand of our Master Son can be discerned behind the gift of the Urantia Revelation, a unique and grand experiment in the universe of Nebadon, whose purpose is to prepare the way for the next order of sonship and the next dispensation.

TIMING OF THE URANTIA REVELATION.

As the revelators were readying the Urantia Papers for publication, they—the new planetary regent, in particular—provided insights into the timing of the revelation, guidance for dissemination of the teachings, and responsibilities of the groups who would bring the book and its teachings to the world: “We regard The Urantia Book as a feature of the progressive evolution of human society. It is not germane to the spectacular episodes of epochal revolution, even

though it may apparently be timed to appear in the wake of one such revolution in human society. The Book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the cosmos of a new and improved era of human relationships. And it is for this better order of affairs on earth that the Book has been made ready.” Next, three tasks were assigned to those willing to assume responsibilities for the dissemination of the revelation: 1) “An early publication of the Book has been provided so that it may be in hand for the training of leaders and teachers.” 2) “Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translations into other languages.... the Book must be translated into many tongues.” 3) “Thousands of study groups must be brought into existence...” “You are in association with a revelation of truth which is a part of the natural evolution of religion on this world. The Book is being given to those who are ready for it long before the day of its world-wide mission. Thus will the Book be in readiness when the battle for man’s liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind.”

WHAT DO WE HAVE TO SHOW FOR OUR 51 YEARS SINCE PUBLICATION?

Although we could look back with regret at mistakes made and opportunities wasted, we would be better advised to think as the revelators think: How to evolve our planet toward a higher quality of thinking and enhanced readiness for a new *revealer* of truth. We have no Dalamatia to build; no Garden to plant, nevertheless, there is urgency implied in the foregoing publication mandate. We must resolve to address the following:

- 1) Strive to achieve unity in our groups’ purpose.
- 2) Realize that time is precious, not to be squandered on pursuits of secondary value.
- 3) Ensure that our institutions are worthy, bringing men and women to God, and God to men, women and children.
- 4) Live as one who has worked beside the Master when engaging with believers.

If we sincerely seek to meet these standards, we will be better prepared to participate whenever, and however, the next revelatory chapter opens.

* * *

Carolyn Kendall has been a reader of The Urantia Book since before publication; and along with her parents, brother, and late husband, was a founding member of the First Urantia Society of Chicago. She and her husband Tom served in leadership roles in the Urantia Brotherhood/Fellowship and Urantia Foundation, and she is the mother of five and grandmother of seven. Carolyn has lived in the same house on the street, “Salvington Place,” for forty-five years.

IC 08—The Thrill of Loving Service

By Phil Taylor

I lived my life in the flesh to show how you can, through loving service, become God revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you... Love all men as I have loved you; serve your fellow mortals as I have served you. [193:0.5] (P. 2053)

CONFERENCE VISION

The essence of Jesus' teachings was *love* and *service*. He taught that *service* to one's fellows is the highest concept of believers, and those who are born of the spirit will show forth the fruits of the spirit in loving service to their fellow creatures. Acceptance of His teachings leads us to the recognition that we are all sons and daughters of a loving God and that our attitude towards our fellows should be characterized by loving service. Cultivating an attitude of loving service is the theme of this year's conference. So let us come together in reflection and communion in the spirit to experience the "Thrill of Loving Service."

Said Jesus to his followers, "*You are to love all men as I have loved you; you are to serve all men as I have served you.*" [191:4.3] (P. 2041) "*If you would share the Master's joy, you must share his love. And to share his love means that you have shared his service.*" [180:1.5] (P. 1945)

PURPOSE OF THE CONFERENCE

The purpose of this conference is to bring the idea and ideals of service to the forefront of the minds of those readers who are associated with the Fifth Epochal Revelation. We hope to raise the awareness that service is a key component of Jesus' gospel of love for man and God and that we can all serve in some capacity as we go about living our spiritual lives. Our goal then is to entice readers with the thrilling experience of loving service by helping each conference attendee explore the possibilities of living a more service filled life.

In all we hope to come to a better understanding of how service is personal, individual, and spiritually dependent on God. Ultimately we hope attendees will leave this conference with a strong desire to walk that "*second mile of free service and liberty loving devotion*" [195:10.5] (P.2084) and recognize that "*...the ideal life is one of loving service...*" [110:3.3] (P. 1206)

THE STRUCTURE OF THE CONFERENCE

The structure of the conference will reveal the progressive nature of service. Service is a progressive realization that starts with serving in a small capacity and continually expands into greater levels

of service all the way to an eternity of service as finaliters. At this conference we will look at how service begins on a personal level with the individual and his or her own spiritual growth and development and then expands to greater levels of service and increasing capacities to serve.

We propose to use the three concentric circles to represent the three stages of the conference programming. The inner circle represents the beginning stages of service focusing on the inner spiritual requirements for service and recognition of the capacity to serve in small ways. The middle circle represents advanced and expanded service serving the spiritual and social needs of our fellows. The outer circle represents ever increasing levels of service as found in the study of universe careers, cosmic citizenship and service in and to the Supreme.

Service is best revealed in experience and this conference will prosper by attracting those individuals who are willing to share their experiences with others. We hope that workshop facilitators and presenters will develop programming that will maximize the use of their own experiences and the experiences of the attendees to exemplify to all the thrill of loving service.

INNER CIRCLE—BEGINNING SERVICE:

BUILDING THE FOUNDATIONS FOR SERVICE

In this stage of the programming we are beginning to define service and why we value the ideals of service. We will look at the roots of service and the motivations for service as found in the Gospel to help answer the questions why we choose to serve.

The core of this phase of the programming should develop workshops and presentations that study the aspects of personal spiritual growth and development that are the necessary requirements for a servant. Before we serve others we must first minister to our own spiritual needs and find ways to cultivate spiritual habits for growth. We will offer programs that study patterns of spiritual growth by looking at the fundamentals of the Gospel, worship, prayer, conditions favorable for growth, obstacles to growth, and other spiritual preparations for increasing our capacity to serve. The pattern of Jesus' early life will help illuminate this first stage of the programming. How did the Master prepare himself for service?

We will study how we can begin to serve by looking at the idea of cultivating a mindset to serve and developing an awareness of our service potential as well as an awareness of the spiritual and material needs of our fellows. We will discuss how service can start in a small capacity and gradually expand into greater levels of service.

The goal of this first stage of the programming is to help

people begin to contemplate and explore the preparation for and the experience of the beginning stages of service.

**MIDDLE CIRCLE—ADVANCING SERVICE:
GROWING IN OUR CAPACITY TO SERVE.**

In the second phase of service the stage has been set. The foundations for greater service have been laid. We have studied programs of progressive spiritual growth. We have explored spiritual habits that foster service. We have discussed the mindset to serve and minister to the needs of our fellows. Now we ask the question how we can increase our capacity to serve?

This stage of the programming will focus on the requirements and training that is necessary to achieve more effective personal ministry and for some, the possibility of some forms of public ministry. The examples of the Master's personal and public ministry will help illustrate the second stage of this programming. We will also rely on the experiences of the speakers and attendees who have begun to serve in this more advanced capacity.

In addition to an exploration of advanced spiritual service this phase of the programming will discover the opportunities to serve socially in ways that will foster social growth and cultural advancements that will lead our communities towards the progressive path of light and life. Here we are trying to cultivate an expansion of the service perspective to also consider serving spiritually to social needs.

In light of these advanced levels of service what is it that will be required of us to be more effective? We hope to develop programs and workshops that will bring to light the techniques of social and spiritual cooperation by answering the questions: How do we cultivate spiritual cooperation? How do we build groups, partnerships and friendships to serve together? How do we develop our leadership skills? How do we organize our lives materially to give us greater opportunity to serve? How do we cooperate to develop a common understanding of the Father's Will?

We also hope to look at what tools and mechanisms are available to us to enhance our service. How does Michael train us for greater service? How are we supported by our angelic ministers and how can we help them serve us?

This phase of the conference is dedicated to understanding how we can advance our capacity to serve as individuals but also how we can discover unity in service—how men and women come together in service and realize true spiritual brotherhood—spiritual cooperation.

OUTER CIRCLE—SUPREME SERVICE: SERVING IN THE UNIVERSE

In this last stage of the programming we begin to expand our horizons to look beyond our present sphere of Urantia and begin to envision how service will unfold in the universe and how service is an integral part of our universe careers. We will begin to look at the concepts of planetary citizenship, universe citizenship and service to God the Supreme. Our study of the Family of God as found in the Gospel will expand outwards into the Universe and into Eternity to begin to contemplate the perfection of service. Where is all of this spiritual growth and progress leading us? We will study the concepts of the perfection of creature will and how this relates to the destiny of perfected, eternal service.

We will study the plans for continued universe training and spiritual development that are revealed in the schools and spheres of training and advancement that mark the path of our ascendant careers. We will look at how our present service careers have implications to our universe careers and explore how this present experience of service has repercussions beyond our present planetary status all the way to the supreme.

The goal of this last stage of the programming is to enhance and expand our perception and understanding of service as it is seen within the context of cosmic citizenship and our universal careers.

If anyone has an interest in serving as a workshop facilitator please contact Phil Taylor at IC2008@sover.net

“Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is totality of selfhood in the loyal service of loving God and serving man.”

[100:3.1] (P. 1096)

Year 2006 Update on the Coming Scientific Validation Of The Urantia Book

By Philip Calabrese, Ph.D., San Diego, CA

One of the scientific ways to validate a purported divine revelation, though not the only way, or necessarily the best way, is to statistically test its associated cosmology. This may be the only way to convince a scientist that *The Urantia Book* is worth reading for the helpful albeit transitional science that it contains. In the case of *The Urantia Book*, the associated cosmology is supposed to be “of immense value” to us during this transient stage of Earth’s scientific development compared to the ages to come.

Among the scientific positions taken and systematic statements made by *The Urantia Book* let us focus on the population of such statements that a) were minority positions before (and possibly for a while after) the 1955 publication date, and b) are now positions that have subsequently been definitely settled and established by contemporary science.

Were *The Urantia Book* just in agreement with contemporary science as often as it remains at odds with contemporary science, then little statistical argument could be made for its scientific validation. But in fact, for many scientific issues contemporary science has quite often traveled a meandering path eventually converging to positions long ago taken by *The Urantia Book*.

Each such example makes it still less plausible that *The Urantia Book* was humanly written. If *The Urantia Book* was not humanly written then it was superhumanly written.

Here are some examples from 2006:

DUST FROM THE WILD 2 COMET

One third of a milligram of dust was recovered this January from the Wild 2 comet after a rendezvous with NASA’s Stardust spacecraft, which collected the comet material in a collector and then landed back on Earth.

According to *Discover Magazine’s* Jeffrey Winters,¹ “Researchers had anticipated that Wild 2 would contain material formed in the icy reaches between the stars long before the solar system was born, but what they found could have formed only in the hottest part of the solar nebula. Perhaps gas, dust, and small rocks from the inner part of the infant solar system were violently ejected out beyond Neptune, where comets such as Wild 2 are thought to have formed.”

The reason our scientists had anticipated that the Wild 2 material would be cold is because that is part of the condensation model of the birth of a solar system, that there will be left over

material that hasn’t yet been captured by the hot interior of the postulated solar nebula or by its larger satellites. However, *The Urantia Book* says that our solar system did not form as a condensation of old icy material that lit up when compressed beyond a certain point, but rather by just such a violent expulsion of material from the sun’s core. [57:5.6] (P. 656) Had our scientists found older, icy star matter in the comet, that would have undermined the case for the solar system and comets being mainly expelled material from the hot solar interior. But instead of being discredited, *The Urantia Book* has once again been corroborated by contemporary science even though most scientists are still clinging to a condensation model of the solar system’s origin but needing “violent solar ejections” to account for the data. While *The Urantia Book* says that such an origin is a very common method of solar system formation, there are nine other ways solar systems are formed. [15:5.2] (P. 170)

INVISIBILITY CLOAKING

The Urantia Book speaks of certain “dark gravity bodies” that completely shroud the Central Universe of Havona:

On the outskirts of this vast central universe, far out beyond the seventh belt of Havona worlds, there swirl an unbelievable number of enormous dark gravity bodies. These multitudinous dark masses are quite unlike other space bodies in many particulars; even in form they are very different. These dark gravity bodies neither reflect nor absorb light; they are nonreactive to physical-energy light, and they so completely encircle and enshroud Havona as to hide it from the view of even near-by inhabited universes of time and space. [14:1.7] (P. 153)

This paragraph has always been difficult to interpret. After all, what is left if a body neither reflects nor absorbs light? To shroud, it must bend light around itself as though not there!

This seemingly fanciful idea was made a reality this year when a team of scientists from Duke University and Imperial College London headed by David Smith “designed radical new materials that can bend microwaves around an object so that they are neither absorbed nor scattered.”² The scientists succeeded in shrouding a metal cylinder two inches in diameter from microwaves, which are just like light waves but have longer wavelengths.

That such materials exist is corroboration of another implausible notion from *The Urantia Book* that now is reality. These dark gravity bodies also provide gravity stability to the cosmos.

DARK MATTER AND DARK ENERGY

According to our scientists, “dark matter” is what keeps the universes from flying apart given its rapid spinning. Scientists have realized that matter such as galaxies must have ten to twenty times the mass of their visible luminous bodies to prevent the galaxy from flying apart due to centrifugal force. As expressed by Alex Stone: “Because dark matter doesn’t interact with regular matter, or with itself, it passes right through everything.”³

The Urantia Book speaks of more than one type of dark matter including dark islands of space and the unrecognized gravity presence of Paradise which the Uversa astronomers calculate is exerting twenty times the gravity attraction necessary to maintain the whole grand universe, the rest going into holding the outer universes in orbit. Dark matter is a new and active area of research, but the existence and functions of several types of dark matter were already expressed in *The Urantia Book* in 1955.

Dark energy is what our scientists postulate is causing the observed acceleration of universe expansion. Rather than the supposed universe expansion slowing down, it is speeding up the further out our scientists observe. That the universe might undergo cycles of expansion and contraction with an implied periodic acceleration presently occurring has not been seriously considered. The observed acceleration has not yet been taken as evidence of such a possibility of periodic motion. But *The Urantia Book* claims that there are such two billion year cycles of acceleration and slowing and reversal of direction of space itself:

The cycles of space respiration extend in each phase for a little more than one billion Urantia years. During one phase the universes expand; during the next they contract. Pervaded space is now approaching the mid-point of the expanding phase, while unpervaded space nears the mid-point of the contracting phase, and we are informed that the outermost limits of both space extensions are, theoretically, now approximately equidistant from Paradise. [11:6.4] (PP. 123–124)

Since the expansion is nearing the midpoint of the expanding phase it has therefore recently been accelerating and will presently starting slowing after it reaches that midpoint. So in this paragraph *The Urantia Book* may be providing an explanation for the observed acceleration of space expansion.

As our scientists map the speed of apparent space expansion at larger distances they should find a huge zone of deceleration since light from the most distant objects was emitted more than 500 hundred million years ago, at a time, according to *The Urantia Book*, when pervaded space was contracting. The further out from there the faster the deceleration should be for another 500 hundred million light years.

NEW “ELEMENT 118” FORMED.

(THREE ATOMS WITH LIFE SPAN < 0.001 SECONDS)

Russian and American scientists were able to smash an atom of californium (with 98 protons) with an atom of calcium (having 20 protons) to very briefly form a new atom for less than a thousandth of a second. And it took 3 times 10 to the 19th collisions to get just 3 atoms to stick together. The team expects to find even heavier elements that will last a few hours.⁴ *The Urantia Book* predicted that an atom would be very short lived when more than 100 electrons are in orbit around it as would be the case for an atom with 118 protons.

In Orvonton it has never been possible naturally to assemble over one hundred orbital electrons in one atomic system. When one hundred and one have been artificially introduced into the orbital field, the result has always been the well-nigh instantaneous disruption of the central proton with the wild dispersion of the electrons and other liberated energies.⁷ [42:7.7] (P.478)

AGE OF SIERRA MOUNTAIN RANGE

As another example of *The Urantia Book*’s uncanny ability to avoid error and provide truth, geologists at Stanford University were able to determine a minimum age for the Sierra Nevada mountain range by examining rain that fell there 45 million years ago that was captured in soaked gravel. They found that it fell at similar altitudes as rain falling there now. (Rain falling at lower altitudes contains a higher percentage of deuterium [heavy hydrogen] than rain falling at high altitudes.) According to *Discover Magazine*’s Kathy A. Svitil, this “settled a long-running dispute over the age of the Sierra Nevada range” in which “most scientists had put the Sierra’s age at under 5 million years old.”⁵

By contrast, the 1955 *Urantia Book* [60:3&4] (PP. 688–692) [59:5.20] (P. 682) fully explains, and in great detail, the whole mountain formation process (still largely unrecognized) including how the Sierras were initially formed at the end of the Cretaceous period (144 to 65 million years ago),⁶ during the western continental crunch up against an obstruction on the floor of the Pacific ocean which ended the westward drift of the North and South American continents. The Sierras were subsequently worn down and submerged but then re-elevated by on-going volcanic action. The story is complicated.

25,000,000 years ago there was a slight land submergence following the long epoch of land elevation. The Sierras were well re-elevated; in fact, they have been rising ever since. [61:3.3] (P. 696)

Had the authors of the 1955 *Urantia Book* known no more than most geologists living in 2006, they would likely have given an erroneous account of how the Sierra Nevadas were formed less than 5 million years ago.

ARCTIC ICE, PERMAFROST, GLOBAL WARMING AND THE ICE AGES

Finally a warning! Several events have made it clear that for whatever reason we are experiencing global warming. The arctic ice is melting faster than before, endangering polar bears; the permafrost is releasing trapped carbon dioxide as it melts, which accelerates the warming of the atmosphere. Weather seems more extreme. We hear about it daily now. Well, if we need another wake-up, consider this ominous comment by *The Urantia Book*:

100,000 years ago, during the retreat of the last glacier, the vast polar ice sheets began to form, and the center of ice accumulation moved considerably northward. And as long as the polar regions continue to be covered with ice, it is hardly possible for another glacial age to occur, regardless of future land elevations or modification of ocean currents. [61:7.11] (P. 702)

The obvious question is what happens if those vast polar ice sheets melt?

* * *

Phil Calabrese is an award-winning mathematician, and spent forty years in teaching, both college level statistics and the first college course for credit on The Urantia Book in 1971, in addition to presenting the cosmological implications of the book at various conferences over the years. In 1990, as a result of a paper he had published, he was awarded a senior research associateship by the National Research Council and subsequently won a 3-year prime contract with the US Navy to provide "techniques for uncertain conditional information processing."

Endnotes:

¹ "Comet Dust Records Solar System Chaos," Jeffrey Winters, *Discover Magazine*, Jan. 2007, p.52

² "Invisibility Cloak Invented!" Josie Gladiusz, *Discover Magazine*, Jan. 2007, p.44

³ "Cosmic Collision Brings Dark Matter into View," Alex Stone, *Discover Magazine*, Jan. 2007, p.25.

⁴ "Element 118 Debuts on the Periodic Table," Alex Stone. *Discover Magazine*, Jan. 2007, p.64

⁵ "Ancient Rain Settles Sierra's Age," Kathy A. Svitil, *Discover Magazine*, Jan. 2007, p.53

⁶ <http://www.ucmp.berkeley.edu/mesozoic/cretaceous/cretaceous.html>

Test Your Knowledge

The answers are given at the end of the question. **No fair peeking** before you try to come up with an answer!

1. Name the seven adjutant mind spirits. [34:4.7] (P. 378)
2. Who is Gavalia? [37:2.6] (P. 407)
3. What unusual universe experience do we share with Tabamantia? [50:7.2] (P. 579)
4. Complete the following:
 - a. "_____ achieves strength; _____ eventuates in charm." [48:7.11] (P. 556)
 - b. "_____ is the divine antidote for exaltation of ego." [48:4.15] (P. 549)
 - c. "Theology is always the study of your religion; the study of another's religion is _____ . [103:6.1] (P. 1135)
 - d. What are the seven fruits of the spirit? [193:2.2] (P. 2054); [34:6.13] (P. 381)
5. What are the three factors in the evolutionary creation of the soul? [111:2.5–7] (P. 1218)
6. What is the "most potent spiritual-growth stimulus?" [91:8.11] (P. 1002).
7. What is the name and number of our major sector in Orvonton? [15:14.7] (P. 182)
8. Who was Eventod? [119:5.2] (P. 1314)
9. Name the twelve corps of master seraphim of planetary supervision. [114:6.5–16]
10. Where was Jesus' first morontia appearance made and to whom? [189:4.10] (P. 2026)

Participatory Evolution

By Jacob Dix, Umea, Sweden

When the Gods in unity projected eternal Havona, “the eternal pattern of co-ordinate participation in creation—sharing,” was forever revealed. And the Sons and Daughters of God have ever since attempted “to duplicate in time the central universe of eternal perfection.” To achieve this, the Father “actually goes into partnership with us by means of his own spirit.” [54:2.1] (P. 614)

The progressive understanding of what it means to really share, and more importantly the experiential attainment of this living reality of participation—by you and I—is supremely vital to the success or failure of the revelation. It is indispensable to the healthy growth of the various teachings about *The Urantia Book* (its translation, spread, and study) and will prove I have no doubt, essential to the living mastery of the teachings of the revelation.

But sharing becomes far more complex when various degrees of insight, ignorance, and possibly sin are admixed with free and sovereign will, determining whether the exchange between personalities is an evolutionary process of reciprocal growth, or an arbitrary time-bypassing revolution.

THE LUCIFER REBELLION

Recall that “neither angels nor any other order of universe personality” (including ourselves) “have power or authority to curtail or abridge the prerogatives of human choosing.” [113:5.1] (P. 1246) However, it is possible to attempt to do so. And there are consequences to such attempts.

Lucifer’s folly was unachievable, “to short-circuit time in an experiential universe,” his resulting crime the “attempted creative disenfranchisement of every personality.” [54:2.3] (P. 614) Lucifer, in attempting to circumvent time, seized liberties he already had, and “others he was to receive in the future.” [54:4.4] (P. 616) By doing so, he attempted to abridge everyone’s “personal participation—freewill participation—in the long evolutionary struggle to attain the status of light and life both individually and collectively.” [54:2.3] (P. 614) Stated otherwise, he attempted to steal away our potential experience of earning destiny while prematurely forcing it, artificially, upon us.

Now, throughout *The Urantia Book* there is a common theme to “give advice only when it is asked for,” [48:7.16] (P. 556) and its negative to “never proffer counsel unless it is asked for.”

[55:4.13] (P. 628) Observed in this light, giving unsought advice, similar to Lucifer’s theft of liberty, is a theft of experiential discovery. Arbitrarily solving a problem for someone overthrows the experiential growth process, short-circuiting time by replacing real growth with premature knowledge.

Letting “our light so shine,” [140:4.5] (P. 1572) to “whet the appetites of [our] associates” [48:7.16] (P. 556) means spreading the truth at the pace of the one in need, not at the speed of our own zeal.

THE FIVE EPOCHS

A Divine Counselor sets the revelation’s pace, stating immediately the Father’s supreme mandate to “Be you perfect, even as I am perfect.” [1:0.3] (P. 21) This is our “first duty” and should be our “highest ambition.” [1:0.4] (P. 22) To achieve such a compelling injunction we must understand the Father’s nature, character, methods, and behavior, as these are discernable in the epochal revelations of his divine children.

(I) The Caligastia one hundred arrived on the planet “and began the proclamation of the new gospel of individual initiative within the social groups of that day.” [66:6.2] (P. 749) It was the “Come to me all you who labor” [163:6.7] (P. 749) invitation to participate.

Because the cultural acquirements of Jerusalem were virtually useless to mankind, “the sudden transformation, or the en masse uplifting, of the primitive races,” [66:6.5] (P. 749) was wisely avoided. “Foreign emissaries were never sent to a race except upon the specific request of that people.” [66:6.5] (P. 749) And “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.” [66:5.14] (P. 747)

But rebellion came to Urantia. Caligastia attempted “the complete and radical reorganization of the whole world,” and “revolution displaced evolu-

tion as the policy of cultural advancement and racial improvement.” [67:5.11] (P. 758) He attempted to produce a premature and unearned “liberty without the associated and ever-increasing conquest of self.” [54:1.5] (P. 613) Caligastia’s iniquity was the revolutionary “destruction of restraining barriers, barriers which the mortal minds of those times had not experientially overridden.” [118:8.7] (P. 1302) which caused “indescribable confusion and racial pandemonium.” [67:5.1] (P. 758) How have our own actions impinged upon others,

... we must understand the Father's nature, character, methods, and behavior, as these are discernable in the epochal revelations of his divine children.

Jesus does not force himself into our lives. He asks us to participate with him but only enters into such a partnership by our own willing decision to open the door.

behavioral barriers, barriers which prevent breakdown between transitions, and which only experience (climaxed by revelation) can override?

(II) There is but one essential to the Adamic epoch: “had [Adam and Eve] been more patient, they would have eventually met with success.” [75:8.4] (P. 846) But “the situation seemed so desperate as to demand something for relief not embraced in the original plans.” [75:0] (P. 839) Even though they were “adequately equipped and fully instructed concerning every duty and danger” [74:1.6] (P. 829) they would encounter, Adam and Eve experienced a revolutionary shock to their systems that no classroom could have prepared them for. They responded with revolution, something that “could be done in the meantime immediately to advance the needy waiting tribes.” [73:3.5] (P. 841) The default was an impatient individual’s bypassing of what would have become a group attainment, a revolutionary circumvention of the divine law and opportunity to share.

(III) Machiventa’s revelation contains much insight into how “skillfully to put the leaven of new truth in the midst of the old beliefs.” [178:1.16] (P. 1932) “Melchizedek taught his followers all they had capacity to receive and assimilate” [93:3.6] (P. 1016) but he “well knew how difficult it is to suddenly uproot long-established customs.” [93:4.14] (P. 1018) “Sometimes error is so great that its rectification by revelation would be fatal to those slowly emerging truths which are essential to its experiential overthrow.” [48:6.21] (P. 554)

It has often been the error of the teachers of new truth to attempt too much, to attempt to supplant slow evolution by sudden revolution. The Melchizedek missionaries in Mesopotamia raised a moral standard too high for the people; they attempted too much, and their noble cause went down in defeat. [[95:1.8] (P. 1043)

Ikhnoton was a typical example of this unfortunate combination of religious sincerity and unwise methodology. Since Melchizedek’s disappearance, “no human being up to that time had possessed such an amazingly clear concept of the revealed religion of Salem as Ikhnoton.” [95:5.2] (P. 1047) Yet this remarkable Egyptian prophet also mistakenly “went too fast; he built too much, more than could stand when he had gone.” [95:5.4] (P. 1047) His changes were revolutionary. “The teaching of immortality for all men was too advanced for the Egyptians.” [95:5.13] (P. 1049)

(IV) But how to skillfully advance truth in the lives of our brethren? Jesus answers: “Be reminded that a wise tailor does not sew a piece of new and unshrunk cloth upon an old garment, lest, when it is wet, it shrink and produce a worse rent. Neither do men put new wine

into old wine skins, lest the new wine burst the skins so that both the wine and the skins perish. The wise man puts the new wine into fresh wine skins.” [147:7.2] (P. 1655)

In a universe of time, experience is sovereign. “Even revelation must submit to the graduated control of evolution.” [89:9.3] (P. 984) There is a time-process in the acquirement of experience to attain any given sphere of status. To give advice not asked for is like “unshrunk cloth,” hardly “adapted to local conditions in time and space.” [92:4.9] (P. 1008) and which produces a worse rent. To follow Jesus’ injunction above is to share, to draw very near to people, to literally invest in their experience.

Jesus does not force himself into our lives. He asks us to participate with him but only enters into such a partnership by our own willing decision to open the door. Even his Spirit of Truth is not an invasion, being “almost wholly limited in function and power by man’s personal reception of that which constitutes the sum and substance of the mission of the bestowal Son.” [34:5.5] (P. 379) “The Spirit never drives, only leads.” [34:6.11] (P. 381) “The Master’s yoke is, indeed, easy, but even so, he never imposes it; every individual must take this yoke of his own free will.” [141:3.7] (P. 1590)

Immanuel’s commission to Jesus says it all: as the Son of Man, “as a mortal creature of the realm, in weakness made powerful by faith-submission to the will of your Father, I suggest that you graciously achieve all you have repeatedly declined arbitrarily to accomplish by power and might when you were so endowed at the time of the inception of this sinful and unjustified rebellion.” [120:2.2] (P. 1327) And this he did. “He would not compromise with the revolutionary techniques of Caligastia.” [136:9.2] (P. 1522) But do we yet realize the significance of God, as a man, experientially wresting the sovereignty of a disloyal system from his fallen sons, which, as God, he refused to arbitrarily seize from its apostate ruler?

It is “the goodness of God,” not his power or force, “which leads to repentance.” [48:6.8] (P. 552) And it was LOVE which caused Jesus to say, “inasmuch as you minister to one of the least of my brethren, you have done this service to me.” [176:3.5] (P. 1917) That is sovereignty—sovereign enough to share the kingdom with publicans and sinners! In fact the kingdom of heaven is “built upon such a mediocre human foundation!” [139:9–10.9] (P. 1564)

(V) “The Master Physical Controllers and the Morontia Power Supervisors are able so to modify the revolutions of the primary units of matter and at the same time so to transform these associations of energy as to create this new [mota] substance.” [48:1.3] (P. 541) The Urantia revelation, likewise, had its origins in an analogous man-

ner of “primary units.” “More than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings” were “so modified:” and “at the same time so transformed” as to render their spiritual content consistent with the revelatory mandate. [F:XII.11] (P. 17)

Epochal revelation unfailingly portrays that which is necessary for the growth of mankind, “the essentials of truth for an entire age on earth.” [141:7.7] (P. 1594) *The Urantia Book* contains enough “stimulus to creative speculation” [30:0.2] (P. 330) We are to grow beyond the rote repetition of quotes, “and instead aspire to become living prophets of the Most High and spiritual heroes of the coming kingdom.” [1155:6.7] (P. 1731) “God and men need each other.” [195:10.3] (P. 2084) We have been offered the opportunity to participate, to become “the temporal personality fulcrums on which the levers of revealed truth depend.” [92:5.4] (P. 1009)

THE FUTURE

A further truth garnered from the garden and its fall: “The civilization of the second Eden was an artificial structure—it had not been evolved—and was therefore doomed to deteriorate until it reached a natural evolutionary level.” [78:2.3] (P. 870) “While divine or spiritual insight is a gift, human wisdom must evolve.” [101:4.2] (P. 1109)

ALL revolution (whether giving unasked-for advice, affectation, assuming unearned leadership, making arbitrary demands, forced adoption of advanced ideas of culture, or even the revolutionary overthrow of personally bad habits) may produce immediate results, but quickly and often tragically regresses, gravitating the subject concerned to and fro like a pendulum toward “a state of reciprocal balance” [78.2.4] (P. 870) to stabilize at that natural point of previous evolutionary attainment, and much to the sorrow of everyone involved.

This ethic for living applies not just to individual relations but to all other spheres of human interaction, and extends from the sovereignty of the individual up through the family, peer groups, tribe, institutions, race, industrial units, and nation, even to the sovereignty of all humankind—global federal union. [134:6.9] (P. 1491) It extends from worlds to systems to the Paradise Father of your sovereign will. This reality of sharing is founded on the divine origin of personality, and the way from here to Paradise treads this straight and narrow path.

“The one characteristic of Jesus’ teaching was that the morality of his philosophy originated in the personal relation of the individual to God—this very child-father relationship.” [140:10.5] (P. 1585) “He taught morality, not from the nature of man, but from the relation of man to God.” [140:10.8] (P. 1585) To the extent that the Father becomes sovereign in our lives, to that extent are the various other spheres of sovereignty in our existence, from family to global union, slowly and progressively aligned.

“The religious challenge of this age,” [2:7.10] (P. 43) our challenge, is a commission to construct something new and appealing out of the revelation’s teachings, in our own words and in our own ways, and adapted to our local conditions. This challenge is a “universe ideal of human relationships,” [147:4.9] (P. 1651) —sharing—which God desires that we “duplicate in time.” and is bound up in the new commandment of Christ to “love one another even as I have loved you.” [180:1.1] (P. 1944)

* * *

Jacob Dix lives and works in northern Sweden while studying at the University of Umea. He has participated in the annual young adult tours and has also been a host to those tour participants passing through when not able to join them. Jacob is 30 years old, and has recently been host to a *Urantia Book* discussion group in Umea founded on the laws of Urmia. He can be reached at jacob.dix@gmail.com.

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Personality And Man

By George Park, Sandwich, MA

The following was presented at The Urantia Book Fellowship International Conference, Villanova University, July 31, 2005.

The Urantia Book reveals a spiritual concept of personality which is new to mankind. We are aware of personality, but man has never conceived of personality as a reality in and of itself. We see the differences between form, substance, and essence, but man has failed to recognize the independent reality of personal presence. Our idea of personality is but a candle in the night; some truth may be discovered by the light of a candle, but the sun reveals a whole world of truth in the awakening of a new day. Prior to this revelation, man's highest concept of reality was spirit. Subsequent to this revelation, the primacy of personality over spirit will be known. In the age now dawning, man will begin to appreciate the Divine Counselor's statement, "Personality, in the supreme sense, is the revelation of God to the universe of universes." [1:5.13] (P. 29)

The pre-eminent goal of the fourth epochal revelation was to reveal the personal character of God. In his Discourse on Job, Jesus tells John, "[Job] longed for some soul-satisfying revelation of the personal character of the Eternal. And that is our mission on earth." [148:6.10] (P. 1664) The midwayers inform us: "With the one exception—the declaration that 'God is spirit'—Jesus never referred to Deity in any manner other than in terms descriptive of his own personal relationship with the First Source and Center of Paradise." [169:4.6] (P. 1856) In his teachings, Jesus limits himself to a description of the personal character of the spirit Father. Melchizedek initiates the age of the righteous servants of the Lord God. Jesus inaugurated the age of the faith-sons of God the Father.

The pre-eminent goal of the fifth epochal revelation is to reveal the reality of the personality of God. Jesus declares, "God is spirit" [143:5.6] (P. 1614) The Divine Counselor declares, "God is personality." [1:5.7] (P. 28) To know God as spirit is to experience the leading of the spirit. To see the personality of God is to behold his Paradise Creator Son, who says to Phillip, "Again do I declare: He who has seen me has seen the Father. How can you then say, Show us the Father?" [180:3.9] (P. 1947) Jesus lives the spiritual will of the Father, but he is also the revelation of the Father's personality. Jesus is a divinely perfect reflection of the Father. In the first paper the Divine Counselor instructs us, "... the Universal Father

is in every way divinely present in the Creator Sons." [1:5.6] (P. 28) The midwayers refer to Jesus as "the Father incarnate." [182:1.9] (P. 1965) It is not the infinite being of God which is incarnated in Jesus but the divine presence of the Father's personality.

We think of ourselves as human beings, but revelation sees man as a human being upon which the Father bestows eternal personality and a fragment of his infinite being, the Thought Adjuster. The Father gives his spirit not to human *being* but to his child, human *personality*. The spiritual concept of the reality of personality has epochal significance because it expands the gospel from a proclamation of salvation through faith to include the revelation that man is a personality-son of the Father and an experiential-son of the Supreme. Human *being* dwells for but a short time upon the face of this good earth, but human *personality* inhabits the circle of eternity. A Universal Censor tells us,

"Urantia human beings are endowed with personality of the finite-mortal type, functioning on the level of the ascending sons of God." [16:8.1] (P. 194) Man has never thought of himself as a son of God because God and man are opposites of being; but personality is not being. The being of the seed is not the being of the flower. Being cannot ascend but personal identity can and does. Personal identity can ascend because man is a divinely indwelt personality-son of the Universal Father living within the universe of the Supreme Being.

What do we see, when we see the personality of Jesus? In the Foreword we are told that personality is not spirit, mind, body, or the soul. [0:5.11] (P. 9) The Divine Counselor tells us, "Personality is superimposed upon energy, and it is associated only with living energy systems." [0:5.4] (P. 8) "The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit..." [0:5.11] Personality is superimposed upon living energy, but what is it? A Solitary Messenger tells us in the paper on Personality Survival: "Personality, while devoid of identity, can unify the identity of any living energy system." [112:0.7] (P. 1225) If personality is devoid of identity, it is devoid of energy, of being. This is confirmed by the section on Universal Gravity in paper 12. A Perfector of Wisdom describes how researchers on Uversa are able to estimate the magnitude of absolute gravity active in the master universe for the circuits of spirit, mind, and matter. The Perfector of Wisdom then tells us: "Personality Gravity is noncomputable. We recognize the circuit, but we cannot measure either qualitative or quantitative realities respon-

The pre-eminent goal of the fifth epochal revelation is to reveal the reality of the personality of God.

sive thereto.” [12:3.8] (P. 133) The reality of personality cannot be a type of energy because it cannot be divided, measured, or increased. Being exists and has measurable energy-reality. Personality is a presence-in-the-universe superimposed upon living energy, but it has no being; it does not exist.

This concept has no precedent in human thought. We understand that illusions can be subjectively real without having any objective existence, but man has never conceived of an actual objective reality that does not exist. Philosophy has speculated that non-being is potential existence, but never that non-being can be an actual objective reality. We recognize that being may be present or absent, but man has never imagined that personal presence is something more than the spatial proximity of personal being. Personality is neither existential nor pre-existential; it is a super-existential presence superimposed upon living being.

If the reality of personality is super-existential, how can we know it is real? I know something exists if I can observe it, but personality does not exist. There is a fundamental law of consciousness known to philosophy which might be called the law of observation. A Solitary Messenger formulates it this way: “*The observer cannot be the thing observed.*” [112:2.8] (P. 1228) Under this law of consciousness, we cannot observe personality because personality is the observer and personality is not a thing. But there is more to personal experience than the law of observation. In the paper on the Seven Master Spirits, a Universal Censor says, “*Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated relative free will.*” [16:8.5] (P. 194) Self-consciousness transcends the law of observation; the self-conscious observer is reflectively aware of the thing observed. Free will transcends the laws of being; free will is a first cause.

Man has never been able to reconcile his persistent belief that he has free will with his persistent conviction that things happen for a reason. In a universe where events only happen according to the laws of being, free will is impossible; the chain of causality cannot be broken. Free will is the power to choose a purpose and to act upon it. There is no free will if choice is coerced by the causal laws of being, if choice is completely predetermined by circumstances. Neither is there free will if things happen for no reason; randomness is not choice. Free will can only escape from the predetermination of law and the meaninglessness of chaos if it transcends the causality of being, if it originates above that which exists. Free will is possible because it is a characteristic of personality, and personality is super-existen-

tial. We can understand *why* free will is possible, even if we do not understand *how* free will can affect the causal chain of existential events. Will acts within the laws of being. Free will is a first cause, a reason unto itself. Free will involves knowledge, wisdom, and insight, but, ultimately, the final reason for choice is simply that I so choose. The free will of human personality is relatively creative. The free will of the Father is absolute and infinitely creative.

Self-consciousness is an undeniable reality, but our understanding of it is confused. In self-consciousness I observe things and I observe that I observe things. But the very essence of “I” is unity, so I must be either the observer of phenomena or the observer of the observer of phenomena. Yet, I know that I am both. There is a profoundly mysterious sort of reflection occurring in self-consciousness where I am, in some way, separate from and aware of the self while, at the very same time, I am the self. This contravenes the law of observation since I observe I observing. Consciousness is real because I observe things. This mysterious reflectivity is real because I self-consciously observe “I”. Since the law of observation is valid, this mysterious reflectivity must be an awareness which transcends the consciousness of observation.

Personality transcends being and this mysterious reflectivity transcends the law of observation. Being spiritual, mindal, or material is energy-reality and has a location in space. Consciousness is an energy manifestation of being which relates the observer to an object. Personality is a super-existential presence that can be in more than one *place* at the same time because it transcends the energy-realities of space. The living unification of free will with multiple centers of conscious observation is the awareness of *reflective consciousness*. It is impossible to say that personality is either here or there because personality is self-conscious. It is impossible to deny the unity of the moral free will because personality is *one*. Reflective consciousness is a transcendent awareness superimposed upon the conscious centers of observation manifest in personal being.

We can understand why free will is possible, even if we do not understand how free will can affect the causal chain of existential events.

Reflective consciousness appears to be a consequence of the association of the experiential personality, the existential Mystery Monitor, and the cosmic mind potentials inherent in the human intellect. [16:9.1] (P. 195), [16:6.4] (P. 191), [16:6.10] (P. 192), [16:9.11] (P. 196) Reflective consciousness

is a threefold awareness centered in the being of the soul. In his Discourse on the Soul, Jesus tells us: “*The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man ... Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human*

soul" [133:6.5] (P. 1478) Reflective consciousness integrates moral free will with threefold being in the reality of self-consciousness. The personality's reflective unification of moral free will, super-conscious insight, self-conscious wisdom, and conscious reason is the reality of moral self-consciousness.

Man is created in the image of the Supreme. The instantaneous reflectivity circuits of the grand universe are part of the consciousness of the Supreme Being and are derived from the cos-

ness who embraces spirit consciousness. We cannot relate to pure spirit consciousness; if we could, we would know the mindedness of the divine Adjuster. We can relate to the reflective consciousness of the personality of God because we are personalities. We have insight into personality, but we do not have a clear intellectual awareness of personality. In the paper on the Seven Master Spirits, a Universal Censor tells us, "*Self-consciousness consists in intellectual awareness of personality actuality.*" [16:8.6] (P. 194)

*Personality is morally reflective. To see being is to observe.
To see personality is to reflect. Being manifests will, the power to do.
Personality manifests moral free will, the power to be. Being acts.
Personality chooses. Being reacts. Personality creates.*

mic mind of the seven Master Spirits and the absolute mind of the Third Source and Center. [9:7] (P. 105) There is a direct connection between the morally reflective self-consciousness of man and the universe reflectivity of the Supreme. "*The act is ours, the consequences God's.*" [117:5.5] (P. 556)

Living being is conscious. Personality is morally reflective. To see being is to observe. To see personality is to reflect. Being manifests will, the power to do. Personality manifests moral free will, the power to be. Being acts. Personality chooses. Being reacts. Personality creates. Being is existential. Personality transcends being. Being is aware of things, meanings, and values. Personality is reflectively aware of three-fold self-consciousness, and other personality presence. Reason thinks. Wisdom judges. Insight realizes. Personality reflectively experiences. Reflective consciousness is the foundation of the cosmic consciousness of personality; it is the potential for the experiential unification of cosmic insights inherent in the human intellect.

In Paper 5 the Divine Counselor describes "seeing" personality: *God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness the comprehension of the idea of God. Then follows the soul consciousness the realization of the ideal of God. Last, dawns the spirit consciousness the realization of the spirit reality of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the personality of God.* [5:5.11] (P. 69)

God-consciousness is the realization of the personality of God. Man has long recognized the existence of different levels of consciousness, but metaphysics and theology have failed to discover the reality of reflective consciousness. Man has conceived of God as a spirit consciousness, but not as a reflective conscious-

ness who embraces spirit consciousness. We cannot relate to pure spirit consciousness; if we could, we would know the mindedness of the divine Adjuster. We can relate to the reflective consciousness of the personality of God because we are personalities. We have insight into personality, but we do not have a clear intellectual awareness of personality. In the paper on the Seven Master Spirits, a Universal Censor tells us, "*Self-consciousness consists in intellectual awareness of personality actuality.*" [16:8.6] (P. 194)

Intellectual awareness of personality actuality can be expanded through the effort to express the meanings concealed within the declaration, "I am." "I am" is the self-conscious realization of reality. To say "I am" is to realize the truth that I am and the fact that reality is. This realization is an unchallengeable insight. Logic concludes that I must *be* before I can *be aware* of reality. Reason deduces that since I am the cause of the statement "I am," I must be. Insight, logic, and reason all agree; it is absolutely true that I am and reality is whenever I am aware that I am.

"I am" is moral awareness of the self as a reality distinct from other selves and from the universe. I am the self; I am not others or the universe. I am morally aware that I live with others in an objective universe.

"I am" is expressed by the self. Since I am aware of the self expressing "I am," I must be different from the self. The observer of the self cannot be the self. To be morally aware of the self is to realize separation from the self. Since I am an irreducible unity, I am the moral observer of the self who observes the universe. I live in the universe through the being of the self.

In declaring, "I am," I am certain *that I am*, but I assert nothing about *what I am*, about the self. "I am" is unqualified by any predicate of being. "I am" refers to the "I" who is morally aware of the self. I can only be certain that a thing exists if I actually observe it. I cannot be certain that this "moral I" exists because this "I" can never be an object of observation. Since I know this "I" is real but I can never actually observe its existence, I must conceive of this "I" as a reality which does not *necessarily* exist, as a real personal presence which is independent of being-personality.

"I am" is the self's awareness of the presence of personality. I do not observe personality, but I do have an intellectual awareness of the final unity of moral free will. I conceive of all of experience

as being reflected towards a final focal point of free will awareness. I intellectually know the presence of a moral free will that observes, evaluates, and chooses among the countless phenomena of experience.

“I am” is the reflective awareness of a threefold consciousness. I realize the truth of “I am.” I understand the meaning of “I am.” I know the expression, “I am.” I am aware of thing, meaning, and value and of their unification in experience. I am reflectively aware of the threefold reality of the *truth* of the *meaning* of the *expression*, “I am.”

“I am” is the reflective synthesis of personality and self. Personality intuitively sees its reflection in the self; “I am the self.” The self intellectually knows its reflection in the final unity of personality-awareness; “I am.” Personality is morally aware of the whole self; “I am one and I am the threefold self.” Moral character is the mastery of the threefold self by the reflective free will of personality.

“I am” is a qualified absolute truth; it is absolutely true that I am and reality is whenever I am aware that I am. Only an absolute could dare to be dogmatic in an evolving universe. A Solitary Messenger informs us that human personality has an absolute dimension of self-expression. This Solitary Messenger goes on to say, “*On subabsolute levels this seventh or totality dimension is experiential as the fact of personality.*” [2:1.9] (P.1226) The absolute and eternal *truth* of I am” is the absolute self-expression of the *fact* of personality. Absolute truth and fact are one in “I am.”

The absolute truth of personality is verifiable in personal experience. The supreme authority of personal experience is supported by a Melchizedek in paper 102: “*If science, philosophy, or sociology dares to become dogmatic in contending with the prophets of true religion, then should God-knowing men reply to such unwarranted dogmatism with that more farseeing dogmatism of the certainty of personal spiritual experience, ‘I know what I have experienced because I am a son of I AM.’*” [102:7.7] (P. 1127) If I am absolutely certain that I am personality, I can be absolutely certain that *God is personality*. The existence of God, his spiritual nature, and his divine character are only discoverable through faith, but the truth of his personality is present to the morally reflective self-consciousness. The intellectual realization of the personality of God complements the faith-insight of the spirit of God. The Universal Father is the object of worship for the spiritual insight of faith. The concept of the I AM is the object of wisdom for the spiritualizing intellect.

The I AM is the identity of the Universal Father, who reveals to Moses that his name is I AM. Where before man could only rely on blind faith in the goodness of God, revelation now gives man the divine vision with which to behold the personality of God.

For just the fifth time in planetary history, we are crossing the threshold into a new epoch of human life, the nature of which is now apparent. Everywhere we look, we see institutional and traditional authorities being overthrown by the authority of personal experience. Authority is aggressively questioned at every turn. It is no longer enough to say, “This is the way it has always been.” The diminishing influence of ecclesiastical, cultural, and social authorities leaves a vacuum which will be filled by either a resurgence of authoritarianism or by a living philosophy. There is an absolute truth universally accessible to man: man can discover for himself the absolute truth of personality. This is the cosmic fulcrum upon which man can leverage a universal philosophy of living; a philosophy that transcends sectarian, cultural, and social differences because it arises from cosmic insights inherent in all reflective intellects. [16:6.6-8] (P. 193)

The Urantia Book inaugurates the age of the ascending sons of God the Supreme. We are just now entering an age of great spiritual adventure and discovery. An age in which the faith-sons of the Father venture forth beyond the traditional borders of self-consciousness into the mysterious realms of reflective consciousness in search of the personality of God. An age in which the cosmically minded citizens of Urantia will increasingly declare, “I know what I experience because I am a son of I AM.”

Animals are aware. Man is *awake*. The soul awakens to moral self-consciousness in the light of reflective consciousness. Personality is a true presence-in-the-universe, but the effective presence of personality depends upon the moral choices and completed decisions of the reflective free will. Experience is ever new in the everlasting *now* of reflective consciousness. Cosmic consciousness is the flowering of reflective consciousness and the goal of the experiential sons of the Supreme.

* * *

I encountered the book in 1971 and after joining Helena Sprague’s study group, became a founding member of the Connecticut Society. I have presented at a number of conferences including IC ’05 and the Urmia Retreat two years ago. I can be contacted at parkgeo@adelphia.net.

“Only a person can love and be loved.” [1:7.3] (P. 31)

The Golden Rule

By Robert Burns, Irvine, CA

The Golden Rule is a principle endorsed by all the great world religions; yet this simple tenet is not applied to any degree of what is possible in the communities around the world. As simple and straight forward as the Golden Rule is, many find it difficult to consistently put into practice. Living up to the standard of the Golden Rule requires consistent and conscious effort to be used in our personal, family, business and community/organizational affairs. Yet Jesus gave us this rule to help us find joy, pleasure, and delight and not to be a burden. *“When I give you this new commandment, I do not place any new burden upon your souls; rather do I bring you new joy and make it possible for you to experience new pleasure in knowing the delights of the bestowal of your heart’s affection upon your fellow men.”* [180:1.2] (P. 1944) When we align our will in doing our Father’s will, we experience new pleasure and delights.

The Golden Rule of the great religions is reasonably understandable, but the up-stepped Golden Rule Jesus left us is still not fully understood in other religions. The world would be a better place if even these lesser variations of the Golden Rule were more fully incorporated into the societies of the world. *“So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”* (Matthew 7:12) Yet as Urantians, we know that Jesus encourages us much more vigorously with the directive: *“And so I give you this new commandment: That you love one another even as I have loved you.”* [180:1.1] (P. 1944)

This commandment, a mandate we are urged to live up to, necessitates our consideration of the potential minuses, even in our sincere attempts to love others as Jesus loves us. *The Urantia Book* tells us *“The golden rule, when literally interpreted, may become the instrument of great offense to one’s fellows”* and warns us that *“...since you are desirous that all men speak the full and frank truth of their minds to you, you should therefore fully and frankly speak the full thought of your mind to your fellow beings. Such an unspiritual interpretation of the golden rule might result in untold unhappiness and no end of sorrow.”* [180:5.5] (PP. 1949–50)

Consider the potential misuses as we try to proselytize the message, the gift of the revelation, to others. With a little thought, we can see that there are cases where even our most sincere efforts, if unspiritual, end in disappointment for all parties. And yet,

what if no one had made the effort that helped each of us receive the revelation? We each know the value of the gift, and are eternally grateful to those devoted souls who made it possible. Do we not want to give it to others? How do we apply the Golden Rule in our efforts to disseminate the revelation? How do we approach other religions and religionists? How do we approach science and scientists and stay true to our Master’s injunction to love others as he has loved us? How could we avoid doing harm by introducing *The Urantia Book* to others?

Before answering these questions, it is important to see that the Golden Rule is not an infallible guide; it does not give us the answers. Rather it gives us an approach for our actions and decisions. Jesus asks us to use more than sincerity; he asks us to use our experience, imagination, and spiritual insight each time we must *“love another even as I have loved you.”* This puts a great deal of responsibility on each of us, as it is all too easy to cross the line. In the very least sense, we are limited by our own understanding of how Jesus loves us, how God the Father loves us.

As we attempt to give the gift of the revelation to others, we can remember that Jesus asks us to *“...go forth into the world to yield the fruit of loving service to your fellows even as I have lived among you and revealed the Father to you.”* [180:1.4] (P. 1945) If we emanate and reflect the fruits of the spirit: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unflinching goodness, forgiving tolerance and maintain enduring peace, we will find it easier to deal with each situation in its uniqueness. There is no exact formula.

The Golden Rule requires a great deal of spiritual discretion. To all *“God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization”* and *“The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of ethical conduct.”* [180:5.5] (P. 1949)

God the Father and God the Supreme require us to be and to do. We cannot hide our talents for safe keeping, play it safe to make no mistakes or have no risk losing the talents, for in doing so we commit the biggest mistake. We are each judged, so to speak, by both our sincere intentions and by what we do. Ralph Waldo Emerson and the apostle John, each in their own way, appear to reflect these realities in saying: *“What you do speaks so loudly that I cannot hear what you say.”*¹ and *“My little children, let us*

... Jesus gave us this rule to help us find joy, pleasure, and delight and not to be a burden.

not love in word, neither in tongue; but in deed and in truth." (1 John 3:18)

If we intend to share the Master's joy, we must share in his love. And to share in his love means we share his service. Sharing the Master's joy and love does not spare us the trials and tribulations of mortal existence. "Such an experience of love does not deliver you from the difficulties of this world; it does not create a new world, but it most certainly does make the old world new." [180:1.5] (P. 1945) All worthy things require effort and deliberate will from us.

The Master asks us for loyalty, not sacrifice, as he wants our wholehearted affection. He asks us to not be servant minded, because he wants us to experience the thrill of serving a friend. He further states that friendship transcends all convictions of duty and that service in friendship is never a sacrifice; it is an honor and a privilege. "You have called me Master, but I do not call you servants. If you will only love one another as I am loving you, you shall be my friends." [180:1.3] (P. 1945) Again, we are limited only by our understanding of how Jesus loves us. As we understand this, we are empowered to live up to the Golden Rule to its highest standard!

Some persons discern and interpret the golden rule as a purely intellectual affirmation of human fraternity. Others experience this expression of human relationship as an emotional gratification of the tender feelings of the human personality. Another mortal recognizes this same golden rule as the yardstick for measuring all social relations, the standard of social conduct. Still others look upon it as being the positive injunction of a great moral teacher who embodied in this statement the highest concept of moral obligation as regards all fraternal relationships. In the lives of such moral beings the golden rule becomes the wise center and circumference of all their philosophy.

In the kingdom of the believing brotherhood of God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them. This is the essence of true religion: that you love your neighbor as yourself.

But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God.

This same philosophy of the living flexibility and cosmic adaptability of divine truth to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth to know God and to become increasingly like him.

Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.

And so must we clearly recognize that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, by realizing their meanings in the living interpretation of the Spirit of Truth, who directs the loving contact of one human being with another.

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. [180:5.6-12] (PP. 1950-51)

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Science Fiction for Agondonters

By Cece Forrester, Chicago, IL

This talk was prepared for the First Society Miniconference, April 30, 2006 and presented again at the Fellowship Summer Study Session, July 7, 2006. It has been revised for publication.

Many of you will recognize the following scene from a classic movie, as narrated in the novelization:

Luke found himself squinting as they entered the cantina. Moving inward, Luke was astonished at the variety of beings making use of the bar. There were one-eyed creatures and thousand-eyed creatures with scales, creatures with fur, and some with skin that seemed to ripple and change consistency according to their feelings of the moment. Tentacles, claws, and hands were wrapped around drinking utensils of various sizes and shapes. Conversation was a steady babble of human and alien tongues. ¹

I can't help recalling the impact of that scene whenever I read about the experiences we will have on the constellation training worlds, described in *The Urantia Book*:

Your sojourn on Edentia and its associated spheres will be chiefly occupied with the mastery of group ethics, the secret of pleasant and profitable interrelationship between the various universe and superuniverse orders of intelligent personalities. Now on the constellation training worlds you are to achieve the real socialization of your evolving morontia personality. This supernal cultural acquirement consists in learning how to: Abide joyfully and co-operate heartily with ten univitatia, who, though similar intellectually to morontia beings, are very different in every other way [and] while attaining satisfactory socialization of the personality on intellectual and vocational levels, further perfect the ability to live in intimate contact with similar and slightly dissimilar beings with ever-lessening irritability and ever-diminishing resentment. The reversion directors contribute much to this latter attainment through their group-play activities. [43:8.3, 4, 6, 9] (P. 494)

George Lucas's imaginative bar scene in *Star Wars* brought to life in my mind what it might mean to interact with beings of other kinds and from other worlds. For many others, it probably impressed on them for the first time the notion that not only might there be other sentient races out there, but you could actually sit down and have a drink with them.

This is just one example of the connections I've made be-

tween *The Urantia Book* and science fiction, or its overlapping genre of fantasy. Of course, it doesn't apply to all of science fiction, some of which is dystopian, some of which is unfortunately dependent on ghost-fear, and some of which is too concerned with nuts and bolts to operate on a higher thematic level. This is a shame, because science fiction and fantasy are especially suited, among all literary genres, to examine the big questions of human existence, by setting up a situation in which reality is altered in some way from the world we know, and then exploring the results. But I have not been the only *Urantia Book* reader to be led to speculate that something is going on here.

This is partly because in my personal experience, my mind was made receptive to *The Urantia Book* through storytelling, so that when I found it I would recognize in it ideas that I already found progressive and appealing. But it also can be applied on another level. I'm going to share with you a few thoughts on how science fiction not only reinforces the cosmology of *The Urantia Book*, but has been playing a role in developing cosmic-mindedness in the culture of this planet, a role which, in my opinion, is not accidental but is being fostered on superhuman levels.

Those of you who know me well will not be surprised to hear me quoting C. S. Lewis early and often—but he really has a lot to do with today's topic. At the end of one of his novels, which I'll discuss more in a moment, there is a passage in which he, as the author of the story, discusses with the main character the reasons for writing it:

A good many facts, which I have no intention of publishing at present, have fallen into our hands....A systematic report of these facts might, of course, be given to the civilized world: but that would almost certainly result in universal incredulity and in a libel action....It was Dr. Ransom who first saw that our only chance was to publish in the form of fiction what would certainly not be listened to as fact....To my objection that if accepted as fiction it would for that very reason be regarded as false, he replied that there would be indications enough in the narrative for the few readers—the very few—who at present were prepared to go further into the matter....“Anyway,” he continued, “what we need for the moment is not so much a body of belief as a body of people familiarized with certain concepts. If we could even effect in one per cent of our readers a change-over from the conception of Space to the conception of Heaven, we should have made a beginning.” ²

Similarly, I have a notion that some ideas in *The Urantia Book* are being purposefully and subtly introduced to popular culture in fictional form so that individuals and groups are prepared to find the book more relatable and plausible if and when they

discover it, and the rest of the world has its frame of reference advanced little by little.

We read in *The Urantia Book* that two groups of the master seraphim of planetary supervision are the progress angels, “*in-trusted with the task of initiating the evolutionary progress of the successive social ages,*” and the angels of the future, “*the projection angels, who forecast a future age and plan for the realization of the better things of a new and advancing dispensation.*” [114:6.5, 9] (P. 1255)

The Urantia Book also gives us hints about what these angels can and cannot do: “*None of these angelic groups exercise direct or arbitrary control over the domains of their assignment. They cannot fully control the affairs of their respective realms of action, but they can and do so manipulate planetary conditions and so associate circumstances as favorably to influence the spheres of human activity to which they are attached. They function as ideational clearinghouses, mind focalizers, and project promoters.*” [114:6.17–18] (P. 1256)

One way of interpreting this realm of action is that the responsible seraphic groups might be able to encourage the dramatization of appropriate concepts in works of popular art and fiction, whether by people who’ve already been exposed to the book, or by independent auto-revelation.

There’s the TV series *Star Trek*, about a starship seeking out new worlds several centuries in the future. The original series, which aired from 1966 to 1969, actually served as inspiration for real scientists and astronauts. A recent documentary on the History Channel explained that *Star Trek* played no small part in helping NASA engineers achieve the goal of going to the moon, by showing them that their work was about a meaningful future for humankind. By the way, it’s also responsible for the cellphones in your pockets, according to their inventor, who was determined to build a communicator like the ones he saw on TV. But more importantly, the cast of characters embodied Gene Roddenberry’s vision of a better future of equality, cooperation, and progress, portraying not just a unified family of Earth people but a Federation of sentient beings on the galactic level. You may not realize how revolutionary it was in the mid-sixties to show Russian, African-American female, and Japanese officers serving together on the same ship—not to mention a calm, rational scientist with pointed ears who happened to hail from the planet Vulcan. Today, this enlarged picture of diversity is widely

accepted as a cultural ideal. For me, this sheds more light on how the powers that be accomplish their work. Progress requires that people adopt a better vision of who they could be and what they’re working toward. If it’s true, as rumor has it, that Gene Roddenberry read *The Urantia Book*, then we’ve already seen one good example of how its enlarged universe perspective will go about injecting progressive ideas into the culture.

I saw the movie *The Day the Earth Stood Still* on TV when I was perhaps twelve years old and it rocked my world. One of the main characters in the film is an alien emissary, Klaatu, who is humanoid, benevolent in principle, civilized in his behavior, and on a mission to welcome the people of Earth into a technologically advanced, morally superior, interplanetary culture. Right there, that made it a pretty radical departure from standard science fiction. But the real paradigm shift for me was when this character referred to “the Almighty Spirit” in a way that indicated that

among the enlightened, his existence was assumed to be true. Here was a model of the thinking person as a believer. Here was permission to view God and the vast, intricate cosmos of today’s science as belonging to the same reality!

Around the same time in my life, I found the first book of C. S. Lewis’s “Space Trilogy” while browsing in my junior high school library. In *Out of the Silent Planet*, Dr. Ransom, a mild-mannered professor of languages, is kidnapped and

taken to Mars by a couple of megalomaniac criminals. They’ve built a spaceship that can get them there and back, but are having trouble exploiting the natives because they can’t make themselves understood. Of course, they’re the ones who really don’t get it. Mars, also referred to as “Malacandra,” has not one but three sentient species living in harmony. It also has invisible spirits known as “eldils” which remind me very much of loyal midwayers, and is overseen by a planetary-prince-like being known as Oyarsa. Ransom eventually learns from Oyarsa that our planet, called “Thulcandra” or the silent world, was ruled by a being who went over to the dark side, and all Earth’s history was affected by the quarantine that was put in place as a result. Since the evil humans have unwittingly broken the quarantine, Ransom, though a mere mortal, is in a position to help the forces of good if he is willing.

In the sequel, *Perelandra*, which I read while in college, Ransom is sent to Venus on a mission he’s left to figure out on his own. This turns out to be helping the Adam and Eve of that

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world resist being tempted to rebellion by the evil one who was able to escape Earth. In the process, Ransom learns a great deal about free will and innocence, obedience, wisdom and sophistry, and finally, about the difference one human can make. Lewis also uses the story to explore the notion that myth and fact are more closely related than we assume. Ransom sees sights on Perelandra which remind him of certain Earth myths, and wonders, "Were all the things which appeared as mythology on earth scattered through other worlds as realities?"³ And later, in contemplating the extraordinary role he must play, Ransom realizes that his entire frame of reference might be inadequate:

Long since on Mars, and more strongly since he came to Perelandra, Ransom had been perceiving that the triple distinction of truth from myth and of both from fact was purely terrestrial—was part and parcel of that unhappy division between soul and body which resulted from the Fall. The whole distinction between things accidental and things designed, like the distinction between fact and myth, was purely terrestrial.⁴

In the concluding volume, *That Hideous Strength*, Ransom is back on Earth, purified and elevated by his experience saving another planet, and is now the Director of a small group of loyal humans at the service of the higher powers. Though they don't all grasp the big picture, each person can tell good from evil and chooses the right side. Through their faithfulness in small things at a crisis point, they assist the powers in defeating a concentrated assault by the evil one and his minions, who have taken over an institution that is ostensibly working for the benefit of mankind but is actually attempting to cleanse the planet of all higher human values. When the crisis is over, one of Ransom's associates explains to the group what has really been going on—a sort of real-life extension of the Arthurian myth—and why the world will never know the real story:

There has been a secret Logres in the very heart of Britain all these years; an unbroken succession of Pendragons. Our Director received...the office and the blessings. Some of the Pendragons are well known to history, though not under that name. Others you have never heard of. But in every age they and the little Logres which gathered round them have been the fingers which gave the tiny shove or the almost imperceptible pull. When the history of these last few months comes to be written and printed and taught in schools, there will be no mention in it of you and me, nor of Merlin and the Pendragon and the Planets. And yet

in these months Britain rebelled most dangerously against Logres and was defeated only just in time.⁵

When I read this story, by that time aware of *The Urantia Book*, I was reminded of the book's description of the Reserve Corps of Destiny: "... it is, to a certain extent, through these small groups of forward-looking personalities that spiritual civilization is advanced and the Most Highs are able to rule in the kingdoms of men. The men and women of these reserve corps of destiny thus have various degrees of contact with their Adjusters ...but these same mortals are little known to their fel-

lows except in those rare social emergencies and spiritual exigencies wherein these reserve personalities function for the prevention of the breakdown of evolutionary culture or the extinction of the light of living truth. On Urantia these reservists of destiny have seldom been emblazoned on the pages of human history." [114:7.6] (P. 1258)

I took both of these descriptions as guidance on how to view the behind-the-scenes mission of the Fifth Epochal Revelation, and what my role as a supporter might be.

Now, I'm certainly not the only *Urantia Book* reader ever to wonder if somehow Lewis got hold of the Urantia teachings. This would have had to be pre-publication, because his Space Trilogy came out in the 1940s. He might possibly have met Dr. Sadler or someone in the Forum if they traveled to Europe prior to World War II—Lewis never visited the United States. But isn't it also possible that we have here an example of an individual or sub-epochal revelation? Lewis not only had keen religious insight, he was an extraordinarily talented writer with a great imagination, and a noted scholar of literature, including such works as Milton's *Paradise Lost*. Someone with both the ability and the willingness to be of service might be inspired to fashion a new myth combining sincere Christian beliefs with other ideas that resonate with them. Such a person might be able, with just a little encouragement from beyond the conscious level, to see and describe the essential truth about the status of our planet in the cosmic body politic—even if the specific facts don't quite match. Lewis himself wrote, in *Perelandra*,

Earth has been besieged, an enemy-occupied territory, since before history began. The gods have had no commerce there. How then do we know of them? It comes a long way round and through many stages. There is an environment of minds as well as of space. The universe is one—a spider's web wherein each mind lives along

Someone with both the ability and the willingness to be of service might be inspired to fashion a new myth combining sincere Christian beliefs with other ideas that resonate with them.

every line, a vast whispering gallery where...though no news travels unchanged yet no secret can be rigorously kept...Nay, in the very matter of our world, the traces of the celestial commonwealth are not quite lost. ⁶

Even if Lewis was neither inspired by the Urantia Papers nor had his thoughts borrowed by them, it's clear that he's walked alongside them and done his part for the spiritual evolution of our planet—as could any of us in our own way and on our own level.

The Urantia Book, of course, finds great drama in the fact of our world's isolation. In the paper on the Planetary Princes we learn, much as Lewis's insight taught him, that "*Urantians are prevented from understanding very much about the culture of normal worlds,*" due to "*being deprived of the beneficent presence and influence of such superhuman personalities as a Planetary Prince and a Material Son and Daughter.*" [50:6.3 & 7.1] (P. 578) People from such planets are so special, they have a word for them, agondonters, meaning "*evolutionary will creatures who can believe without seeing, persevere when isolated, and triumph over insuperable difficulties even when alone.*" [50:7.2] (P. 579)

One example given of bravery in isolation is that of Amadon, the human associate of Van, a member of the rebel Planetary Prince's staff who refused to go along with the rebellion. We're told in the paper on the planetary rebellion that after the system circuits were severed even the loyalists were "*utterly cut off from*

direction from above, and keeping up with his mundane obligations at the same time.

Perhaps some of you remember *The Greatest American Hero*, an early 1980s TV comedy-drama about a schoolteacher who was given a suit with superpowers by mysterious aliens, but lost the instruction book. Not only does he have trouble getting the thing to work properly, he's constantly bickering with his FBI-agent partner about how best to use it in a crisis. But somehow, in one scenario after another, they sort things out and save the day.

One of my all-time favorite TV dramas is *Buffy the Vampire Slayer*, about a high-school student who is expected to sneak out of the house at night to kill demons with wooden stakes and bare hands while trying to keep her grades up. She's saved the entire world more than once, but few people know it, and the principal is constantly on her case. Buffy's ex-boyfriend, Angel, is a 200-year-old reformed vampire who, in his spinoff series, sticks up for the underdog against powerful agents of evil acting through a Los Angeles law firm. But he can't get anything but cryptic answers from the elusive Powers That Be.

Three more recent and unfortunately cancelled TV series echoed a similar theme. *Joan of Arcadia* was about a teenage girl who receives cryptic guidance from God, who appears to her in the guise of everyday people. In *Wonderfalls*, a young woman named Jaye who hasn't found her aim in life gets unsolicited advice from

As a committed supporter of the Fifth Epochal Revelation, I find it very easy to relate to the story of an ordinary person who knows he's been given a gift and is on a mission ...

all outside counsel and advice." [67:2.3] (P. 755) Yet Amadon, "*with a minimum of intelligence and utterly devoid of universe experience, remained steadfast in the service of the universe and in loyalty to his associate.*" [67:3. 9] (P. 757)

And, it's related how Amadon's courage was recognized throughout an entire universe: "*From Edentia up through Salvington and even on to Uversa, for seven long years the first inquiry of all subordinate celestial life regarding the Satania rebellion, ever and always, was 'What of Amadon of Urantia, does he still stand unmoved?'*" [67:8.3] (P. 762)

Some of my favorite science fiction and fantasy stories involve a new archetype that seems to have appeared in the twentieth century, that of the very human superhero. As a committed supporter of the Fifth Epochal Revelation, I find it very easy to relate to the story of an ordinary person who knows he's been given a gift and is on a mission, but is not completely clear on what's expected, and must muddle through in spite of his self-doubt, substituting whatever direction he can find within himself for clear

animal figurines, and finds that when she follows it, it is for good reason. *Tru Calling* was about a medical student working in a morgue who discovers that every now and then time is rewound to allow her to save a life—provided she can solve the mystery of the person's death fast enough; and she doesn't always succeed.

Then of course there's *Spider-Man*, the neurotic Everyman superhero who lives with guilt and forever agonizes over his choices, has trouble paying the rent and comes down with the flu when he is supposed to be fighting evil. Even the original superhero, my childhood favorite, *Superman*, the Man of Steel, is not without problems despite his invulnerability. He knows what he stands for because he had a good upbringing, but he is virtually alone on this planet—in fact he's doubly orphaned, so neither his Krypton dad or his Earth dad are available for advice. And lest he cause trouble for those close to him, he must lead a double life and constantly guard against blowing his cover.

These are just a few of the stories that I've found to be inspirational complements to *The Urantia Book*. Many of you probably

have your own favorites. C. S. Lewis is said to have remarked, "We do not need more people writing Christian books. We need more Christians writing good books."⁷ I believe that in the years to come, Urantia Book readers may create more inspirational art, science fiction, and fantasy that will help stretch people's imaginations and make the cosmic viewpoint appealing to the modern mind.

* * *

A reader since 1969, and currently a Fellowship General Counselor, Cece Forrester is also highly active in the First Society (Chicago) as an officer and attendee at various area study groups. She was a co-editor of the Pervaded Space newsletter from 1978 to 1994, and helped compile the first directory of study groups during the 1980s. Cece has spent many years in the advertising media and communications planning field.

Notes:

¹ George Lucas, A New Hope, The Star Wars Trilogy (Ballantine Books, 1995)

² C. S. Lewis, Out of the Silent Planet (Scribner Classics Edition, 1996)

³ C. S. Lewis, Perelandra: A Novel (Scribner Classics Edition, 1996)

⁴ Ibid.

⁵ C. S. Lewis, That Hideous Strength: A Modern Fairy-Tale for Grown-Ups (Scribner Classics Edition, 1996)

⁶ Lewis, Perelandra

⁷ Douglas Gresham, quoted in article in Chicago Tribune,

November 20, 2005.

Videography / Filmography
(Title/Network or Studio/Creator or Director/Year/TV.com or IMDb.com web page)

Film: Star Wars IV: A New Hope 20th Century Fox George Lucas 1977 us.imdb.com/title/tt0076759/

TV: Star Trek [Original Series] NBC Gene Roddenberry 1966-1969 www.tv.com/star-trek/show/633/summary.html

Film: The Day The Earth Stood Still 20th Century Fox Robert Wise 1951 us.imdb.com/title/tt0043456/

TV: The Greatest American Hero ABC Stephen J. Cannell 1981-1983 www.tv.com/the-greatest-american-hero/show/586/summary.html

TV: Buffy The Vampire Slayer WB/UPN Joss Whedon 1997-2003 www.tv.com/buffy-the-vampire-slayer/show/10/summary.html

TV: Angel WB Joss Whedon 1999-2004 www.tv.com/angel/show/12/summary.html

TV: Joan of Arcadia CBS Barbara Hall 2003-2005 www.tv.com/joan-of-arcadia/show/17466/summary.html

TV: Wonderfalls FOX Todd Holland, Bryan Fuller 2004 www.tv.com/wonderfalls/show/18158/summary.html

TV: Tru Calling FOX Jon Harmon Feldman 2003-2005 www.tv.com/tru-calling/show/17237/summary.html

Film:

Spider-Man Sony Pictures Sam Raimi 2002 www.imdb.com/title/tt0145487/

Film: Superman Warner Bros. Richard Donner 1978 www.imdb.com/title/tt0078346/

Comics:

The Amazing Spider-Man Marvel Comics Created by Stan Lee, 1963

Superman DC Comics Created by Jerry Siegel and Joe Shuster, 1938

"There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving!" [32:5.7] (P. 365)

Loving Service

By Phil Taylor, Wilmington, VT

Fifteen years ago I made a decision to serve. I had volunteered as a construction manager with Habitat for Humanity for a period of one year, a fulltime job for four dollars an hour. I was a carpenter making much better wages elsewhere but I decided to take the job for one reason; after prayerful meditation it became apparent that such was the will of my Paradise Father. The thought that had entered my mind was that such an opportunity would provide me with valuable leadership training; and seeing this thought as an insight from my adjuster, I took the job. I was not sure yet how I was going to pay the rent; but if it was the Father's will, then I knew something would work out.

Well, it was a great training experience. I learned to manage the construction of several major projects at once and also plan for the activities of more than one hundred volunteers who came to work on the houses each week. But what I had learned more than just the training was the real value of this experience—how to cultivate a habit of loving service.

Attendant upon my own spiritual awakening, I increasingly desired to refresh and uplift the souls of my fellows. But as odd as it seems, I didn't really know how. Spending that year in service to others began my journey in cultivating service-mindedness. I began to find at every corner of my day, an opportunity for me to reveal God's love to others and perchance share with them some of God's truths as well.

I remember leaving the Habitat worksite one evening just as it was getting dark. I had locked the security fence and started the drive home when I saw one of the neighbors outside his house struggling to repair a front door that was falling apart. I pulled the van over, got out, and asked if he needed some help. Seeing the frustration in his face, I pulled out my tools and helped him make the repairs. As I was working with him he asked me, "Why are you stopping to help me? It is late, and you have worked all day on building houses in the neighborhood. Why did you not pass me by?"

I had to stop for a moment and think for a reason because at that point I didn't know why I had stopped I just did. It was second nature. Then looking into his eyes, I smiled and found my answer. "I stopped because this is my religion. You are my brother and how could I pass by a brother who is need of help?" He stopped to think for a moment and then remarked in his pleasant Spanish accent, "that is a good religion my friend."

The great value in my one year experience working for Habitat wasn't the fact that I was able to build homes for those who previously had none. It wasn't in the fact that I was able to repair a

neighbor's front door. The great value in this year-long experience was that it helped me to cultivate the practice of coming into close intimate association with my fellows so that I could reveal God's love for his children by my serving them. To my mind, that was the real service opportunity, not the work of building houses—that was just a bonus.

It was upon reflection on this incident that I began to see the religious power and spiritual might of a life revealed in loving service to God and man. I have spoken at length about spiritual ideals and religious truths, and I have effectively taught about the revelation to those who I have passed by. But I have never had such influence or power in teaching the Gospel as when I have approached my fellows in loving service. My actions spoke for my words and never have I found revealing or sharing the truth so easy, so effective, and so rewarding.

Our culture is so overwhelmed by competing religious philosophies and divisive ideologies where church doctrines and theological beliefs are mass marketed to the weary minds of a spiritually thirsty society; and yet how refreshing it is to see men and women not speaking of their religion, but actually living it in such a compelling manner. Then their fellows can not help but ask them about their religion.

"The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men." [195:10.1] (P. 2084) But in order that the world may see this return of Jesus there must be men and women willing to make themselves available to all through the opportunities of loving service. We must be available.

Said Jesus, *"You are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven."* [140:4.4] (P. 1572)

It was not necessary that I dedicate a year of my life to have the opportunity to serve others. The fact is, it matters little what we do for there is always a call to serve in any capacity. A full-time mother has just as much opportunity to come into close association with her fellows as does a service volunteer who has taken a year of his life to build houses. At whatever station in life we are, there is abundant opportunity to live a life of loving kindness in such a way that all men will be attracted by the fragrance of our spiritual living. This is as equally true for the ditch digger as it is for the doctor, just as it is true for the home maker or the homeless.

It is just such a service-minded attitude that transforms a common-place life into an ennobling service adventure that is re-experienced and renewed each day. No matter what occupation we hold or what material duties we must tend to, there is always time for the opportunities in our lives to render the monotony of daily living into a recurring episode of thrilling, loving experiences. A life of service transforms the mundane, monotonous daily grind of living into a spiritual treasure hunt where each day is an opportunity to find the reward of creating another perfect experience of revealing God to our fellows.

For a while after I had departed from working for Habitat I continued to practice this habit of ministering to the needs of my fellows. But somehow I regressed, and I became distracted from the goal of love ministry by a greater desire to impart higher truths to my fellows. I began to overlook the primacy of loving-service to achieve the secondary goal of truth ministry. As a result, I found myself growing less effective in ministering to my fellows as I passed by.

I remember sitting down in prayer and talking with the Master. I asked him why was it that I was not being very effective in my service ministry. The thought that came back to me revealed that I was becoming so desperate to share the truth of God that I had begun to overlook the love of God. It seemed as if the Master was saying love comes first. True service is loving service; and this love flows from the Father through you to your fellows, and enables you to impart the truth. But love comes before truth.

What Michael was teaching me was that I was not to worry about sharing the truth, I was to concern myself more with finding the opportunities to show loving-kindness to my fellows; and this would open the door for the sharing of the truth. I then realized that the gospel is the gift of good news wrapped up in the actions of loving-service.

Upon reflection of my service experience at Habitat, I recognized that I had developed an unconscious habit of doing nice things for other people—just simply loving them because they were children of God. This was the most valuable lesson on service. Service must be done with love. I had learned to practice love in action, and this practice of love ministry prepared me for becoming a better teacher of truth—truth ministry.

Now that I look back, it is this very life of service that provides me with the engine of spiritual growth that positively pressures me to develop greater spiritual habits. I have begun to realize that loving service is the classroom of spiritual progress and that I have grown more under the spiritual pressure of service than I had ever grown fostering an intellectual appreciation for the truth. And it was because of this same spiritual pressure that I have begun to learn the greatest lesson of all—that I am dependent on the Father to guide me through all these service episodes.

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. [91:7.1] (P. 1000)

If there is any doubt, let it be said that *The Urantia Book Fellowship* is a service organization. As the Master has loved us, so are we to go forth and love our fellows. As he has served us, so too shall we serve others.

I lived my life in the flesh to show how you can, through loving service, become God-revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men, might know that you are all indeed the sons of God. Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all men. Love all men as I have loved you; serve your fellow mortals as I have served you. [193:0.5] (P. 2053)

The challenge that lies before all who have come to possess this great revelation is to find those means and methods to continue to disseminate the Gospel and the higher truths found in *The Urantia Book*. These are advanced teachings that we have come to possess, and they will not persist in this culture of and by themselves. This progressive revelation needs to be anchored down and made real in the lives of those spiritually dedicated men and women who will embark on the path of loving service. And by so living, these men and women will reveal the fruits of the spirit so that those with whom they come into contact may inquire about what they have come to possess.

Our culture has been bombarded and saturated with the name of, and doctrines about, Jesus; and many have become numb to his great name. It is the privilege of those who walk with Him to sober these inundated minds by the refreshing presence of Jesus as he lives through us in loving service.

Next year *The Urantia Book Fellowship* will host the 2008 International Conference. The theme of this conference is “The Thrill of Loving Service.” But what we, the Conference Committee, are striving to do is more than just to produce a conference. We hope to glorify the ideas and ideals of loving service so that our readership can more fully embrace this service injunction that has been handed down to us by our Creator Son.

* * *

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The Kingdom and the Supreme – Insights for Simplifying Comprehension of The Urantia Book

By David Kantor, Denver, CO

...no God-knowing mortal can ever be lonely in his journey through the cosmos, for he knows that the Father walks beside him each step of the way, while the very way that he is traversing is the presence of the Supreme. [117:6.27] (P. 1291)

...where the spirit of God teaches and leads the soul of man, there in reality is the kingdom of heaven. [137:8.9] (P. 1536)

INTRODUCTION

In the preface to his book, *A Study of the Master Universe*, Bill Sadler comments, “*The Urantia Book* is not written like a textbook; it is written more like a symphony. Wonderful themes of concept and movements of unfolding truth appear and reappear as the long story unfolds. Some of the Papers in the book are not so easy to understand; the movements of the harmonics of truth are more complex; the melody is not so easy to grasp.”

Clearly we derive a great deal of spiritual insight when we engage in prayerful, worshipful reading of the book. But we also seek clarity of concept. We appreciate that our ability to disseminate the book effectively is increased as we gain intellectual understanding—as is our ability to reduce the amount of error in our decisions and actions. We understand that the illumination of spiritual insight is directed by the Adjuster and the Spirit of Truth as they function “*amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God.*” [101:1.3] (P. 1105) And we know that we directly assist the efforts of our Adjusters when we enhance this inner environment of “*ideas, ideals, insights, and spirit strivings.*”

Bill Sadler also commented that, “In order to seek to achieve an intellectual grasp of the teachings of the book, we are faced with the problem of dissecting it and then of reconstructing its facts in more or less of the conventional order of a textbook.”

However, dissecting and reconstructing the text for detailed study is not a simple matter. Tools such as the Folio Views program and the Topical Index are a great help. But while they help us to study specific topics, they provide minimal help in the task of integrating our discoveries into a coherent conceptual structure encompassing the whole. A diagram or outline of the entire

text showing the relationships between its many cosmological constructs would be very helpful, but where do we begin? Which topics are primary and which ones subordinate?

The basis for the study outline to be proposed here is a belief that the fifth epochal revelation is an illumination and intellectual expansion of the core of the fourth epochal revelation—Jesus’ gospel of the kingdom; that *The Urantia Book*’s presentation of the Supreme is an expanded presentation of Jesus’ gospel of the kingdom; that the religion of Jesus is experiential participation in the actualization of the Supreme; that the ‘kingdom of heaven’ is the term Jesus used in reference to phenomena associated with emerging Supremacy—and that these are the primary elements of the fifth epochal revelation.

In Paper [170:1.10] (P. 1859) the authors refer to “*centuries of confusion regarding the meaning of the term, ‘kingdom of heaven.’*” The primary concepts of *The Urantia Book* provide clarification of this confusion. To support this view of *The Urantia Book*, we will begin by reviewing the objectives of the present dispensation—the dispensation of the Spirit of Truth. We will then do a comparison of Jesus’ teachings about the emergence of the kingdom with the book’s teachings about the actualization of the Supreme. This will lead us to the development of an outline for progressive study and some reflections on the implications this model holds for dissemination.

There is an intriguing similarity between teachings about the kingdom of heaven and the nature of the actualizing Supreme. They both deal with the means by which we begin “*to live according to the trend of the universes... following the pathway of Supremacy to the attainment of the Universal Father*”—the religion of Jesus. [118:10.16] (P. 1306)

Consider this description of the religion of Jesus: “*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 mo-*

tivated 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.” [106:9.12] (P. 1175)

Is this from Part IV? No. It is taken from Paper 106, “Universe Levels of Reality” and is found in a section titled, “Existential Infinite Unification.” Are the authors referring here to a person living in the kingdom, or a person who is participating in the evolution of the Supreme? The fact is that the two are inseparable and are simply different ways of describing the same process of spiritualization.

Consider Paper 117, “God the Supreme,” as the cosmological apex of the book’s spiritual teachings. The first paragraph in this paper places Jesus’ teaching about seeking the Father’s will into a cosmic context that is extensively developed in other parts of the text. This entire paper may be understood as Jesus’ gospel of the kingdom expanded to become the conceptual basis for a revelation of the Supreme; it describes the cosmological background for the religion of Jesus. The entire remainder of the book is explanatory and supportive detail.

Paper 170, “The Kingdom of Heaven,” articulates the same spiritual perspective as Paper 117 in the context of Jesus’ teachings. A brief history of how these ideas developed in our world subsequent to the premature and catastrophic termination of his bestowal is also given. Beginning at [170:5.1] (P. 1864) and continuing to the end of the paper the revelators provide what they describe as “a prophetic forecast of the kingdom as it may evolve in the age to come.” This describes what is to be accomplished in the course of the present dispensation, a task which inevitably will be accelerated by the expanded understanding of the kingdom provided by the fifth epochal revelation’s discussion of Supremacy.

It seems critical that humanity grasp the basic concept of the kingdom. The revelators have articulated it in three different ways, perhaps to appeal to different types of minds. First, there is the narrative of the life and teachings of Jesus in Part IV and his gospel of the kingdom. Second, there is the book’s development of the theological cosmology of Supremacy. Third, one can gain insight into the nature of these realities by reading descriptions of evolutionary processes contained in Parts II and Parts III. Each of these approaches provides insight into the cosmic drama of experiential evolutionary processes, as well as the means of mortal participation.

At [115:7.7] (P. 1267) the revelators note, “*The Supreme Being cannot be fully appreciated without taking into consideration source, function, and destiny: relationship to the originating Trinity, the universe of activity, and the Trinity Ultimate of immediate destiny.*” This statement describes the conceptual boundaries within which the religion of Jesus and its associated cosmological theology are developed in *The Urantia Book*.

UNDERSTANDING THE DISPENSATIONAL STRUCTURE OF PLANETARY ADMINISTRATION

Dispensations can be understood as “universe frames” within which specific programs of planetary ministry are carried out. They are administrative contexts through which progressive spiritual evolution is managed in the universes. A dispensation is inaugurated through the visitation of a bestowal Son and ends when the new potentials revealed in conjunction with the work of the bestowal Son have been sufficiently actualized to provide a conceptual foundation for the next dispensation.

Dispensations provide administrative contexts within which planetary development takes place. An entire group of seraphim, the epochal angels, “...are intrusted with the oversight and direction of the affairs of each generation as they are designed to fit into the mosaic of the age in which they occur.” [114:6.5] (P. 1255)

Dispensations are tools for celestial management of mortal orientation to the ascension career. Dispensations provide a context in which the appearance of specific meanings and values along with their actualization in personality interactions is cultivated by various agencies of celestial ministry.

Dispensations are tools for managing planetary support services. Planetary administration and spiritual support services are structured to work within the context of the goals and objectives of a particular dispensation—the actualization of the potentials contained within the scope of the associated revelation.

Dispensations are tools for synchronizing the administrative affairs of different worlds associated with the ascension scheme. Rehabilitation programs, social mechanisms, educational programs, planetary and local system administration procedures all need to be planned, created, and put in place in readiness for new groups of pilgrims arriving from the evolutionary planets in conjunction with transitions from one dispensation to the next.

On Urantia, Michael inaugurated the dispensation of the bestowed Spirit of Truth, a “...new dispensation wherein the enslaved individual emerges from the bondage of ceremonialism and selfishness into the spiritual joy of the brotherhood and fellowship of the liberated faith sons of the living God.” [120:2.4] (P. 1942) *The Urantia Book* is a feature of this dispensation of the Spirit of Truth, “...a dispensation of mercy and salvation for all nations,” [136:1.3] (P. 1510) the so-called “Christian dispensation.” [195:8.13] (P. 2082)

Consider some of the spiritual forces influencing our world and their relationship to the present dispensation.

THE SPIRIT OF TRUTH:

...the Spirit of Truth came to help the believer to witness to the realities of Jesus’ teachings and his life as he lived it in the flesh... [194:2.6] (P. 2061)

The Spirit of Truth “is designed to live in man and, for each new generation, to restate the Jesus message so that every new group

of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel..." [194:2.1] (P. 2060)

The Spirit of Truth "...was bestowed for the purpose of qualifying believers more effectively to preach the gospel of the kingdom..." [194:3.5] (P. 2063)

Though the Spirit of Truth is poured out upon all flesh, this spirit of the Son is almost wholly limited in function and power by man's personal reception of that which constitutes the sum and substance of the mission of the bestowal Son. [34:5.5] (P. 379) In addition to the Spirit of Truth, other important celestial agencies have their work structured relative to the objectives of the current dispensation.

The Board of Planetary Directors "...is especially concerned with the supervision of those activities on this world which result from the fact that Michael here experienced his terminal bestowal." [114:2.2] (P. 1251)

The Seraphim: Function within groups and within interpersonal relationships. Their work is oriented toward the emergence of the kingdom through the appearance of the brotherhood of man. They function within groups and within interpersonal relationships fostering sensitivity to divine values.

Thought Adjusters: "These Mystery Monitors are continually assisting in the establishment of the spiritual dominion of Michael throughout the universe of Nebadon..." [108:4.2] (P. 1190)

The Thought Adjusters are the "kingdom of heaven within you." [108:6.2] (P. 1193)

The Holy Spirit of the Universe Mother Spirit: This spiritual circuit prepares adjutant mind for reception of the Adjuster. [108:2.2] (P.1187)

These primary spiritual forces are focused on reinforcing and illuminating the meanings and values emerging as a result of Jesus' bestowal—the fundamental elements of the current dispensation. *The Urantia Book* is a feature of this dispensation. It serves the primary objectives being pursued by spiritual ministry to the planet—the establishment of the kingdom, the revelation of the nature of experiential evolutionary deity, and the attempt to mobilize mortal participation in this great cosmic adventure.

How long will the present dispensation last? Certainly not one of us can answer this question. However, there are some hints in the text that we should consider. In reference to his return, Jesus told the apostles, "...you should understand that, when this gospel of the kingdom shall have been proclaimed to all the world for the salvation of all peoples, and when the fullness of the age has come to pass, the Father will send you another dispensational bestowal, or else the Son of Man will return to adjudge the age." [176:2.5] (P. 1915) This implies that the work of the next dispensation will be built upon a world-wide awareness of at least the fundamentals of Jesus' gospel of the kingdom, an awareness which is to be achieved dur-

ing the present dispensation.

Since so much of the celestial administration of our planet is oriented toward the reinforcement and support of the purposes of Michael's bestowal, it will be helpful if we review some of those purposes.

PURPOSES OF MICHAEL'S BESTOWAL

The primary purpose of Jesus' bestowal was to "... inaugurate the kingdom of heaven on earth and among men." [122:3.1] (P.1346)

I came into the world to reveal my Father and to establish on earth the spiritual brotherhood of the sons of God, the kingdom of heaven. [153:2.4] (P. 1710)

God is your Father, and... my gospel is nothing more nor less than the believing recognition of the truth that you are his son. And I am here among you in the flesh to make clear both of these ideas in my life and teachings. [141:4.2] (P. 1590)

Jesus saw in the advanced and ideal fellowship of the kingdom the achievement and fulfillment of the "will of God"...Having thus conceived of the kingdom as comprising the will of God, he devoted himself to the cause of its realization. [196:0.8] (P. 2088)

While these purposes of Michael's bestowal seem very straightforward, the picture enlarges if we consider them in the context of dispensational bestowals in general. There is a theme which runs through all of the bestowal work of these Sons. The bestowal Sons are all actively involved in fostering the actualization of the Supreme.

When the bestowal Sons reveal new ways for man to find God, they are not creating these paths of divinity attainment; rather are they illuminating the everlasting highways of progression which lead through the presence of the Supreme to the person of the Paradise Father. [116:4.10] (P. 1273)

Michaels... are contributing to the actualization and revelation of the personality and sovereignty of God the Supreme in and to the time-space universes. [20:10.4] (P. 233)

[Michael] has identified himself eternally with the Supreme. In this universe age he reveals the Supreme and participates in the actualization of the sovereignty of Supremacy. [119:8.7] (P. 1318)

Michael, a creator, revealed the divine love of the Creator Father for his terrestrial children. And having discovered and received this divine affection, men can aspire to reveal this love to their brethren in the flesh. Such creature affection is a true reflection of the love of the Supreme. [117:1.8] (P. 1279)

...Jesus explained that the kingdom of heaven was an evolutionary experience, beginning here on earth and progressing up through successive life stations to Paradise. [142:7.3] (P. 1603)

The Supreme Being "is a synthetic coordinator of all creature-Creator universe activities." [0:7.7] (P. 11)

The faith of Jesus [provided for]... deliverance from the limitations of self-consciousness through the attainment of the cosmic levels

of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings... the perfected oneness with Deity in and through the Supreme... [101:6.8] (P. 1112)

By this process [fostering a seeking of the Father's will] of gradually changing man's will and thus affecting human decisions, Michael and his associates are likewise gradually but certainly changing the entire course of human evolution, social and otherwise. [170:2.6] (P.1862-3)

Now let's look at some very clear parallels between teachings about the kingdom of heaven and the nature of Supremacy.

SOME PARALLELS IN TEACHINGS ABOUT THE KINGDOM AND THE SUPREME

Recall Jesus' description of five phases of the kingdom: [170:4.1] (P. 1862): Jesus noted no less than five phases, or epochs, of the kingdom, and they were:

1. The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father.
2. The enlarging brotherhood of gospel believers, the social aspects of the enhanced morals and quickened ethics resulting from the reign of God's spirit in the hearts of individual believers.
3. The supermortal brotherhood of invisible spiritual beings which prevails on earth and in heaven, the superhuman kingdom of God.
4. The prospect of the more perfect fulfillment of the will of God, the advance toward the dawn of a new social order in connection with improved spiritual living—the next age of man.
5. The kingdom in its fullness, the future spiritual age of light and life on earth.

These "phases of the kingdom" describe the repercussions of the progressive and increasing dominance of the Supreme. "... as creature mind ascends to the perfection of divinity attainment through perfected integration with spirit... the Supreme consequently emerges as an actual unifier of all these universe phenomena..." [118:10.8] (P. 1305)

Consider the following teachings about the kingdom and the Supreme.

FAMILY RELATIONSHIPS AND THE KINGDOM:

The kingdom is best understood in terms of family relationships; the kingdom is a divine family. [142:7.4] (P. 1603); [149:6.8] (P. 1676)

...to his apostles he always taught the kingdom as embracing man's personal experience in relation to his fellows on earth and to the Father in heaven. Concerning the kingdom, his last word always was, 'The kingdom is within you'. [170:1.9] (P. 1859)

The kingdom of heaven is synonymous with divine son-

ship. [144:4.3] (P. 1621)

The kingdom is "the brotherhood of God's reign in the hearts of men." [170:4.1] (P. 1862)

FAMILY RELATIONSHIPS AND THE SUPREME:

If you truly desire to find God, you cannot help having born in your minds the consciousness of the Supreme. As God is your divine Father, so is the Supreme your divine Mother, in whom you are nurtured throughout your lives as universe creatures. [117:6.2] (P. 1288)

The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the cosmic reaction of the Supreme Being, the Universal Mother. [117:6.5] (P. 1288) The dominance of spirit, which is existential on absolute levels, becomes an evolutionary experience on finite levels and in the seven superuniverses. And this experience is shared alike by all, from mortal man to the Supreme Being. All strive, personally strive, in the achievement; all participate, personally participate, in the destiny. [116:6.8] (P. 1276)

DOING THE WILL OF GOD IN TEACHINGS ABOUT THE KINGDOM:

He described the most basic phase of the kingdom as, "The kingdom of God in this world, the supreme desire to do the will of God, the unselfish love of man which yields the good fruits of improved ethical and moral conduct." [170:2.16] (P. 1860)

Jesus... proclaimed that the kingdom is the will of his heavenly Father dominant and transcendent in the heart of the believer... [170:5.19] (P. 1866)

The gospel of the kingdom is "...the supreme desire to do the Father's will coupled with the supreme joy of the faith realization of sonship with God..." [178:1.11] (P.1931)

The kingdom of God in this world [is]... the supreme desire to do the will of God. [170:2.16] (P. 1860)

DOING THE WILL OF GOD IN TEACHINGS ABOUT SUPREMACY:

To the extent that we do the will of God in whatever universe station we may have our existence, in that measure the almighty potential of the Supreme becomes one step more actual... God the Supreme is becoming the highest finite manifestation of the total will of God. [117:0.1] (P. 1278)

"If all grand universers should ever relatively achieve the full living of the will of God, then would the time-space creations be settled in light and life, and then would the Almighty, the deity potential of Supremacy, become factual in the emergence of the divine personality of God the Supreme." [117:0.9] (P. 1278)

COSMIC CITIZENSHIP AND THE GOSPEL OF THE KINGDOM:

In the fourth epochal revelation, Jesus taught the importance of relationships with our fellows in our earth lives: Jesus ... always taught the kingdom as embracing man's personal experience in

relation to his fellows on earth and to the Father in heaven.” [170:1.9] (P. 1859)

The Fatherhood of God and the brotherhood of man is the heart of the gospel.

The kingdom is the realization and acknowledgement of God’s rule within the hearts of men. [141:2.1] (P.1588)

If you believe my words, you thereby believe in Him who sent me, and by thus believing in the Father, you have made your status in heavenly citizenship sure. If you do the will of the Father in heaven, you shall never fail in the attainment of the eternal life of progress in the divine kingdom. [142:5.2] (P.1601)

The God-knowing believer increasingly experiences the ecstasy and grandeur of spiritual socialization on a universe scale citizenship on high in association with the eternal realization of the divine destiny of perfection attainment. [184:4.6] (P. 1985)

COSMIC CITIZENSHIP AND SUPREMACY:

The fifth epochal revelation illuminates the implications of cosmic citizenship in its teachings about our relationships within the evolving Supreme:

You mortals now living on Urantia who may aspire to Paradise attainment and finaliter status should understand that such a destiny is only realizable because you are in and of the Supreme, hence are participants in the cycle of the growth of the Supreme. [117:2.5] (P. 1280)

The temporal relation of man to the Supreme is the foundation for cosmic morality, the universal sensitivity to, and acceptance of, duty. This is a morality which transcends the temporal sense of relative right and wrong; it is a morality directly predicated on the self-conscious creature’s appreciation of experiential obligation to experiential Deity. [117:4.8] (P. 1284)

You can consciously augment Adjuster harmony by...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. [110:3.6] (P. 1206)

Experiential relationship to the Supreme Being is synonymous with universe citizenship. [110:6.16] (P. 1211)

IMPORTANT ADDITIONAL PARALLELS IN TEACHINGS ABOUT THE KINGDOM AND THE SUPREME

Consider the following quotes together: The kingdom of heaven “... is a spiritual relationship between God and man.” [134:4.2] (P. 1486);

The Supreme “... is the personification of Creator-creature experience.” [117:1.1] (P. 1278)

And these...”where the spirit of God teaches and leads the soul of man, there in reality is the kingdom of heaven.” [137:8.9] (P. 1536)

The Supreme “... is the great avenue through which finite creatures pass inward in their quest of their Father, who is love.” [117:6.3] (P. 1288)

As well as these:

Jesus portrayed the second phase of the kingdom as “...The kingdom of God in heaven, the goal of mortal believers, the estate wherein the love for God is perfected, and wherein the will of God is done more divinely.” [170:2.17] (P. 1861)

With man, the eventual fusion and resultant oneness with the indwelling Adjuster—the personality synthesis of man and the essence of God—constitute him, in potential, a living part of the Supreme and insure for such a onetime mortal being the eternal birthright of the endless pursuit of finality of universe service for and with the Supreme. [101:6.6] (P. 1112)

BOTH ARE DESCRIBED AS SYNONYMOUS WITH LIVING THE WILL OF GOD:

Obedience to the will of the Father, yielding the fruits of the spirit in one’s personal life, is the law of the kingdom. [142:1.1] (P. 1596)

The fruits of the spirit are the substance of the Supreme as he is realizable in human experience. [117:6.17] (P. 1290)

The kingdom of God is in the hearts of men, and when this kingdom becomes actual in the heart of every individual on a world, then God’s rule has become actual on that planet; and this is the attained sovereignty of the Supreme Being. [118:10.17] (P. 1306)

In the coming kingdom, ... concern yourselves only with doing the will of the Father who is in heaven. [137:1.6] (P. 1525)

To the extent that we do the will of God in whatever universe station we may have our existence, in that measure the almighty potential of the Supreme becomes one step more actual... And God the Supreme is becoming the highest finite manifestation of the total will of God. [117:0.1] (P. 1278)

Jesus tried to get his followers to use “the will of God” rather than “the kingdom of God” as a designator, but was unsuccessful. [170:2.11] (P. 1860)

...the kingdom is the will of the heavenly Father dominant and transcendent in the heart of the believer... [170:5.19] (P. 1866)

If all grand universers should ever relatively achieve the full living of the will of God, then would the time-space creations be settled in light and life, and then would the Almighty, the deity potential of Supremacy, become factual in the emergence of the divine personality of God the Supreme. [117:0.2] (P. 1278)

SERVICE IS THE HIGHEST SOCIAL IDEAL OF EACH:

Jesus taught a living religion that impelled its believers to engage in the doing of loving service. [170:3.8] (P. 1862)

“In time you mortals may begin the revelation of the Supreme to your fellows, and increasingly may you augment this revelation as you

ascend Paradiseward.” [56:8.4] (P. 644)

The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth. [193:0.4] (P. 2053)

Bear in mind, all that God the Father and his Paradise Sons do for us, we in turn and in spirit have the opportunity to do for and in the emerging Supreme Being. The experience of love, joy, and service in the universe is mutual. [56:8.3] (P. 644)

The kingdom is “a life of progressive righteousness and increasing joy in the perfecting service of the Father.” [137:8.13] (P. 1536)

...the true and inner religion of the kingdom unfailingly and increasingly tends to manifest itself in practical avenues of social service. [170:3.8] (P. 1862)

...you shall someday serve throughout the universes in your true characters—children of the Supreme God of experience and divine sons of the Paradise Father of all personalities. [112:7.19] (P. 1240)

LOVE IS AN INTEGRATING ELEMENT OF EACH:

The Father’s love can become real to mortal man only by passing through that man’s personality as he in turn bestows this love upon his fellows. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme. The love of the Father appears in the mortal personality by the ministry of the indwelling Adjuster. Such a God-knowing son reveals this love to his universe brethren, and this fraternal affection is the essence of the love of the Supreme. [117:6.10] (P. 1289)

Love is the rule of living within the kingdom—supreme devotion to God while loving your neighbor as yourself. [142:1.1] (P. 1596)

If you would enter the kingdom, you must have a righteousness that consists in love, mercy, and truth. [140:6.3] (P. 1576)

If you would but believe that my Father loves you with an infinite love, then you are in the kingdom of God. [137:8.17] (P. 1537)

My kingdom is founded on love, proclaimed in mercy, and established by unselfish service. [155:1.2] (P. 1725)

...the Supreme... is the great avenue through which finite creatures pass inward in their quest of their Father, who is love. [117:6.3] (P. 1288)

BOTH RELY ON FAITH FOR MOBILIZATION IN THEIR INITIAL STAGES:

By faith in the fatherhood of God you may enter the kingdom of heaven, thus becoming the sons of God. [142:1.1] (P. 1596)

All soul-evolving humans are literally the evolutionary sons of God the Father and God the Mother, the Supreme Being. But until such time as mortal man becomes soul-conscious of his divine heritage, this assurance of Deity kinship must be faith realized. [117:6.8] (P. 1289)

...the Father’s plan... has predicated finite progress upon effort, creature achievement upon perseverance, and personality development upon faith. By thus ordaining the experience-evolution of the Supreme, the Father has made it possible for finite creatures to exist in the universes and, by experiential progression, sometime to attain the divinity

of Supremacy. [115:7.2] (P. 1266)

Faith is the price of entrance into the kingdom of heaven. [137:8.17] (P. 1537)

AN EXERCISE TO ILLUMINATE THE RELATIONSHIP BETWEEN THE KINGDOM AND THE SUPREME:

Take any of the parables of Jesus which begin with the phrase, “The kingdom of heaven is like...” and substitute the word “Supreme” for the word “kingdom.” You will end up with some beautiful parables such as, “The Supreme is like a grain of mustard seed...” or “The Supreme is like a sweep net which was cast into the sea...” or “The Supreme is like a man who sowed good seed in his field...” Contemplate the implications of these parables relative to the concept of the Supreme rather than “the kingdom.”

AN ASIDE ABOUT COOPERATION WITH THE THOUGHT ADJUSTER:

The Thought Adjusters are also deeply engaged in fostering the evolution of the Supreme.

...the Adjuster is the secret of the personal realization of the reality of the existence of the Supreme. [101:10.5] (P. 1111)

The Adjusters are the will of God...and the Supreme Creator children of God also... embody that same will. [108:4.2] (P. 1190)

The passage in [110:3.6] (P. 1206) about cooperation with the Adjuster is both a restatement of the religion of Jesus and a guide to participation in the actualization of the Supreme. Note how the following quote parallels Jesus’ five phases of the kingdom cited above:

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 coordinating 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.

The first three items describe participation in the kingdom as taught by Jesus. Item number four illuminates and contextualizes the first three with the concept of Supremacy developed in *The Urantia Book*. Living the religion of Jesus is participation in the emergence of the kingdom and participation in the actualization of the Supreme.

...when an ascending mortal personality finally attunes to the divine leading of the indwelling Adjuster, then has the actuality of the Supreme become real by one more degree in the universes; then has the divinity of Supremacy advanced one more step toward cosmic realization. [117:0.3] (P. 1278)

IMPLICATIONS FOR A MORE PRODUCTIVE STUDY
OF THE URANTIA BOOK

Once we appreciate the degree to which a primary focus of *The Urantia Book* is an illumination and conceptual expansion of the religion of Jesus, we can begin to think about arranging the book's contents into hierarchies of relative importance and sequences of ideas which may be progressively developed as an organized study.

In this context, it is helpful to view *The Urantia Book* as a classic systematic theology. A systematic theology is a literary form, much as a sonata is a musical form or a quatrain is a poetic

form. A classic systematic theology has at least four major divisions. These divisions and the topics they usually address are:

1. *Theology*: The study of God, his nature and his relationship to humanity; doctrines of the Trinity; cosmology; God's purposes.
2. *Anthropology*: The study of humanity, its origin and nature; history of "God's people;" God's action in human history; doctrines of original sin; the nature of evil and suffering in the world.
3. *Christology*: The study of Jesus; his nature and his work in the world; doctrines of atonement and salvation; the work of the Holy Spirit. The *Christology* usually forms the centerpiece of a systematic theology. The other three (or more) divisions provide context and develop the implications of the view of Jesus presented in the *Christology*.
4. *Eschatology*: The study of "the end times;" the "second coming;" the nature of the kingdom of heaven; the final

ORGANIZING URANTIA BOOK CONCEPTS AS A SYSTEMATIC THEOLOGY FOR PROGRESSIVE STUDY	
<p style="text-align: center;">I. WHO IS JESUS? (THEOLOGY)</p> <p style="text-align: center;">JESUS OF NAZARETH EPOCHAL REVELATION AND DISPENSATIONS MICHAEL OF NEBADON THE LOCAL UNIVERSE THE SEVENFOLD BESTOWAL CAREER THE UNIVERSE OF UNIVERSES GOD THE SEVENFOLD THE PARADISE TRINITY EXISTENTIAL AND EXPERIENTIAL DEITY THE SEVEN ABSOLUTES OF INFINITY THE SEVENFOLD NATURE OF THE I AM THE UNIVERSAL FATHER</p>	<p style="text-align: center;">2. HISTORICAL CONTEXT (ANTHROPOLOGY)</p> <p style="text-align: center;">GEOLOGIC EVOLUTION BIOLOGIC EVOLUTION RACIAL ANTHROPOLOGY MATTER, MIND, AND SPIRIT SOCIAL AND RELIGIOUS EVOLUTION THE LUCIFER REBELLION THE ADAMIC DEFAULT MACHIVENTA MELCHIZEDEK CONDITIONS AT THE TIME OF MICHAEL'S BESTOWAL PAPER 195—AFTER PENTECOST</p>
<p style="text-align: center;">3. THE RELIGION OF JESUS (CHRISTOLOGY)</p> <p style="text-align: center;">THE UNIVERSAL FATHER PERSONALITY IN THE UNIVERSE WORSHIP AND SERVICE THE FATHER'S WILL THE GREAT COMMANDMENT COSMIC CITIZENSHIP THE QUEST FOR PERFECTION SERVICE IN ETERNITY</p>	<p style="text-align: center;">4. THE KINGDOM OF HEAVEN (ESCHATOLOGY)</p> <p style="text-align: center;">PERSONAL SPIRITUAL EXPERIENCE THE THOUGHT ADJUSTER MEANINGS AND VALUES THE SPIRIT OF TRUTH MINISTERING SPIRITS THE ASCENSION SCHEME ACTUALIZATION OF THE SUPREME ACTUALS AND POTENTIALS EVENTUATION OF THE ULTIMATE THE FIRST EXPERIENTIAL TRINITY THE QUEST FOR GOD THE ABSOLUTE SECOND EXPERIENTIAL TRINITY THE TRINITY OF TRINITIES</p>

judgment and life after death.

Viewing *The Urantia Book* in this manner and categorizing its teachings along the lines of a systematic theology, we can create a well-organized approach to study. We can place each of the book's primary elements into one of four categories. An example of using these categories and the major topics which might be included in them is shown in the above table. The topics in each of the four categories are arranged in a sequence of increasing complexity, suggesting an outline for a progressive study or workbook.

An important feature of this approach is that the Christology section—the religion of Jesus—provides an outline for the development of outreach and educational materials that do not rely on concepts and terminology unique to *The Urantia Book*.

IMPLICATIONS FOR DISSEMINATION

It has been said that if you want people to accept a new idea, you need to make sure that 80% of what you tell them is information they already know, accept, and have positive feelings about. The authors tell us that, “*The concept of Jesus is still alive in the advanced religions of the world.*” [170:5.17] (P. 1865) Making *The Urantia Book* more relevant to truth seekers with diverse religious backgrounds could be done by finding teachings about “the kingdom” or “the Supreme” in those other religions. Such teachings should then be reinforced and illuminated with concepts from *The Urantia Book* where appropriate or possible. Astute and aggressive kingdom workers should be able to create parallels to the third section above from materials available in each of the world's major religions.

This approach to dissemination has two advantages. It provides a way to make the teachings of *The Urantia Book* relevant to truth seekers from diverse religious backgrounds and it helps accomplish the primary objective of Jesus' bestowal and the present dispensation—the proclamation of the kingdom and the revela-

tion of our involvement in the evolution of experiential deity.

In this regard it is interesting to note the degree to which the synopsis of the world's religions created by Jesus and Ganid in Paper 131 contains a liberal sprinkling of references to the Supreme—some 22 references in all. Is this a clue provided by the revelators as a suggested approach to making the gospel relevant to truth seekers with backgrounds in these diverse religions?

IN CLOSING...

We began by acknowledging the challenge the *The Urantia Book* presents when it comes to engaging in a comprehensive study of its content. We identified the primary nature of the book as a cosmological and theological expansion of Jesus' gospel of the kingdom. This enabled us to project an approach to study based on organizing the primary topics of the book into one of four categories along the lines of a systematic theology.

Of course, the validity of any idea such as this can be proven only by its usefulness or lack thereof when applied to the task for which it is intended. If the ideas presented herein provide even a slight advantage in study, another small step will have been taken on the endless path of discovery and service which stretches out ahead of us; a path which leads beyond the limited horizon of our mortal lives into the mists of eternity.

As the Master said to his apostles, “...it behooves us now to submit to the will of the Father and to go forth in humble obedience to execute his bidding on earth.” [138:7.1] (P. 1544)

* * *

David Kantor has been a student of The Urantia Book since 1968, and has served on the General Council and the Executive Committee of the Fellowship. With a professional background in technical software development, he currently manages the development of the Fellowship's IT resources and the website at www.urantiabook.org.

“To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living.” [130:2.6] (P. 1431)

IC'08 Is On The Horizon

Planning is underway and the conference team is excited to make this conference memorable for you. Make your plans now to join us for “The Thrill of Loving Service,” the Fellowship’s International Conference set for July 2-6, 2008, at the UCLA campus in Los Angeles.

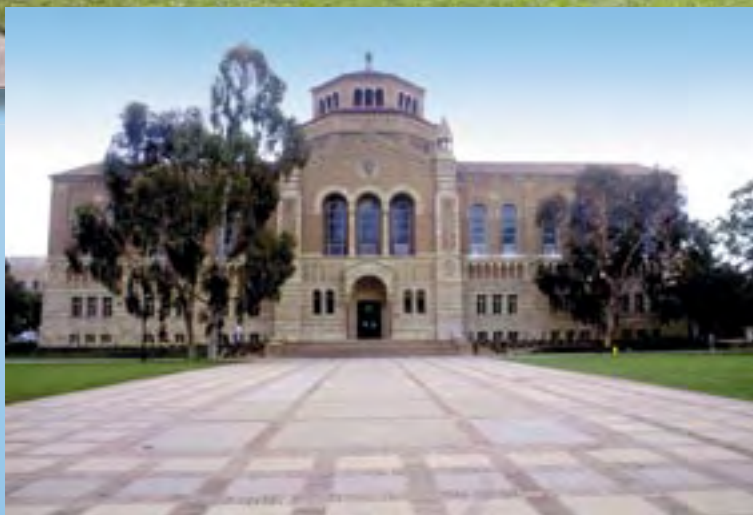
Please look for the next issue of the Community Update for details.

If you would like to serve in any capacity (see the description of the conference theme on page 12 of this issue of The Fellowship Herald) please contact us at IC2008@sover.org.

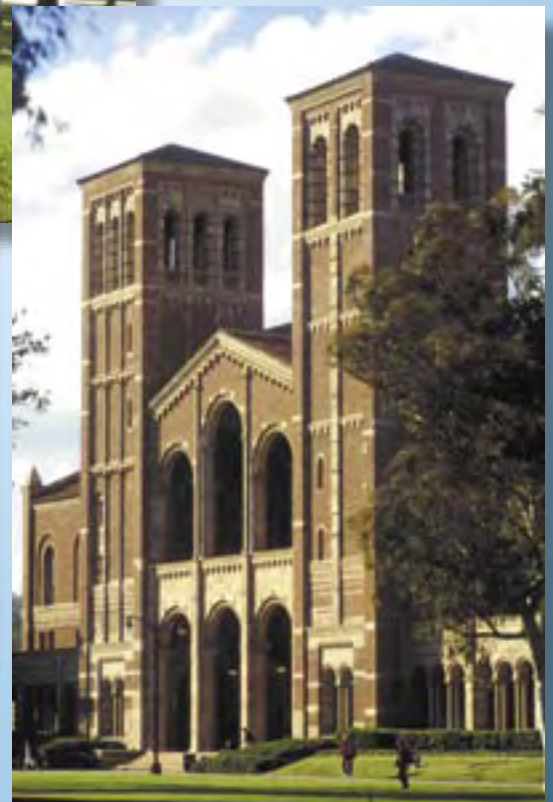
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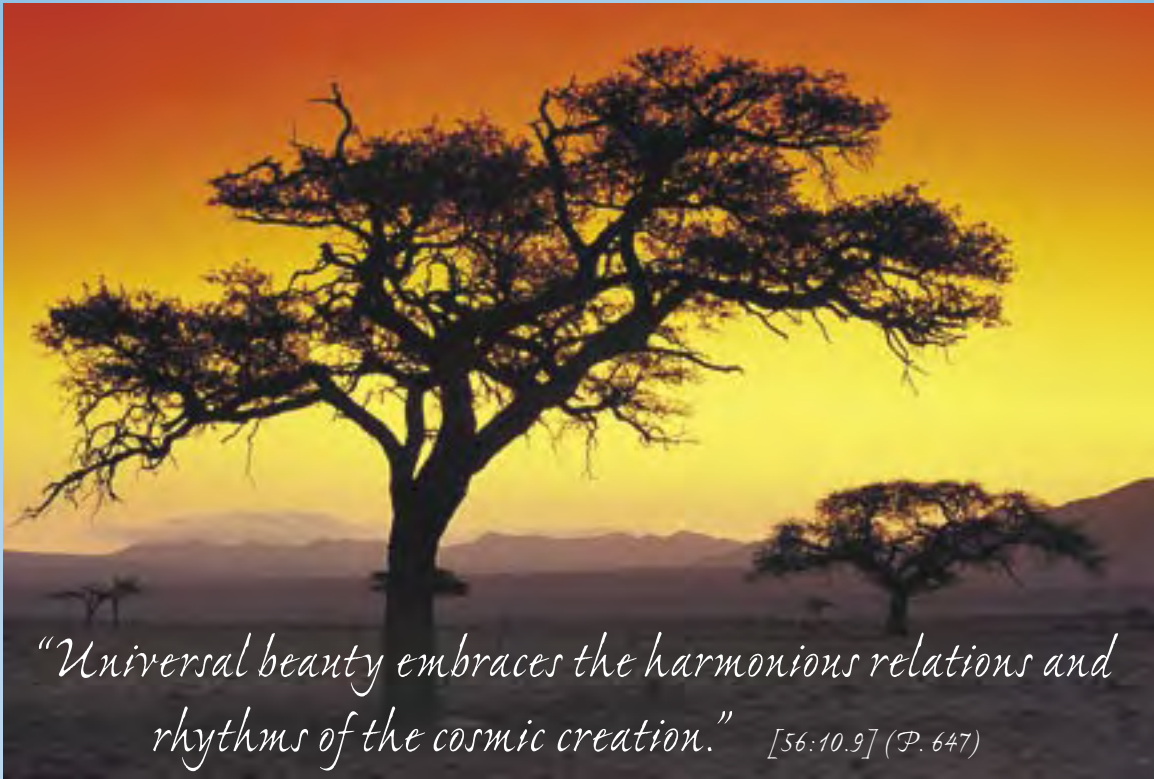


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"Universal beauty embraces the harmonious relations and rhythms of the cosmic creation." [56:10.9] (P. 647)

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