

the Fellowship Herald



Summer 2013

A publication of *The Urantia Book* Fellowship

The Urantia Book Fellowship's Summer Study Session

"Our Gift to God the Father: Service to the Supreme"

July 10-14, 2013

The tradition of Summer Study Sessions continues this year at Techny Towers in Northbrook, Illinois. The Education Committee's commitment to cultivate high quality thinking and nurture the pursuit of wisdom through in-depth study of *The Urantia Book* promises to provide a stimulating conference. Presenters will explore such questions as: "What is the relationship of doing the Father's will to serving the Supreme?" "How does worshiping God foster serving our brothers and sisters?" and, "How do mortals reveal the Supreme to their fellows?"

Readers can join with other *Urantia Book* students to explore the answers to these and many other life transforming questions this July. Plenary speakers Gary Deinstadt, Cristina Seaborn, Seth Wood, and Tamara Strumfeld will share their insights on the topic along with many talented *Urantia Book* students who will lead workshops to explore the theme.

A "Service Outreach" strand has been added this year. Workshops include a study group conclave to share ways to enrich study groups and their communities, "The Internet Gazer's Guide to *The Urantia Book*," and a dynamic "Introduction to *The Urantia Book*" to help with outreach efforts.

In addition to the regular program, participants may enrich their experiences by attending one of several preconference events. A spiritual retreat, "The Unity of Worship and Service," will begin on Wednesday evening, July 10 and continue on Thursday, July 11. The Urantia Society Representatives Conclave and a speakers and presenters workshop, as well as a Chicago city tour will take place on Thursday. Participants are also welcome to stay on campus on Sunday night to observe the General Council meeting on Monday, July 14th.

Child care will be offered if you'd like to bring the children, and as always, the Summer Study Session is a time for making new friends, renewing old relationships and joining with each other in prayer and gratitude.

Those interested in attending can register now at www.regonline.com/Fellowship_SSS_13 to reserve an air conditioned room with a private bath on campus. For more information, one can go to www.urantia-education.org or call Paula Thompson or Jo Ann Wiedman at 877 288-3772.



Gary Tonge (cover artist) works predominately in the computer entertainment software sector professionally and has done so for over twenty years. After finding *The Urantia Book* in 1997 he started his own art website in 1999 as a way to create images that were more personal to him, pieces that project an enlarged view of reality and the possibilities of what might be out there in the Universe. He has been producing *Urantia Book* inspired imagery since 2002 and continues to contribute where he can. His work can be viewed at: www.visionafar.com.

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SPIRITUAL GENETICS

By Steve Dreier, Fort Lee, NJ

The following is a plenary speech given at The Urantia Book Fellowship's International Conference at Villanova University in Philadelphia, PA, in 2005.

Personality is the basic human reality. *The Urantia Book* informs us that all personality is directly bestowed by the Universal Father. Therefore, when we say God is our father, we do not speak figuratively; it is a literal statement of fact. It has always been so and will always be so. The traditions we have in Genesis for example, where God created the first two human beings—those traditions don't go nearly far enough. God did create the first two human beings—the same way that he's created each of us—by directly bestowing upon each of us the gift of unique personality. He created the first two persons, and every one since, and every person that will ever be. And not only human beings, but angels and midwayers and Melchizedeks and any being who is a person—who possesses personality. All personality is a gift of the Universal Father.

And we are all woven together, held together in this vast field of personality. At the center is the Universal Father, the direct source of each and every personality. We are brothers and sisters without question. And not only amongst ourselves, but with the angels, and the midwayers, and the Melchizedeks, and every other personality you can think of, right up to the Eternal Son—all are God's children, literally.

What does it mean though? What is personality? Well, the revelators say it's one of the unsolved mysteries of the cosmos. They can't define it, but they can tell us a lot about its properties and characteristics.

PERSONALITY CHARACTERISTICS

If we look carefully, we can observe some of the characteristics of personality. For example, each personality is unique, one-of-a-kind, no duplicates. Inherently we know this. Each of us directly knows the experience of personality and we know that we are unique. There is only one of us; there never will be a duplicate.

We don't usually spend much time contemplating our status as unique personalities. People don't usually inquire into the origin of their unique personalities. But a little reflection suggests it's a genetic thing! It's spiritual genetics.

Here's the reasoning. We know the Universal Father is a unique person. "I am God. There is none beside me. I am God alone." He is the First Person, and also the creator of all other persons. We are created "in the image of God." He creates each of us by bestowing personality upon us, and in this transaction we inherit from him some aspects of his own nature. One of these is uniqueness.

Another characteristic of personality is "changelessness." Personality never changes. Now personalities can and do cause change, and personalities can observe change, but personality itself never changes. A personality is the unchanging subject of all change, the unchanged changer. It's another spiritual genetic inheritance factor. The Universal Father is a changeless person and when he creates us as persons we inherit from him the quality of personality changelessness. This quality of changelessness is something we inherit from the Universal Father because we are his personal children.

A third quality—one might say privilege—of personality is self-reflection, or self-consciousness. We're not only conscious, but we are conscious that we are conscious. We possess self-awareness.

This is another spiritual genetic quality, another birthmark or sign of where we come from. The Universal Father is totally self-aware. He is the only being that possesses a full, complete and perfect appraisal of himself. We are also self-aware, but only in a limited way. With respect to uniqueness, and changelessness we've inherited a full portion; but with respect to self-awareness a limited portion.

Self-awareness obviously allows us to examine ourselves, to consider what we're doing and why we're doing it. It's even more complicated than that. For example, as we're sitting here we can think to ourselves, "Well, I'm conscious. I can see all these people and all this stuff around me. But even more than that, I'm conscious that I'm conscious. I'm aware that I'm aware that I can see all this stuff around me."

And while it might be a little stretch, you could take a third step if you like and think "I'm conscious that I'm conscious that I'm conscious." We can do that too. And we can continue—it's tortoise all the way down. That is, it goes on without limit. It may be hard to hold right now, but there is an infinite like property there. Why is it there? Isn't it enough to experience consciousness of consciousness? Why do I possess this consciousness property that seems to go off into infinity? Well, I don't know, I don't know.

I read a little statement by a man awhile back who said, “I lived by this lake in the Midwest, a little lake, and I walked out there one evening and there was this enormous bird resting on the lake. I’d never seen anything like it before. I was sure it wasn’t native to this area. It was huge, enormous beak, powerful neck, big wings.” And he thought to himself, “Well, of course it’s not native to here, it’s on its way somewhere; it’s coming from somewhere and it’s going somewhere and it’s resting here for the evening.” And he thought to himself, “There’s a place where this bird is going, that is fitted to this

thing you can explain to a cat. It’s a property of personality and appears and functions only in human experience.

There’s another level of moral awareness that we might name spiritual morality. This is somewhat less relative, less dependent on human traditions and customs. Spiritual morality also recognizes the distinctions of good, better, and best, but as we imagine the Universal Father or Jesus might see things. We are endowed with this level of moral awareness also. We can see things as God sees things because we are indwelt by him and, if we are willing, guided by the

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creature, a great sea, a great ocean; and even if I never see it—even if I never see it myself—I know it’s there; that bird is evidence that it’s there.”

And so when I come across these properties of personality that I observe, and I can’t explain—that’s what I think. There’s a great sea out there; someplace that right now is inconceivable. And we’re on our way from here, and we’re resting for the night. And some of the properties that we experience about ourselves are there because they are fitted to that place. We’ll do something with those properties some future time in some future place. But can’t imagine what right now -consciousness of consciousness of consciousness.

So here are three spiritual genetic markers that prove, by faith (you’re not going to prove this to any scientist) that we are literally children of the Universal Father.

MORAL AWARENESS

Moral awareness is another property that comes with personality. All personalities are morally aware, which is simply to say they recognize distinctions of right and wrong. Most of the time this property is used with respect to human institutions, customs, conventions, and traditions. We often establish our standards about right and wrong based on how we’ve been raised, where we’ve been raised, and what we’ve been taught. Sometimes it’s based purely on personal wants and desires.

It’s interesting that animals don’t make moral decisions, only persons do that. When we get around to exercising this ability more thoughtfully, growing up a little, becoming a little more adult, we might even stop thinking in terms of right and wrong and begin to think in terms of good, better, and best. What’s moral becomes not just what’s good, not if there’s something better. And what’s moral is not what’s better, not if there’s something that is the best. It’s not some-

spirit of the Universal Father. Once again we can see things as God sees things because as his personality children we inherit this ability. Now we can’t do this to the extent that God does it; of course not. But we can do this to an extent that far eclipses what we generally imagine. We grow in this ability through faith and action, by practice, by believing, by acting on our beliefs.

In most people’s lives, those moments when they make those decisions, when they follow the best instead of the better, those are the high points of life. That’s when you feel you are alive; that’s when the feeling of self-respect is at its absolute highest because you have the conviction, the sense, the experience of being in tune with the cosmos—doing the right thing. Those are among the most precious moments of personal existence. Jesus knew those moments regularly; we know them perhaps not so frequently, but we will know them, and will continue to know them, with greater and greater frequency.

FREEDOM

Freedom is another property of personality. Personalities come with freedom built-in. This means they are capable of genuine creativity, which means they can make something out of nothing. They need no cause, no cause at all to produce an effect except their own decision to produce that effect; that’s all that’s required. It’s a level of cosmic dignity of unimaginable potential. And it’s of course another indication of our genetic relationship to God.

God is creative in the absolute sense; we are creative in the finite sense and, at the present moment to a highly circumscribed degree, and that’s a good thing too. If we were totally creative, and could manipulate physical reality at will, the temperature in this room might be jumping up and down about as fast as you could follow it. The sun would be going

up and down about as fast as you could follow it because there would be all different opinions about whether or not the sun should be up or down. Our creative capacity is limited. Primarily this creativity is limited to our intellectual and spiritual life. That's where creative choice takes place. And then of course we can attempt to express those choices in the outer life because we are the unchanging changers. We can change things.

We exercise these creative experiences in the intellect,

Love is a reality that transpires only between personalities; it's probably the highest privilege of personality.

in the imagination, in the inner experience, and then we move to act in the outer world; we change things. Of course the problem with creativity is that change can be constructive or destructive. Freedom is freedom. Freedom to change is freedom to change constructively or destructively either way, which is probably why the facility is limited right now. How to change things? How to use this unique unchanging self-aware, spiritually conscious, creative personality to change things? That's a decision we each have to make every day.

LOVE

And then there's love. We all know some of the things that *The Urantia Book* says about love; love is the desire to do good to others, the secret of beneficial association between personalities, and many other things including, "God is love." Love is a reality that transpires only between personalities; it's probably the highest privilege of personality. The fact that we can love and be loved is a gift of God in personality, the greatest gift I think. In life the things that matter most are the relationships we have with other persons, other persons, either directly or indirectly. Either directly through immediate relationships or indirectly through the things that you do that enrich the lives of other persons. What purpose would the various things we do, the various occupations that we have, what purpose would they serve if they were not somehow related to other persons?

In general the things we treasure most, the things we value most, the last things we would want to part with in life are persons. Everything else can go; it doesn't matter. What matters when it comes right down to it, is other persons. And where do these persons come from, these persons that we value most? Well they also come from God. God has given us ourselves as persons and he has also given us all the other persons who constitute the true value in our lives.

Everything we have that matters most comes from God, everything. And when you sit down in a quiet moment and you realize, and you understand, and you've answered the basic questions of "Who am I? How did I get here? What is my purpose? Who is everybody else? Where am I going? What's does it all mean?"—you might have the experience, the experience of overwhelming gratitude. I often think and say to God "Everything I have that means anything to me I owe to you. I didn't ask for it, you just gave it to me."

SELF-RESPECT

I did not realize this for a long time. I did not realize that the Universal Father gave me everything I value most. And now that I understand this I want to do something for the Universal Father. It's a matter of self-respect. I think, "I cannot possibly remain indifferent to this situation; I have received so much. I just want to give back." "I want to follow you. I want to use these powers that you've given me, that come directly from you, in the way you think they ought to be used. Show me how to use them, how to maximize the potential resident in these abilities."

One of the great truths in *The Urantia Book* is about the goodness of God, it is the goodness of God that leads us into the light, that and that alone. There is no trace of compulsion, not a trace. The Universal Father stakes everything on the attractive power of goodness and love, everything. He knows there is no greater power in the universe, and he knows that when we wake up and we begin to realize more deeply the treasures that he has bestowed upon us, the desire to live with him and according to his way will take place quite naturally.

There's a lot more to say about personality; here we've just scratched the surface. But in the things that we talked about here we examined a vision of personality that needs to more fully realized in our own lives, and shared with the world.

Every person is a directly created child of God, every person. Every person is a holy reality, every person. A world that does not recognize that is blighted in ignorance.

AN END, NOT A MEANS

Over two hundred years ago the philosopher Emmanuel Kant, one of the seminal thinkers in Western thought, was trying to resolve some of the intractable problems of philosophy and he developed what he called imperatives, the critical and essential starting places for thought. And the imperative he placed right at the top, right at the very top was to always, always, treat another human being as an end, never as a means. He put that right at the top. A human being, a person, is never a means, never; persons are always ends in themselves. *The Urantia Book* says the same thing: Everything that is not spiritual in human experience is a means to an end, except personality which is an end in itself.

It's critical to begin to experience persons as ends and never as a means to ends. Much of the tragedy and dysfunction that we see in the world is a consequence of treating individuals as means, as means to some end, and not as ends in themselves.

In my opinion, the fuller the understanding and experience of reality personality is the most important element in improving human relationships. We've got to learn to treasure personality whenever and wherever it appears, remembering that personality is a gift of the Universal Father. Now a personality, a person, may sometimes cause changes that are not particularly admirable or are made out of ignorance or some other malady of society, but the change that the person causes must never be mistaken for the person, ever.

Jesus never made that error. One example of this was when the woman at Simon's house broke the flask of perfume and washed his feet. Simon and the other folks there

wondered how he could allow this low quality, low morality woman to touch him—obviously he's not a prophet. And in that discussion Jesus says it isn't so much where a person stands; that's not what's critical; what's critical is where they are going. They are full of potential; the critical thing is not where they are at this moment, but where they're going, and this woman is going forward. That's all you need to know; she's doing fine. It's going to take a while; she's not immediately going to rise to your level, Simon, with all your culture and understanding. But she may surpass you pretty soon because you've settled down; you're not moving anymore.

These are the understandings that made him so extraordinarily effective. He was never deceived by the appearance of things; he always tried to understand things within the context of reality. *And in every case, when he dealt with a person, he knew he was dealing with something holy, every time.*

Personality is central. I don't think we focus on it nearly enough. We need to think more about it, study it more, and act decisively on what we discover. *The Urantia Book* has many wonderful teachings about personality and as we read through and examine those, I think we'll find added insight and added creative possibilities for living as persons, personal children of the Universal Father Person, in this cosmos of persons.

Steve Dreier has studied The Urantia Book since 1971. He has participated in many Urantia Book conferences and served in a variety of organizational roles with The Urantia Book Fellowship. Steve and Bobbie Dreier, also a longtime student of The Urantia Book, recently celebrated their 50th anniversary.

“It is not possible to respect yourself
more than you love your neighbor;
the one is the measure
of the capacity for the other.” [156:5.14] (P. 1740)

RELIGION OF ONE

By Rev. Gary Deinstadt, Somers, NY

True religion must ever be, at one and the same time, the eternal foundation and the guiding star of all enduring civilizations. (Melchizedek of Nebadon) [92:7.11] (P. 1013)

Evolution and the status of progressive civilization determine the time and place of the planetary missions of divine Sons. *The Urantia Book* tells us that religious revelation is essential to the realization of brotherhood, which not only requires some spiritual pressure from above, but some progressive acts on our part. So how do we presently begin to look at ways we can best work together, along with revelation, to bring about the eventual societal goal of “one” religion?

ONENESS

Have you ever heard the joke about the Buddhist who walks up to the hot dog stand and the vendor asks him, “How can I help you?” And the Buddhist responds: “Make me one with everything!”

Well, that’s unlikely to happen anytime soon. We also know that it’s going to take more than just wanting it or willing it to happen. It’s going to take the efforts of everything and everybody who chooses to be part of this incredible opportunity in the experience of becoming one with God.

The whole “one” God at some point in eternity lovingly divested all of himself to his creation. We’re told that the more you move out into space, the more you move away from Paradise, the gulf between matter and spirit widens into a separateness completely divergent of each other. I think that the separateness of things, cultures, races, demarcations of the superuniverses, matter, spirit, are purposely done that way so that we can participate in the experience of bringing it all back together. The eventual true brotherhood/sisterhood of humankind will only come from the experience of acting brotherly/sisterly. It’s the only way we can truly own it! The more we experience in bringing humankind together, the more we grow to love them. The attempted act of loving is the only way we can begin to know love and love can only be further defined for us by the experience of loving greater or loving more of. You just can’t will love to happen. As it is with God, belief in brotherhood can’t supersede the experience of brotherhood.

Even on normal evolutionary worlds the realization of the world-wide brotherhood of man is not an easy ac-

complishment. On a confused and disordered planet like Urantia such an achievement requires a much longer time and necessitates far greater effort. Unaided social evolution can hardly achieve such happy results on a spiritually isolated sphere. Religious revelation is essential to the realization of brotherhood on Urantia. While Jesus has shown the way to the immediate attainment of spiritual brotherhood, the realization of social brotherhood on your world depends much on the achievement of the following personal transformations and planetary adjustments:

1. Social fraternity. *Multiplication of international and interracial social contacts and fraternal associations through travel, commerce, and competitive play. Development of a common language and the multiplication of multilinguists. The racial and national interchange of students, teachers, industrialists, and religious philosophers.*

2. Intellectual cross-fertilization. *Brotherhood is impossible on a world whose inhabitants are so primitive that they fail to recognize the folly of unmitigated selfishness. There must occur an exchange of national and racial literature. Each race must become familiar with the thought of all races; each nation must know the feelings of all nations. Ignorance breeds suspicion, and suspicion is incompatible with the essential attitude of sympathy and love.*

3. Ethical awakening. *Only ethical consciousness can unmask the immorality of human intolerance and the sinfulness of fratricidal strife. Only a moral conscience can condemn the evils of national envy and racial jealousy. Only moral beings will ever seek for that spiritual insight which is essential to living the golden rule.*

4. Political wisdom. *Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal—destructive of all those enduring qualities which insure planetary group survival.*

5. Spiritual insight. *The brotherhood of man is, after all, predicated on the recognition of the fatherhood of God. The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the*

*natural trend of social evolution is that of applying **spiritual pressure from above**, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the world-wide realization of the brotherhood of man.* (Emphasis mine) [52:6.2-7] (PP. 597-98)

So on Urantia today, how do we work with spiritual pressure from above while enhancing the soul capacity to love and understand each other better? Apparently, we will need to embrace the aforementioned personal transformations, multiplication of international contact/commerce, each race and each religion becoming familiar with the thought and feelings of all races and religions. With all the organized religions that we have in the world today, how do we begin to go about making one out of so many? Probably, the common response from most religious communities including our own, would say that the best way we can accomplish such unity is by concentrating on our commonalities. I think there is some truth to that. It does put us on the starting line of getting to know and work more effectively with each other. It gives us a place to begin, but I see just focusing on our commonalities as very limiting. It's looking at their reality from the limitations of our own perspectives and experiences.

My Dad is now in his mid-80s and he recently met with me to discuss his last will and testament. He also discussed the same topic with my two brothers separately and at different times. When my brothers and I met to discuss the

Obviously, so much of what we know about God is partial and incomplete, but you'd be amazed how much the religions of the world still provide new insights into the reality of possibilities of that faith-child relationship with a Universal Father.

Relying solely on our commonalities in the world's religions really won't take us very far in our understanding of each other and their faiths. We'll eventually need to find out more about what separates us, but how can we objectively begin to see religion through the eyes of others without attaching our own bias and beliefs? Well, it's probably not possible, but we do need to begin somewhere and what better place to start than the person who is standing right next to you? If we can begin to see God in and through the eyes of others, we'll not only get to know God better, we'll have a much better chance at breaking down the walls that separate us. It's the only way that we can begin to meet people where they truly are.

WORKING WITH REVELATION

When we look at the success and failure of past revelation we can determine that the Fifth Epochal Revelation alone will hardly bring about one race, language, and/or religion. Dalamatia only lasted 300,000 years and soon digressed following the breakout of rebellion. The Adam and Eve mission essentially failed. Machiventa's bestowal was an emergency mission. We ended up crucifying our own Creator Son and it seems way too early to predict how far the Urantia Papers will take us. It appears that before we can

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experience that we each had with Dad, we all agreed that the basic facts were the same, but as individuals, we all ended up walking away with very different reactions and perspectives. Initially, I found that interesting, but then again, their relationship with him is much different than mine. It suddenly dawned on me that the best way that I could know more about my Dad is through my brothers. Through them I get a clearer and more objective idea of who he really is. I think it's the same with God. Even though I'm indwelt and have a personal relationship with God, my understanding of him will always be limited until I can Supremely experience him through the eyes of all of his children.

begin to come close to having one religion, language, etc. it's going to necessitate some more revelation and more spiritual pressure from above.

The Urantia Book tells us that if we compare ourselves with a normal evolutionary world, we probably come closest to resembling the post Adamic age. "Great ethical advancement characterizes this era; the brotherhood of man is the goal of its society." [52:3.12] (P. 594) Also in the post-Adamic age it says that new revelations of truth characterize these ages, and "the Most Highs of the constellations begin to rule in the affairs of men. Truth is revealed up to the administration of the constellations." [52:3.11] (P. 594)

Close to the end of the following magisterial age on a normal planet it reads: *“There are no race or color problems; literally all nations and races are of one blood. The brotherhood of man flourishes and the nations are learning to live on earth in peace and tranquility. [52:4.1] (P. 594)* In the post-bestowal Son age it says: *“Under the spiritual influence of these ages, human character undergoes tremendous transformations and experiences phenomenal development. It becomes possible to put the golden rule into practical operation.” [52:5.8 (P. 596) “There are many nations, mostly determined by land distribution, but only one race, one language, and one religion.” [52:5.10] (P. 597)* Just now it becomes possible to put the golden rule into practical operation??

IN PREPARATION FOR THE SECOND REVELATION ON URANTIA,
WHAT HAD TO HAPPEN AND/OR BE IN PLACE BEFORE
ADAM AND EVE CAME?

Before Adam and Eve the Life Carriers took note about the races nearing their apex and the Melchizedek’s agreed. Then they requested biological uplifters from the Most Highs. Tabamantia, supervisor of decimal/experimental worlds comes here, inspects, and agrees that it’s time. One hundred years later we get Adam and Eve.

WHAT HAD TO HAPPEN AND/OR BE IN PLACE
BEFORE MICHAEL CAME?

Before Michael’s bestowal the Melchizedek receivers and Machiventa saw the spiritual poverty that existed and felt that something had to be done. They knew Michael was coming, but they didn’t know when. So they requested permission from the Most Highs. Their initial plea was dismissed. Machiventa later volunteered, the Salvington authorities gave the go ahead, and then Machiventa had his emergency mission.

What’s so amazing to me is that it’s not like these marching orders came directly to the Life Carriers/ Melchizedek, etc. from a higher authority like the most Highs or even from Michael himself. Nobody came to them saying; “Okay, we think it’s time for an Adamic mission.” It was left up to the local administrators to make the call and to act. Do you see a pattern here? So many of us have said at one time or another “Oh God, please tell me what you want me to do!” The Life Carriers and Machiventa didn’t ask anything of God or Michael. They also didn’t wait to be told. They saw the problem, took responsibility, got permission from a higher authority, and acted.

WHAT ALSO HAD TO BE IN PLACE BEFORE
MICHAEL’S BESTOWAL?

Monotheism was the common belief. The location was centered in and around Jerusalem. It was the mecca of its day, a centralized city with a good mix of people and the Father idea was already established.

The centralization of the Jewish temple worship at Jerusalem constituted alike the secret of the survival of their monotheism and the promise of the nurture and sending forth to the world of a new and enlarged concept of that one God of all nations and Father of all mortals.

The Jewish people of this time, although under Roman suzerainty, enjoyed a considerable degree of self-government and, remembering the then only recent heroic exploits of deliverance executed by Judas Maccabee and his immediate successors, were vibrant with the expectation of the immediate appearance of a still greater deliverer, the long-expected Messiah. [121:2.6-7] (PP. 1333-4)

In revealing, it’s obvious, God needs us as much as we need him.



Look how the revelators go about revealing. First they learn much about those to whom they are revealing. Do you recall the thousands of years of training seraphim have to go through before they’re permitted to minister alongside a mortal?² Adam and Eve spent 15,000 years in the trial and testing physical laboratories on Jerusem, and long before that they had been teachers in the citizenship schools for new arrivals on Jerusem. Look how long it takes a Creator Son before he can meet us where we are. And after all that training, to some degree, he becomes one of us. Even with all those thousands of years of preparation by brilliant beings, nothing can substitute for the experience of learning, loving, and teaching for themselves. I think that we can learn much by the example of our revelators. We, too, need to learn a lot more about whom we are revealing to and then, to some degree, become one of them. The pattern of revelation is reciprocal. It demonstrates that while the revelator is revealing he/she or they, are also being revealed to.

RELIGION OF ONE

We alone can't bring about one religion to the planet, but we can help pave the way. We can look to pattern as we lay the fertile ground for future revelation.

Approximately three and a half years ago I found out that I was going to lose my job at CBS. The television show I was working on was about to be cancelled. About six months later, due to finances, home, and work responsibilities, I had to step down as Education Chair of the Fellowship. Shortly after, I received a call from the dean of All Faiths Seminary International, which is an interfaith seminary located in New York, and founded by a Rabbi J. Gelberman. The dean of the seminary, Rev. Dr. David Rothblat told me that I was in the Rabbi's phone book and they were calling everybody to let people know that he had just passed away. He was 98. I met the Rabbi approximately thirteen years ago while doing some volunteer work with another interfaith organization called The Temple of Understanding. At the time, Rabbi Gelberman suggested that I'd be a good candidate for his seminary. We got together for about an hour or two and discussed it further. I was somewhat intrigued by the curriculum, but my work life took over and that was the last time I saw or spoke with the Rabbi.

After expressing my condolences at the Rabbi's passing, I asked Rev. Dr. David about the status of the seminary. He said that a new semester was about to begin, and I asked him if he had room for one more. When I was chair of the Education Committee one of the things we had difficulty getting off the ground, was to create a program to help train teachers.³ I always felt that it was important for students/teachers of the revelation to study the world's religions, so I decided to take this opportunity to begin to be what our committee was trying to create. I also felt pretty grounded in my own personal religious experience and thought that it was about time that I got to know more about others. Fast forward to three and a half years later, I'm now an ordained interfaith minister with a Masters of Divinity. I was recently accepted as a member of the executive board of the seminary.

Fellowship, the Foundation and the UAI who are working diligently on various outreach efforts such as book expos and the like. In the years that I served on the Fellowship's General Council and the Executive Committee I saw that most efforts of dissemination came from the *outside-in* approach—for example: bumper stickers that read: "You've got to read this book," *Urantia Book* signs over booths in expos, participating in book fairs, introductory lectures, etc. There have also been great individual and small group outreach efforts, but I'm starting to see strides in the outreach efforts by the *inside-out* approach. Just like everybody else, we've all gone out to become servers/participants in our community, but when asked what motivates me/us (and eventually, you will be asked) I tell them the truth—I'm motivated by what I've learned from *The Urantia Book*. I think we may have reached a point in time where it's safe to come out of the revelation closet. Teachers and classmates in the seminary, including the seminaries' board members, local clergy, church members etc., all know that I read *The Urantia Book*. Three pastors, an interfaith minister, and congregation members come to my home for *Urantia Book* study group. The *inside-out approach* has been slow, but effective. Actually, more people have asked me about *The Urantia Book* in the last three and a half years than they have in the last thirty.

On one Sunday, a Presbyterian pastor began his sermon by saying, "When I get up in the morning, I like to start my day reading from a religious text. *Could* be the Bible, *could* be *The Urantia Book*." *Could* have knocked me over with a feather! I was amazed how all this came from my sincere desire to learn and know more about other peoples' faiths and religious experiences. It was never about promoting *The Urantia Book*. I had no intention of revealing anything to anyone. I never wanted to put new wine into old wine skins; I was more interested in what went into creating great wine. I was there because I wanted to be revealed to, not the other way around. In the process I discovered that revelation lives in places that I didn't even know existed. My sincere desire

I think we may have reached a point in time where it's safe to come out of the revelation closet.

I'm involved in local interfaith efforts and sub as a pastor at a local Presbyterian Church. Due to my involvement in the local church I enrolled in their CLP program, (Commissioned Lay Pastor). I continue to take on-line classes from the University of Dubuque Theological Seminary.

I see the value and importance in organizations like the

to learn from others taught me a great deal more about how spirit works in and through others. In the same way I learned more about my Dad through my brothers, I learned more about God through the religions of my brothers and sisters.

We will continue to make the mistake of over- or under-revealing if we don't learn more about the religious experiences

and religious backgrounds of our fellows. It takes a lot more than just knowing what they believe in. You need a greater awareness of one's religious foundation before you can attempt to build on it. It's also important to keep in mind that the person you're revealing to has just as much to give you, as you have to give to him or her. Don't make the mistake of thinking you have something more to offer than he does. This attitude can lead to an exaggerated sense of self and easily hinder you from meeting others where they really are. When we meet people where they actually are we can better understand what they really need, instead of giving them what we think they need. Within the act of giving, helping, or teaching, lives the opportunity of new growth. In learning we discover, and isn't it interesting what follows each new discovery? What follows is the realization of how much more there is yet to learn. Learning more creates the opportunity to give more, and who understood and gave us more than Jesus?

As they thus tarried before embarking on their active public preaching, Jesus and the seven spent two evenings each week at the synagogue in the study of the Hebrew Scriptures. In later years after seasons of intense public work, the apostles looked back upon these four months as the most precious and profitable of all their association with the Master. Jesus taught these men all they could assimilate. He did not make the mistake of overteaching them. He did not precipitate confusion by the presentation of truth too far beyond their capacity to comprehend. [137:7.14] (P. 1535)

One of the best ways we can reveal to others is by becoming one of them just like Melchizedek, Adam and Eve, and Jesus did. Of course it's a bit different for us, but the principle is the same. In a way, isn't that what the authors struggled to do with the Urantia Papers—to meet us where we were??

The common people heard Jesus gladly, and they will again respond to the presentation of his sincere human life of consecrated religious motivation if such truths shall again be proclaimed to the world. The people heard him gladly because he was one of them, an unpretentious layman; the world's greatest religious teacher was indeed a layman. [196:1.4] (PP. 2090-91)

Then the Master proceeded to warn his hearers against entertaining the notion that all olden teaching should be replaced entirely by new doctrines. Said Jesus: "That which is old and also true must abide. Likewise, that which is new but false must be rejected. But that which is new and also true, have the faith and courage to accept. Remember it is written: 'Forsake not an old friend, for the new is not comparable to him. As new wine, so is a new friend; if

it becomes old, you shall drink it with gladness.' [147:7.3] (P. 1656)

There is revelation everywhere and you don't have to dig that far to find it! The world religions continually inspire and motivate. They all ask us to seek God, seek perfection. They all ask us to practice the "golden rule." They continue to provide the fertile ground for the eventual fruits of future revelation, fertile enough for the Fifth Epochal Revelation to take root. For example:

Did you know that The Sh'ma in Judaism is the key commandment that Jesus built all his teachings from?

"Hear O Israel, the Lord Our God, the Lord is One.

And you shall love the Lord, your God with all your heart with all your might, with all your soul. And these works, which I command you this day, shall be upon your heart that you may remember, do all my commandments and be holy unto your God. ⁴

Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."⁵

In Hinduism, *The way to God through Love- the aim of bhakti yoga is to direct toward God the love that lies at the base of every heart . . . bhakti yoga has countless followers, being, indeed, the most popular of the four . . . bhakta will strive not to identify with God, but to adore God with every element of his or her being.*⁶

Rabbi J. Gelberman who was also a modern Hassidic Rabbi and a master of the teachings of the Kabbalah wrote a segment in a book that included many other Jewish authors. The book was titled: *Jesus Through Jewish Eyes*. His segment was titled: *My friend, Jesus*. He wanted to convey that to follow Jesus was to follow God. He wrote, "Don't follow me—follow God."

"We have a part of the Messiah in each one of us and we act accordingly by embracing and loving each other. That's the way of the Messiah. The Messiah could come today. As far as I'm concerned he is here right now. Do you love me? When you look at me what do you see? See the God in each other. . . most important prayer- See the God within- see the indwelling God." ⁷

"Just as there is fragrance in the flower, and

Reflection in a mirror, so

Similarly God lives within us

Search for Him in your heart!" ⁸

Chuang Tzu says, "A man looks upon God as his father, and loves Him in like measure." ⁹

Jainism says, “Being eternal themselves, humans can also attain “perfect beingness,” or divinity.”

Did you know that most Catholic scholars believe that Jesus was probably born in August and around 7 to 2 BCE?

Paul experienced the love of Christ and his calling was to share and reveal that love to all. He was all about translation. “To the Jews I became like a Jew in order to win over Jew . . . to those outside the Law I became like one outside the Law . . . in order to win over those outside the Law”¹⁰ He had basic Hellenistic rhetorical skills, quoted from the Scripture in Greek and knew Deuterocanonical Books composed or preserved in Greek. His tenaciousness born of love and his knowledge and respect of those he taught are attributes that are as valid today as they were 2000 years ago.

Paul glorified the Son and through his faith in Christ’s love, his singleness of purpose and devotion enabled him to find this new religion of faith, hope, and charity. He obviously personally attained a sublime peace in his religious experience, a stability of faith, which transcended doubt and hostility when he said; “I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.”¹¹ What an incredible level of faith and trust in God for all of us to aspire towards!

Buddhism is essentially the practice of becoming perfect in and through love. A Buddhist monk once told me, “Stormy seas makes a great sailor.”

The Baha’i faith stresses the importance that one must seek his/or her understanding of reality and respect the efforts of others to do the same. Did you know that they believe that religion evolves? Divine revelation is expected. They believe in true brotherhood, one universal language, one world order, world peace, complete equality between the races and the genders etc.

The Baha’i’s also believe that heaven is the indescribable bliss of closeness to God, harmony with God’s will as revealed by the Manifestations—eternal spiritual life. The closer one is to knowing and loving God, the greater the joy of paradise. Hell is the self-made torture of isolation from God—spiritual death. Unlimited spiritual growth toward perfection continues after death.

The Sufi’s who were alarmed by the worldliness they saw overtaking Islam sought to purify and spiritualize it from within. The external should yield to internals, matter to meaning, the outward symbol to inner reality. “Love the pitcher less,” they cried, “and the water more.”¹²

Did you know that Hinduism’s profusion of gods is just the many faces and roles of the one God?

In Confucianism, “The moral law begins in the relationship between man and woman, but ends in the vast reaches of the universe.”¹³ Defining how present actions ripple into a vast universe of infinite possibilities. A stretch further—“*The act is ours, the consequences, God’s?*” [48:7.13] (P. 556)

In Taoism—the way of ultimate reality—everything is indwelt. It stresses importance on achieving inner harmony with the ultimate of reality.

I’m only scratching the surface here. Obviously, some theology has become outdated, but it continues to inspire the individual who believes and actively pursues to know Spirit/God in his or her own personal way. In the religions of the world there still exists much that we can learn from and contribute to. My journey through interfaith and the world’s religions has just made it more obvious to me that regardless of one’s faith, one’s religion, background, profession, gender, race, etc., that if you sincerely, if you truly and sincerely seek to know and become more like God, that no matter what the circumstances, it won’t be denied you. Many of our brothers and sisters bear much fruit that has grown and or has originated from a primitive belief. Obviously, the Father responded. So, if the Father is going to respond to the faintest flicker of faith, then shouldn’t we?

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End Notes

1. Bill Watson, *Calvin & Hobbes*, Universal Press Syndicate, 1987
2. For more information see Paper 38: section 5, paragraphs 1-4
3. The Fellowship Constitution from 1955 to 2010 required the Education Committee to train teachers and leaders. It has since been changed.
4. Deuteronomy 6:4-8 NIV
5. Mark 12:29-1 ESV
6. Huston Smith, *The World’s Religions*
7. Rabbi Joseph Gelberman
8. Adi Granth, P. 684 (Sikh scripture)
9. Herbert A. Giles, *Confucianism and Its Rivals*, p. 134
10. 1 Corinthians 9:20-21
11. Romans 8:38-39
12. Huston Smith, *Islam*, p. 76
13. Doctrine of the Mean

A COSMOLOGY OF RACE

By Charles Laurence Olivea, Santa Fe, NM

The following article is part of the Wrightwood Series of the Fellowship Forum for readers of *The Urantia Book*, "Perspectives on Race in *The Urantia Book*," May 1-3, 1992 and April 30-May 2, 1993.

A PRAYER

O Heavenly Father,
We love you as the Father-God of all
your affection,
your reach, your touch.
We know that your face is always
turned toward us;
and, we know that it does not matter
what we look like.
Our greatest hope lies in the tie
that binds us to you.
By this faith, we will gain the
Inevitable evolutionary victory! Amen.

SOME ACKNOWLEDGMENTS

Of the Melchizedeks,
the Seraphic Planetary Government
and the United Midwayers of Urantia:
for your ongoing efforts
to help us resolve the evolutionary problems
of race, biology, and culture in this world;
and
Of Jesus: most beloved,
in appreciation and recognition
of the power and beauty of your
grace upon human affairs,
especially for your
Spirit of Truth.

A PETITION

May our efforts
to resolve the evolutionary
difficulties we face
meet with your
approbation
and guidance.

INTRODUCTION

Race is a biological governor that permits various potentials of body, emotion, mind, and spirit to emerge on the finite stage of planetary existence. It seems to be part of some cosmic design Deity uses to create an evolutionary tension in finite creature growth. If it is desirable for God's creatures to unite eventually in light and life, then diversity among them is presupposed. Since we were created imperfectly, and yet are offered perfection as our destiny, we must be faced with the necessity to make choices ranging from the personal to the social and up toward the eternal. Race fits into this evolutionary, experiential context of time and space.

A long view of the human condition might suggest that the cost of evolutionary antagonism among the different races is more than offset by the range of choice afforded us through racial variations. Racial differences serve to encourage mortals of time and space to think, express, and act more creatively than if we were all of a single race from the beginning. Racial differentiations promote developmental factors such as competition, opportunities for learning tolerance, and natural selection, all needed to help a human species reach maturity. [64:6-7] (PP. 720-722)

Perhaps the three most important considerations made in *The Urantia Book* about the subject of race are:

1. Race is a subset of the vital connection between biology and culture.
2. Evolutionary mortal races of color are divided into two categories of primary and secondary ranking.
3. Adam and Eve were actually super-mortal beings whose primary mission to earth was to uplift and racially unify the human species.

One of the basic points about progressive human society is that mental capacity is an indispensable prerequisite to human progress. In other words, cultural progress is partly dependent on the genetic quality of a population (along with the "site and situation" of culture.) The authors of the book are very clear on the linkage between culture and biology.

Race may be looked upon as an important dimension of the biologic foundation necessary for progressive human civilization. Even though there are many biological factors common to all races, the book makes the point that there are significant racial distinctions within the biological overlay common to the human stock.

What went through the minds of the first Life Carriers who were responsible for designing the first races of color? Based on my understanding of *The Urantia Book*, I imagine (surmise) that they took for their model (pattern) the major deities Father-Son-Spirit—plus their associative combinations. It makes sense to me that the biological nature and

the specific number of races designated for the evolutionary planetary scheme would reflect the deified character of universe reality.

PARALLELS BETWEEN DEITIES AND MORTAL RACES

This, then, is my basic premise for why there are different races of color: there is an analogous relationship between deity personalities and their associative combinations, and the races of time and space. I believe it is through this means that much of the growth potential in human evolution is effected. The races, constituting a matrix of body, emotion, mind, and spirit, make up some of the lower rungs of the ladder of mortal ascension. Thus, different races create a biological energy-field making it possible for human personality to experience mortal life with varying perception—perceptions that resonate with a higher reality. The connections of deity to race as I perceive them are outlined in the chart below.

NATURE OF THE RACES

The parallel that I have drawn between the major deities and the listing of the races is based on the sequential hierarchy of the races and the way the deities and their associative combinations are arranged according to the book. It appears that deity sequencing is reflected in the manner the Seven Master Spirits are ordered in the grand universe.

The sequence of the primary Sangik races—red, yellow, and blue—along with the secondary Sangik races—orange, green, and indigo—is due to an arrangement that reflects both their relative biological quality and the order of their appearance within their groups in planetary histories (although, in our experimental world, they emerged in the same generation and in the same family.) It seems to me that the sequence of the mortal races (including the super-mortal violet race) follows the light spectrum throughout the universe, hence the universality of this racial hierarchy in time and space.

Since the premise of my argument concerning the nature of the races is based on the assumption that everything in the universe that is real and good in one way or another is derived from the primary Deities, it would make sense to first examine the character of the Universal Father, Eternal Son, and the Infinite Spirit.

The Urantia Book denotes the Universal Father, Eternal Son, and Infinite Spirit, respectively, as "thought," "word," and "action." The human equivalent of thought-word-action may be phrased as thinking-feeling-doing. This expression is intended here to suggest a finite, mortal approximation of the deity levels.

The thinking-feeling-doing phraseology is manifested at the morontia stage and seems to be part of morontia mota. An archangel of Nebadon, in depicting the work of Mansion World teachers, noted that: “*On the mansion worlds such schools are organized in three general groups of one hundred divisions each: the schools of thinking, the schools of feeling, and the schools of living*”. [48:5.6] (P. 551)

I found it helpful to take note of various synonyms for these terms as indicators of some of their behavioral implications^x.

(Thought)	(Word)	(Action)
Thinking	Feeling	Doing
conceive	sensations	perform
imagine	sensitivity	achieve
surmise	endurance	contrive
reflect	tolerance	solve
reason	sympathy	completion
cogitate	love	production
contemplate	sufferance	manage
deliberate	response	finish
muse	pathos	serve
meditate	impression	render
ponder	emotion	work out

Certain generalizations may be made concerning the total effect suggested by the synonyms listed above, especially in relation to the races. The three primary races—red, yellow, and blue—are characterized in the book in such a way that they seem to approximate the critical aspects of the natures of the principal Deities. Consider the language in *The Urantia Book* that is used in setting forth what I term the racial accents of each race. A racial accent may be defined as a marked tendency toward certain behavior in a particular race, including a special degree of talent somewhat better than the others.

The red race is characterized as “*a most intelligent group*” with notable “*brain power*.” They received the most life energy. This would appear to justify coupling this description of a higher capacity for thinking—a superior ability to conceptualize reality—with the Thought-Father. What this seems to add up to for the red race is an inherently higher mental culture—one with the greatest capacity to use reasoning as a way to understand reality. It is shown in their tendency to think a problem through to its conclusion. Perhaps this is why Rantowoc, one of their early wise men, was the first human on this planet to attain the third psychic circle and qualify for a personal destiny guardian.

The yellow race is characterized as best in “*fraternal*

spirit” and the most in “*soul and sentiment*.” This seems to correlate feeling—referring to the spiritual-social power to form the most successful person-to-person ties—with the Word-Son. The traits employed in the power of feeling/expression, used in sensitivity toward others, made it possible for them to build a society that was the most effective in promoting family—village relationships (China). They approach reality more in terms of a sense or awareness of others (within the same race, generally, it would seem,) and less in terms of their own individuality.

The blue race is depicted as the “*most aggressive, adventurous, and exploratory of all*.” This race “*worked out the rudiments of many of the arts of modern civilization*.” [78:1.8] (P. 869) It alludes to an ingenuity for creative problem-solving—a complex skill required for mastering person-to-object relationship—that seems akin to the Action-Spirit. Their sense of reality was often defined by their mighty curiosity of how things worked, coupled with a keen interest in spatial relationships: human technology. They were minded to construct, to explore, to use mind over matter.

Considering the analogy between the nature of the primary races of color and the three major Deities, I think it is reasonable to suggest that this correlation be extended to the secondary races as I have indicated in my chart.

Why would the Life Carriers design six races? The Adamic race notwithstanding, I think the Life Carriers stopped at six because it was logical to do so in terms of how universe reality is structured, i.e.,

...*by three, seven, and twelve or by multiples and combinations of these basic numbers*. [36:2.4] (P. 397)

Very simply, three principal deities can only have three dual combinations, leaving one three-way combination as the seventh category, which I think is represented by the super-mortal Adamic race.

In this context, secondary means “immediately derived from something original, primary, or basic...not the first in order of occurrence or development” (Webster’s Ninth New Collegiate Dictionary). The secondary races were also designed to add to, or broaden the diversity of the human species. It is their part in the unfolding drama of human destiny. Why else would the Chief of Seraphim write the following?

Though the primary races...were in many respects superior to the secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed. [82:6.2] (P. 919)

What is meant by the “better strains” of the secondary races will now be considered.

The orange race was said to have “*a peculiar urge to build, build anything and everything.*” By my analysis, this race was derived (secondarily) from the natures of the red-yellow racial combinations—thinking and feeling. I think what this means is that their special sense of reality was to approach/express ideas through heightened feelingness/sensations. For example, perhaps their conceptualizing or imagination was directed by a more sensitive sense of touch which led them to “*build anything and everything.*” Had they been uplifted by Adamic genes, then their way of perceiving reality would have been considerably augmented.

The green race, along with their orange cousins, possessed “*strains of the giant order.*” This may have been due to the experimental nature of our world, since height shortens from the red race down to the indigo race. At least, this is typical of the races on other planets. It is my extrapolation that their approach to reality was conditioned by a tendency to act first and reason later to a certain extent—reflecting the combination of thinking-doing of the red and blue races. This would have weakened their ability to communicate effectively within/among tribes of their race. They were “*greatly weakened by extensive migrations in different directions*” as they left their South Asian homeland. Their physical size notwithstanding, such tendencies may have made them somewhat vulnerable in an age of tribal warfare. On the other hand, this quickened sense to act or implement ideas would have become a strong suit if their DNA had been improved by the progeny of Adam and Eve.

The indigo race and the other two secondary races were “*... biologically considered...in some respects superior to [the] primary races.*” The indigo people were also said to be “*physically strong.*” Again, it is my extrapolation that their make-up derived from the combination of feeling-doing, Eternal Son and Infinite Spirit. Theirs may be been an ability to act with a special awareness of emotional-esthetic sensitivities—action directed by feeling: to feel certain sensitivities and to act upon them. There is also their strength to endure. Perhaps this is why they tend to survive on other planets (and here as well), unlike the green/orange races. This race received only a slight touch of the violet race in ancient times. If circumstances had been different, allowing for a more significant Adamic uplift, then this race too would have enjoyed a beneficial enhancement of its natural traits. Its progeny is still in a position, in my opinion, to add certain sensitivities to the larger gene pool as the human race proceeds toward its destiny. This is the meaning I take from a number of statements on racial hybridization made by

the Chief of Seraphim stationed on Urantia.

VARIATIONS IN RACIAL PERCEPTION

In summary, then, what might all this mean in reference to the qualitative difference between the primary and secondary races? All mortals reason; all are “minded.” They all have intelligence and physical capabilities. While they all perceive through mind, they perceive somewhat differently. At least this seems to be a conclusion warranted by the teachings of *The Urantia Book*.

My notion of the essential mindal difference between them is that the perception of the primary races tended to be somewhat more thought directed than sentient-directed. Sentient may be defined as “responsive to or conscious of sense impression” (Webster’s Ninth New Collegiate Dictionary). The secondary peoples, through various combinations of derived traits, approached reality more through their sentient natures than the primary races. I think this is their functional contribution to the biological diversity of the human race, one important aspect on the road to eventual life and light.

All six evolutionary races of color have qualitative differences of mind, but the difference between the primary Sangiks and secondary Sangiks is a threshold of some note. Notwithstanding physical variations, it is in all probability for the most part, this intellectual threshold that gives them their ranking in the design of mortal races of color in the universe.

This is what I think is meant by words such as “lesser” (lower) and “superior” or “backward” and “progressive” as applied to the Sangik races. (But it should be remembered that such terms are used at other levels of universe reality. *I think this reflects a distinction Deity makes between function and value.*)

When the Life Carriers designed the secondary races they produced a group with a type of perception that utilized enhanced sensory mechanisms. This was done, I think, at the expense of a mode of perception based on a somewhat higher intellectual threshold. Since the primary races as a whole were given that higher intellectual threshold, they would tend to progress more quickly than their secondary cousins.

On the other hand, the secondary peoples would complement the human matrix through their greater sensitivities in using various combinations of thinking-feeling-doing. Through these means, along with some physical traits, they were in some ways biologically superior to the primary peoples.

A good example of the “better strains” of some of the

secondary group mixing with a portion of the primary is to be found in the Mediterranean basin of Europe. This was essentially a mixture of the Saharan, blue, and (later) the Andite peoples that together, along with some Andonite influence constituted the southern European white race.

This process took place approximately 25,000 to 5,000 years ago. Due to a series of climatic and geologic changes, the great Sahara pastureland of thousands of years ago turned gradually into a desert. As a result, the most progressive tribes of the indigo-Saharan peoples traveled northward to what is now Spain and, from there, spread out through the Mediterranean basin. They intermingled with tribes of the blue race migrating in a southerly direction. This admixture was up-stepped in quality by Andites who moved from east to west in the Mediterranean area as soon as the sea traffic and trade routes were opened several thousand years ago.

These racial mixtures laid the foundations for the southern European race, the most highly mixed of all. . . This Mediterranean race is, in fact, so freely admixed with the surrounding peoples as to be virtually indiscernible as a separate type, but in general its members are short, long-headed, and brunet.

In the north the Andites, through warfare and marriage, obliterated the blue men, but in the south they survived in

gene pool is a greater sensitivity to the “feeling experience” of divine truth. Given the physical-emotional character of our mortal existence, is it any wonder that a sentiently more sensitive species is needed to enhance the mind’s responsiveness/expressiveness in:

1. The realm of emotion between mind and body;
2. Greater diversity of physical attributes;
3. The realm of emotion between mind and soul.

The net effect should be to help actualize more of the potentials in human nature.

BIOLOGICAL FUNCTION AND SPIRITUAL VALUE

Despite the losses due to evolutionary vicissitudes, each race has a cosmic dignity. Normal individuals of every race have a noble value as children of God and a dignified function in the planetary ascension scheme for freewill material creatures.

Thus it is the task of a super-mortal race of material sons and daughters to enhance thinking-feeling-doing through biological grace.

A planetary Adam and Eve are, in potential, the full gift of physical grace to the mortal races. The chief business of such an imported pair is to multiply and to uplift the children of time. . . This is the origin of the violet race on the

Life in the domains of time and space needs to be partial, imperfect, growing, and with relative levels of higher and lower function in order for evolution ... to be possible.

greater numbers. The Basques and the Berbers represent the survival of two branches of this race, but even these peoples have been thoroughly admixed with the Saharans. [80:9.10-11] (P. 898)

By way of a summary generalization and assessment of the earlier classifications of the northern, central, and southern white races in Europe, the following point was offered:

This was the picture of race mixture presented in central Europe about 3000 B.C. In spite of the partial Adamic default, the higher types did blend. [80:9.12] (P. 898)

Concerning the sentient nature of the secondary races, there is another consideration worth elaboration. Remember the importance of the link between feeling and truth:

You cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity. [48:7.18] (P. 557)

I would like to suggest that one of the enrichments that the mixed secondary progeny can contribute to the larger

inhabited worlds. [51:3.3] (P. 583)

This is a feature built into the framework of the local universes for their inhabited planets. All six evolutionary races of color are intended to be uplifted by the progeny of Adam and Eve. The original plan called for a superhuman administration on this planet to oversee the upgrading and eventual blending of the races. The Lucifer rebellion and the default of Adam and Eve largely wrecked that plan for our world. However, human culture has benefited from the limited infusion of some of Adam and Eve’s progeny. The violet race serves an integrative function through its higher level of thought-word-action.

In the universe, unequal contrasts between various beings and endowment levels abound. There are differences among midwayers, Lanonandek Sons, angels, and cherubim, and beings who are indwelt by Father fragments, Son fragments, or Spirit fragments. Life in the domains of time and space needs to be partial, imperfect, growing, and with rela-

tive levels of higher and lower function in order for evolution (as we understand it down here) to be possible. The virtue of evolutionary inequality is that it permits for new reality-possibilities beyond anything the central universe in all of its perfection could produce.

Again, “backward,” “lesser,” “progressive,” and “superior” are terms used in other contexts. A Mighty Messenger characterized Orvonton as

...tardy and backward in comparison with other sectors, but there undoubtedly awaits us a transcendent development and an unprecedented achievement sometime in the eternal ages of the future. [34:2.6] (P. 376)

The language used in *The Urantia Book* expresses the long view toward contrasting levels of capacities and development on this side of the central universe. Some of the same language is employed for the primary races. A Life Carrier indicates that the yellow race was

...the first to abandon the chase, establish settled communities, and develop a home life based on agriculture. Intellectually they were somewhat inferior to the red men, but socially and collectively they proved themselves superior to all of the Sangik peoples in the matter of fostering racial civilization. [64:6.14] (P. 724)

The roles played by these primary and secondary races in human evolution are evaluated in the book in reference to their biological functioning in the scheme of things, not their spiritual value (worth). It is clearly stated in the book that the races are spiritually equal in the eyes of God and in the view of celestial authorities responsible for the over-control of human evolution. This remains true regardless of variations in mental/physical capacities, and differing rates of spiritual growth.

This is not a disclaimer for the sake of democratic egalitarianism. Rather, it is stated because of the magnitude of our kinship with our heavenly Father. This is most primary of all relationships. The experience of an individual’s relationship with the living God is the most profound reality any of us, from here to Paradise, can ever know. This truth conditions the attitude of higher creation toward lower creation. Indeed, the magnitude of unity implied by the Fatherhood of God is infinitely greater than the magnitude of difference suggested by the various races of color.

SOME OBSERVATIONS FOR TODAY

Up to this point the emphasis in this paper has been on the origin and nature of race. The focus will now shift to a consideration of modern times and human destiny.

Twentieth century civilization is faced with two interesting developments. Our modern technology of trans-

portation and communication is turning the world into a neighborhood. The other point is that the races are mixing at an accelerated rate. Earlier in this century, the Chief of Seraphim noted that,

For the past hundred years more racial hybridization has been taking place on Urantia than has occurred in thousands of years. [82:6.8] (P. 920)

The parameters of what is desirable in racial crossbreeding according to the book may be gauged by the following quotations:

On your world, even in the face of the miscarriage of the ordained plans, great progress has been made since the gift to your peoples of Adam’s life plasm.

But while the pure-line children of a planetary Garden of Eden can bestow themselves upon the superior members of the evolutionary races and thereby upstep the biologic level of mankind, it would not prove beneficial for the higher strains of Urantia mortals to mate with the lower races; such an unwise procedure would jeopardize all civilization on your world. [51:5.7] (P. 586)

The point is then made about the mixed progeny of the primary peoples:

Interbreeding between the highest types of the white, red, and yellow races would immediately bring into existence many new and biologically effective characteristics. [82:6.9] (P. 920)

However, some qualification is made concerning hybridization between descendants of the primary and secondary groups:

Mixtures of the white and black races are not so desirable in their immediate results, neither are such mulatto offspring so objectionable as social and racial prejudice would seek to make them appear. [82:6.9] (P. 920)

When a primary Sangik race amalgamates with a secondary Sangik race, the latter is considerably improved at the expense of the former. And on a small scale—extending over long periods of time—there can be little serious objection to such a sacrificial contribution by the primary races to the betterment of the secondary groups. [82:6.10] (P. 920)

Lastly, the emphasis shifts to the issue of degeneracy:

If the present-day races of Urantia could be freed from the curse of their lowest strata of deteriorated, antisocial, feeble-minded, and outcast specimens, there would be little objection to a limited race amalgamation. And if such racial mixtures could take place between the highest types of the several races, still less objection could be offered. [82:6.4] (P. 920)

After all, the real jeopardy of the human species is to be

found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples rather than in any supposed danger of their racial inbreeding. [82:6.11] (P. 921)

And if I may elaborate on a corollary point to the last two statements: The black race of today is not the indigo race of long ago. It is energized by traits drawn from the extinct orange and green races, along with its indigo core. Furthermore, there are a number of individuals in the black race who very likely possess some trace of Andite infusion as a result of mixing with members of the white or yellow races, or quite possibly from the Saharan civilization of long ago that “received a very limited amount of the violet inheritance.” In my opinion, these are some of the individuals who should be reckoned with concerning the characterization of

decisions, along with a myriad of cultural factors that also count.

5. Make an effort to adapt the technology of modern science to improving the gene pool by a) repairing faulty genes when you can, and b) generally, upgrading the DNA as we are able to.

6. In our worldly affairs, be spiritually fragrant. We are told quite explicitly that:

Having failed to achieve race harmonization by the Adamic technique, you must now work out your planetary problem of race improvement by other and largely human methods of adaptation and control. [51:5.7] (P. 586)

To accomplish this we need new institutions, roles, norms, laws, and symbols, or at least new meaning to the

The concept of cosmic citizenship linked to knowledge of the Supreme could be a positive influence in turning us toward biological control and adaptation.

the “higher types” within the larger grouping of the black race.

It is not that racial crossovers are new; some degree of intermingling has always gone on. What is new is the rapidity encouraged by modern travel, trade, communication, and the media. And along with those developments, we also have an increasingly sophisticated science of genetics and ever-improving tools of medical science. Certainly, problems of race harmonization and biological improvement are becoming more acute, but solutions are also more promising.

CONCLUSION

What to do?

The following is offered as a kind of minimum that might be advised by our unseen planetary directors if we could ask them directly:

1. Fear not—all will be well.
2. Disseminate the idea of how biology and civilization are interrelated (if nothing else, this alone would help a lot).
3. Work to develop criteria acceptable to public opinion that could serve as the basis for preventing, or at least discouraging, those individuals who are markedly defective/criminal from reproducing—irrespective of race or gender.
4. Highlight the importance of the genetics of good mental and physical health with respect to marriage and family life. Individuals interested in marriage should be encouraged to consider the biological consequences of their

ones we have now. This, I suppose, is one of the major reasons Paper 72, “Government on a Neighboring Planet,” was given to us. It provides a practical model we can build on, for example:

The feeble-minded are trained only in agriculture and animal husbandry, and are committed for life to special custodial colonies where they are segregated by sex to prevent parenthood, which is denied all subnormals. These restrictive measures have been in operation for seventy-five years; the commitment decrees are handed down by the parental courts. [72:4.2] (P. 812)

Efforts to prevent the breeding of criminals and defectives were begun over one hundred years ago and have already yielded gratifying results. There are no prisons or hospitals for the insane. For one reason, there are only about ten per cent as many of these groups as are found on Urantia. [72:10.3] (P. 818)

These methods of control should work on this world as well. There are many fears over this issue. Equality and prejudice are two of the leading concerns about genetic adaptation and control—little wonder, considering our history. States that have used race consciousness as their foundation have created repressive societies, and have sometimes engaged in mass murder; Nazi Germany, South Africa, and the American South come to mind. Would not some of the “sting” be taken out of the fear of policies and programs toward biological control if genetic quality *per se*, and not

race, was the special consideration?

There is no doubt in my mind that it would take a major revelation in religion, science, and philosophy to ease the way. I believe this is one of the intended purposes of our planetary textbook, *The Urantia Book*. The book, because of its superhuman authorship, may some day take the place of the aborted mission of the Planetary Prince and the Adamic default, certainly to the extent that it will shed light on the direction our world was ordained to follow.

The concept of cosmic citizenship linked to knowledge of the Supreme could be a positive influence in turning us toward biological control and adaptation. Such a linkage would highlight the long view of human life. The task has biological and social aspects. To illustrate my thinking I will quote from a paper on the relationship of Adjusters to human beings, presented by a Solitary Messenger of Orvonton:

It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function—when the physical, mental, and spiritual powers are in triune harmony of development—that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth does man ascend the circles of planetary progression one by one, from the seventh to the first. [110:6.4] (P. 1209)

We should be aiming for a population whose members exhibit these characteristics. The critical dimension of human improvement appears to lie in the symmetry of variables. But to encourage “poise” and “clean habits” (and so forth), it would also be necessary to re-evaluate and elevate society’s perception of marriage and family, the home life.

Once again, on our neighboring planet, we find that

These people regard the home as the basic institution of their civilization. It is expected that the most valuable part of a child’s education and character training will be secured from his parents and at home, and fathers devote almost as much attention to child culture as do mothers. [72:3.4] (P. 811)

Marriage and divorce laws are uniform throughout the nation. Marriage before twenty—the age of civil enfranchisement—is not permitted. Permission to marry is only granted after one year’s notice of intention, and after both bride and groom present certificates showing that they have been duly instructed in the parental schools regarding the responsibilities of married life. Notwithstanding their easy divorce laws, the present rate of divorce is only one-tenth of the civilized races of Urantia. [72:3.7-8] (P. 812)

My point in quoting these passages on marriage and family is that in order to effect harmonization and improve-

ment of the human race, we should emphasize the social as well as the biological side of the human condition. While all of this is rather simply put, I think it goes to the heart of the matter. Those of us who advocate changes of a social-biological nature ought to heed carefully the admonitions of an Archangel of Nebadon, who said that

Man should be unafraid to experiment with the mechanisms of society. But always should these adventures in cultural adjustment be controlled by those who are fully conversant with the history of social evolution; and always should these innovators be counseled by the wisdom of those who have had practical experience in the domains of contemplated social or economic experiment. No great social or economic change should be attempted suddenly. Time is essential to all types of human adjustment—physical, social, or economic. Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions. [81:6.14] (P. 911)

These qualifications are very important because any social-biological engineering will involve the home life—marriage and family are the foundation of society. In light of the above, it is my conclusion that the hand on social-medical-genetic controls can be safely entrusted only to persons who at least:

1. Complete a successful parental experience.
2. Hold an outlook which respects the right to life of the various racial and ethnic groups on this planet.
3. Understand and are able to apply the insights of the science of molecular biology.
4. Understand and are able to apply insights from the sociology and psychology of child culture.
5. Possess a comprehensive knowledge of the history of our world.
6. Know how to make compromises in the political use of power.
7. And, most importantly, are drawn to the Fatherhood of God and to his sons and daughters of the human race.

One final note: I have faith in our heavenly Father and I trust Jesus. Our destinies—yours and mine and all the others—are secure.

Fusion with a fragment of the Universal Father is equivalent to a divine validation of eventual Paradise attainment, and such Adjuster-fused mortals are the only class of human beings who all traverse the Havona circuits and find God on Paradise. To the Adjuster-fused mortal the career of universal service is wide open. What dignity of destiny and glory of attainment await every one of you! [40:7.5] (P. 449)

Thus, in the final analysis, it would be hardly proper to use the words, greater—or lesser—in contrasting the destinies of the ascending orders of sonship. Every such son of God shares the fatherhood of God, and God loves each of his creature sons alike; he is no more a respecter of ascendant destinies than is he of the creatures who may attain such destinies. The Father loves each of his sons, and that affection is not less than true, holy, divine, unlimited, eternal, and unique—a love bestowed upon this son and upon that son, individually, personally, and exclusively. Sonship is the supreme relationship of the creature to the Creator. [40:10.13] (P. 454)

The preceding was presented by a Mighty Messenger who was called upon to work temporarily with Gabriel of Salvington.

EPILOGUE

One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: "Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhab-

ited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing: God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men assembled for worship in the presence of God. [133:0.3] (P. 1468)

Charles Olivea first encountered The Urantia Book in 1965 and became a serious student of its teachings by 1968. He has dedicated himself to the search for truth as presented in the revelation and perceives this as a service to the movement at large and a service to the Supreme. Charles has been married for 46 years to date, having two sons who are also married and are the fathers of his grandsons. Charles would add that his allegiance is to Michael of Nebadon and him only.

EXPLORING THE INNER LIFE

By Dave Holt, Concord, CA

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God. [111:5.1] (P. 1221)

The inner or interior life is a landscape of memories, assessments of the past, questions about our life experience, and fears of the future. We can identify emotions, ideas, hopes, and dreams when recognizing a few of these topographical features. Religious groups usually offer a guide to help you traverse these mountains, a Sherpa to take you over the Himalayas, and I have been shepherded through some difficult passes by various pathways. Truth seekers are often promised that they will receive divine help by taking a particular path the trail guide advocates. In this paper I'll emphasize exploring inner life in personal partnership with a spirit guide or God, known as the Thought Adjuster to *Urantia Book* readers, a partnership that can be formed

regardless of the official religious path you are on.

The Father desires all his creatures to be in personal communion with him. [5:1.8] (P. 63)

The idea that a spirit guide or guardian is available to us in our inner life was once taught as part of the **contemplative tradition** in Christianity. As I experienced the Christianity of my youth in the Protestant church, it had lost influence. The absence of Jesus' teaching, "the kingdom of God is within you," was one of the factors that led to the "death of God" in the 1960s. Western Christian culture, so focused on preserving the authority of the church, no longer understood the teachings about personal spiritual experience. Because of this, many Westerners turned to Eastern religious traditions and New Age movements, some of which are based on modern psychological discoveries that combine harmoniously with spiritual teachings.

Pope John Paul VI led efforts to revive the "contempla-

tive dimension of the Gospel” within the Catholic Church in 1971. The *silent Prayer of the Cloud*, based on an ancient text, the *Cloud of Unknowing*, eventually led to the development of Centering Prayer and *Lectio Divina*. Both spiritual practices are now even popular at our *Urantia Book* Fellowship conferences.

Contemplative worship (as meditation) was always an integral part of Asian religions. “Far beyond the range of vision, he cannot be seen by mortal eyes but he can be known by the heart and the mind.” (Svetasvatara Upanishad pt. 4)²

It is also still taught in American Indian spiritual teachings, such as when the youth are guided through the ritual of the Vision Quest. A “New Thought” path popular in the U.S. is *A Course in Miracles*. The “Course” advises seeking guidance from the Holy Spirit in one’s prayer and meditation practices.

Some Christian commentators still speak of Christianity as a “transforming friendship with Jesus,”³ Jesus taught, “*In preaching the gospel of the kingdom you are simply teaching friendship with God.*” [159:3.9] (P. 1766) The inner life is connected to a religion of personal experience, identified as “true religion” in *The Urantia Book*. It is the religion Jesus intended to establish. He is “*the author and finisher of our faith.*” [196:2.1] (P. 2091) (Hebrews 12:2)

WILL IT BE PAINFUL TO EXPLORE ONE’S INNER LIFE?

Carl Jung expressed the opinion that “the opening of the unconscious always means the outbreak of intense spiritual suffering.”⁴ (fr. *Psychotherapists or the Clergy*) At the same time, he advocated persuasively for the assimilation of the unconscious into the total self as a therapeutic cure. However, I don’t think Jung’s picture accurately describes everyone’s experience. I could, for example, say that the opposite of his description happened to me. The “outbreak of intense spiritual suffering” led me to undertake an exploration of the unconscious.

Perhaps you were interested in having an inner life relationship with God or Spirit but were disappointed before, dissatisfied with the outcome of the effort. You may feel like it only brought confusion and more disillusionment.

Author Scott Peck wrote on this topic in *The Road Less Traveled*: “So if your goal is to avoid pain and escape suffering, I would not advise you to seek higher levels of consciousness or spiritual evolution. First, you cannot achieve them without suffering, and second, insofar as you do achieve them, you are likely to be called on to serve in ways more painful to you, or at least demanding of you, than you can now imagine.”⁵

Many have an active prayer and worship life but still

suffer from psychological problems, and may still need a Prozac prescription. Undoubtedly they sometimes wonder why prayer and meditation isn’t as effective in the treatment of depression as they were told it would be.

Our society and our churches have not put a high value on the inner life in the past, so we may also carry the burden of social disapproval to live with and overcome.

Do we continue to undervalue the inner experience with spiritual reality in our culture, even while religions of all kinds experience a revival in America? Is Christianity itself trying any harder to place value on the inner life as much as it does in the authority and knowledge of the Bible? The Emergent Christian movement boldly emphasized the value of contemplative practices starting in the late 1990s, in spite of withering criticism from scripture-based, traditional (or fundamentalist/evangelical) Christians. The Southern Baptist (SBC) web site, *Apprising Ministries*,⁵ decries “unbiblical practices such as ‘contemplative prayer,’” and uses the derogatory label, Contemplative Spirituality Mysticism (CSM), to “preach” against it.

Churches of all kinds are prone to reassert their authority in matters of inner life experience, providing answers from well-worn scriptures rather than encouraging actual personal experience in their parishioners.

Whatever difficulties you encounter with your inner life, I hope you will feel comfortable, and will make each other feel comfortable, with confronting such problems by sharing them with each other.

The philosopher and *Urantia Book* source author, A. Campbell Garnett, pointed out, “Many people grow to spiritual maturity without passing through any marked period of storm and stress ... Yet full religious and moral development is a prize that can no more be won without effort, struggle and occasional failure than can excellence in any other form of human achievement.”⁶

WHAT IF OUR INNER LIFE IS TROUBLED, NEUROTIC, OR FULL OF FEAR?

Why are you cast down, O my soul? And why are you disturbed, disquieted within me?⁷

Our first steps in making spiritual progress may involve healing the pain acquired from previous experiences, whether it was a result of our own missteps or was unjustly inflicted on us by others. If asked, the spirit guide, Jesus (through the ministry of the Spirit of Truth), or the Thought Adjuster, will participate in our therapy.

Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook? [111:7.3] (P. 1223)

This can be difficult because we then have to stand before this almighty spirit in prayer with honest admissions of our pain, along with shame or regret we may feel in confronting our own weakness. The Bible has an important Christian adage about this first stage of renewal (thinking here of “Christ” as the spirit guide or teacher): “Therefore, if anyone is in Christ, he is a new creation. Old things have passed away; behold, all things have become new.”⁸

The feeling of being comforted may be our initial experience of God as friend. In *Urantia Book* terms we think of “the Comforter” as the Spirit of Truth bestowed on earth at the end of Jesus’ life, Michael’s bestowal.

Some stages of the project of self-realization, or self-actualization, may go on hold until damage controls are in place and healing has begun. In reality, many of us exist at various points along the continuum between psychological deficiencies and self-realization. “*The differing factor in spiritual presence, or reaction, is the fluctuating differential in its recognition and reception by will creatures.*” [13:4.4] (P. 150)

It is best in my view to take care of our own back yards first to the best of our ability, to water the garden of one’s own heart before going out to serve others.

“Make a tree good and its fruit will be good.”⁹

WHAT ARE SOME OTHER METHODS BESIDES PRAYER AND MEDITATION?

Jungian psychology points out that the superconscious mind can work with archetypes from the unconscious. Jung posited a “collective psyche,” where the history of the species has been laid down in memory. Consider the example of the historical memory of angels. We can work with this archetype in forming a vital connection with spirit guidance, one that comes from an outside helper not from the inner life (although angels are invisible).

Jung used “active imagination” as a technique of therapy involving an invitation to the unconscious to become part of the everyday mind.¹⁰ We can draw upon it to write down our mythological journey, finding heroic myths in our own life story. Those who are writers, artists, sculptors, or musicians will understand this use of craft: “Often the hands know how to solve a riddle with which the intellect has wrestled in vain.”¹¹ One of the goals that naturally emerges from the pursuit of an inner life is the desire to live creatively. We can consciously seek in our prayer life to unify input from the superconscious with our own creative thinking, with whatever forms our creativity may take. A true mingling of our experience and ideas with the ministries of divine wisdom is possible, indeed desirable.

This is the “expansion of will” discussed in *The Urantia Book*, Paper 111: “...such choosing raises the creature will...to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father,” [111:5.5] (P. 1221).

Why not allow the Adjuster to spiritualize your thinking...? [111:7.3] (P.1223)

Besides the obvious creative activity involved in the arts of making a poem, a story, or a symphony, what else could be meant by creativity in this “divine” sense? If you are, or have been, a parent, you can probably recall how much of your creative energy was directed into the project of laying a foundation for the good character of your children.

CAN WE KNOW IF WE’VE HAD A REAL CONTACT WITH THE SPIRIT GUIDE WITHIN?

The Urantia Book says, “You are quite incapable of distinguishing the product of your own material intellect from that of the conjoint activities of your soul and the Adjuster.” [110:4.2](P. 1207) In spite of such strong discouragement, we are still encouraged to continue making the effort. *The Urantia Book* suggests we adopt a goal of developing an unbroken communion, “Prayer ... does so often dig out larger and deeper channels wherein the divine bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker ...” [194:3:20] (P. 2066)

I have settled on this rule of thumb for myself: Whenever I put words to an inner life experience, I make myself remember that they are *my* words. But I have observed, usually in retrospect, times in my life where I must have received some divine help or inspiration. I’ve seen the “fruits” of spiritual contact in my own life—less of my energy consumed by fear, an expanded optimism, and the possession of a hopeful viewpoint. In recollection, I recognize that I have grown beyond the more constricted, fearful point of view I held before.

IS THE LOSS OF OUR CONNECTION TO THE INNER LIFE A POSSIBLE CAUSE FOR SOCIAL PROBLEMS, ESPECIALLY THE RISE OF VIOLENCE IN OUR VARIOUS CULTURES?

Perhaps so, but it might be more productive to consider how an inner life will motivate us to make real peace in the soul, and serve others in need. Our society will benefit from the added presence of more service motivated individuals. Surely one result of an increase in community workers devoted to social welfare would be a decline in violence and a corresponding growth of peace in our neighborhoods.

When the topic of contemplative traditions from the East comes up, we often hear the pejorative label *mysticism*

used just as we noted previously how Emergent Christians are discredited and maligned with the label, Contemplative Spirituality Mysticism (CSM). What comes to our mind is the common picture of the guru, or hermit, in his retreat, who withdraws from the world to seek God in a quiet and remote location. You and I will more likely experience partnership with the indwelling spirit by service and ministry to each other, more than we would by living alone in a cave or on a mountaintop.

WHAT ARE THE SOCIAL OR CULTURAL CONSEQUENCES OF SHARING THE INNER LIFE WITH GOD?

The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative. [111:4.3] (P. 1220)

Only in the higher levels of the superconscious mind ... can you find those higher concepts ... which will contribute to the building of a better and more enduring civilization. [111:4.5] (P. 1220)

The past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self. [111:4.12] P. 1221

...spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another. [81:6.27] (P. 909)

The development of a personal relationship with God anticipates the next evolutionary step in human conscious-

ness. By consciously taking this next step, we begin to create a true brotherhood and sisterhood on the planet. Then we can begin to set our sights on a greater and higher ideal: the coming of an age of peace and good will, an era of spiritual harmony.

Born in Toronto, Canada, of Irish, English, and Ojibway Indian ancestry, Dave Holt moved to California in 1970 where he discovered The Urantia Book (in 1978) through his wife, Chappell. He has presented workshops and worship programs at IC96, IC 99, IC02, IC05, IC08, and at Summer Study conferences (2001, 2006) as a member of the Fellowship's Education Committee. He serves as Communication Officer for the Golden Gate Circle Urantia Society.

End Notes:

¹ Svetasvatara Upanishad pt. 4

² Leslie Weatherhead, *Jesus and Ourselves*, (Urantia Book source author)

³ Hebrews 12:2

⁴ Carl Jung, *Psychotherapists or the Clergy*

⁵ M. Scott Peck, *The Road Less Traveled*

⁶ A. Campbell Garnett, *A Realistic Philosophy of Religion* (Urantia Book source author)

⁷ Psalm 42.5

⁸ 2 Corinthians, 5, 17

⁹ Matthew 12:33, NIV

¹⁰ Marie-Louise Von Franz, *His Myth in Our Time*

¹¹ Carl Jung, "The Transcendent Function," essay

SPIRITUAL FAITH, UNCERTAINTY, AND COSMIC CITIZENSHIP

By David Kantor, Denver, CO

Author's note: This essay attempts to explore The Urantia Book overview of the faith adventure in the context of some of Paul Tillich's observations on faith in his classic work, "The Dynamics of Faith"—in particular Tillich's views on doubt and uncertainty as inevitable components of the faith quest.

INTRODUCTION

Each of us has begun the journey of faith. While our creative spiritual imaginations provide us with insight into the nature of the goal of our journey of faith, we sometimes find ourselves puzzled and confused regarding the best way to attain that goal.

The Urantia Book tells us that by embarking on this journey, "...you are sure to encounter, and if you have the

courage, to traverse, the rugged hills of moral choosing and spiritual progress." [113:4.3] (P. 1245)

If we know something about the path ahead, which winds through these "rugged hills of moral choosing," perhaps we will be better equipped to deal with the uncertainty and difficulty which *The Urantia Book* guarantees we will encounter.

The Urantia Book refers to this process as the ascent through the psychic circles—the path which can lead from the first moments of self-consciousness in childhood, to a morality based on universe citizenship later in life—a progressive expansion of social and personal identity.

This ascent through the psychic circles relates to personality integration with the Supreme Being. Hence, growing through the psychic circles involves the attainment of ever

more meaningful levels of functional personality integration with the social and spiritual milieu in which we find ourselves living. We become more real as we achieve increasing personality integration with the lives and purposes of other personalities in combination with a pursuit of the Father's will.

Cosmic citizenship is not just a concept of identity, a concentric circles pin on the lapel; it involves reaching a stage of maturity in which our decisions, choices, and actions increasingly are based on our best understanding of the true welfare of the cosmic whole. Cosmic citizenship is a living orientation to action, not a mere confession of belief in an exalted ideal.

The concept of "personality integration" derived from *The Urantia Book* does not mean the attempt to bring order to one's subjective labyrinth of psychological associations, but rather refers to the integration of one's personality with the personalities of others in the living, evolving organism of the Supreme.

The universe is a whole; no thing or being exists or lives in isolation. Self-realization is potentially evil if it is antisocial. It is literally true: "No man lives by himself." Cosmic socialization constitutes the highest form of personality unification. Said Jesus: "He who would be greatest among you, let him become server of all." [56:10.14] (P. 647)

We each have many concerns which consume our attention in daily life. We are concerned about our needs for shelter, food, clothing, economic security for our families, education and health care for our children—the list is long in our increasingly complex world. We have concerns about social and political matters. But we also have some concerns about our spiritual lives, our personal relationships with God and the service of his purposes—concerns that sometimes get pushed down on our list of priorities.

How do we prioritize our concerns? What is most important? What is the difference between how we would answer these questions in a philosophical discussion vs. how our daily lives reflect what our real priorities are?

Honest consideration of the following questions should help you gain a deeper perspective on the primary architecture of your true values (spiritual life).

1. In daily life, to which tasks do you devote your best time, energy, and thinking?
2. What are the causes, dreams, goals, or institutions to which you contribute time, money, or creative effort?
3. As you live your life, what power or powers do you rely on and trust?
4. To what or to whom are you committed in life—for what or for whom are you willing to subordinate or sacrifice

your deepest human longings and interests?

5. With whom or with what group do you share your most sacred and private hopes for your life and for the lives of those you love?

6. What are your most sacred hopes, your most compelling goals, and the primary purposes in your life?

We can combine all these questions into one: What is the central value relative to which all of your other life choices and decisions are made?

The devotion and behaviors with which we pursue that which is of greatest importance to us is what constitutes our true religious life. Our religious life may be wholly secular while still being pursued with religious devotion. The task of religious growth as it relates to cosmic citizenship is to make sure that those central values to which we are most devoted—our ultimate concerns—have survival value; that they reflect engagement with universe reality, are truly spiritual in nature, and cosmic in scope.

Religion is not a specific function of life; rather is it a mode of living. True religion is a wholehearted devotion to some reality which the religionist deems to be of supreme value to himself and for all mankind. And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values. This religious devotion to supreme values is shown in the relation of the supposedly irreligious mother to her child and in the fervent loyalty of nonreligionists to an espoused cause. [100:6.1] (P. 1100)

Honestly contemplating the above questions will give you an idea of how your personal religious life appears when evaluated on the basis of the ideals portrayed in *The Urantia Book*. In *The Urantia Book's* view of personal religious experience, the behaviors in which we engage as we pursue whatever reality we deem to be of supreme value—these constitute our true religious life.

From a psychological perspective, that to which we are supremely devoted is the God of our personal religion, regardless of how we might philosophically describe a belief in an abstract Deity. Everyone has a personal religion and everyone has a god. The challenge is to evolve these inalienables of conscious life into a functional cosmic orientation which informs our choices, decisions, and actions we take.

Our god may be our career, our financial security, our family, our social image, or a role we play in a human institution or organization.

Important as each of these may be, if they are treated as the highest center in our lives, they become idolatrous because they take a position in our inner lives which should

be dominated by our personal relationship with the Father and the desire to do his will.

I am not suggesting that we sacrifice these important and necessary elements of our personal lives. What is required is that we subordinate them to the pursuit of the Father's will. That is to say, when we make decisions regarding our family lives, our careers, our economic needs, our social roles, we learn to make them relative to a sincere seeking of the Father's will. Our creative participation in Supremacy and our desire to serve the Father's purposes must become our ultimate concerns. And thus our spiritual lives can begin to coordinate, integrate, and invigorate all of the other responses to the demands of daily life.

Given this perspective of the religious life, what is faith? What is its nature and role in this great adventure?

FAITH, DOUBT, RISK, AND COURAGE

Paul Tillich has described faith as "an essential attitude of a finite being who is attempting to orient himself with respect to the infinite."¹ Faith is certain in so far as it develops out of an experience of the Father's presence. But faith is uncertain when it seeks a satisfactory explanation for the nature and implications of this experience. This element of uncertainty in the life of faith cannot be removed, it must be accepted. And the element in faith which accepts this uncertainty is courage.

Uncertainty with security is the essence of the Paradise adventure—uncertainty in time and in mind, uncertainty as to the events of the unfolding Paradise ascent; security in spirit and in eternity, security in the unqualified trust of the creature son in the divine compassion and infinite love of the Universal Father; uncertainty as an inexperienced citizen of the universe; security as an ascending son in the universe mansions of an all-powerful, all-wise, and all-loving Father. [111:7.1] (P. 1223)

In the courageous acceptance of uncertainty, faith shows most visibly its dynamic character. Where there is daring and courage, there is always the possibility of failure. And in every act of faith this possibility is present. But the risk must be taken.

There is risk if what was considered a matter of ultimate concern turns out to be a matter of temporary or transitory reality. This is indeed the greatest risk we can take in life. For if it proves to be a failure, if that to which we have devoted ourselves turns out to have been a temporal creation of our imagination or something we constructed to meet psychological rather than spiritual needs, the meaning of our life breaks down; we find that we have surrendered ourselves to something which is not worthy of such surrender.

The most destructive form of doubt is not a doubt about facts or conclusions. Existential skeptical doubt is an attitude of actually rejecting the possibility that we can be certain about anything. It is a doubt about whether it is possible to understand anything as being true. Therefore it cannot be refuted logically. Such an attitude necessarily leads either to despair or cynicism. Skeptical doubt may serve an awakening and liberating function, but it also can prevent the development of a centered personality.

Faith is to religion what sails are to a ship; it is an addition of power, not an added burden of life. There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith. The believer has only one battle, and that is against doubt—unbelief. [159:3.8] (P. 1766)

But the doubt which is inherent in faith is not skeptical doubt. It is the normal, healthy uncertainty which accompanies every risk. It does not question whether a certain proposition is true or false; but it is aware of the element of insecurity in every concept which we attempt to use to represent reality.

At the same time, the doubt which is a part of faith accepts this insecurity in an act of courage. Faith includes courage. Any act in which courage accepts risk is an indicator of the existence of faith.

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In the teachings of Jesus we see much of this difficulty overcome by placing our personal relationship to reality in the context of a child's relationship to a parent. In a healthy family the child's faith and trust are existential. There is no doubt about the reality and integrity of the relationship. The child does not base its relationship to the parent on philosophical assumptions or intellectual evaluations. It is an existential state of personality engagement in relationship.

In this context we can also understand the most fundamental aspect of *Urantia Book* cosmology: The foundations of reality are not atoms, molecules, or "energy," but relationships between personalities. Relationships between personalities are that which survive and continue to develop throughout eternity. Everything in existence comes to be so as a result of interactions between personalities. Indeed, our

very destiny can be described as the endless exploration of the co-creational potentials of personality. What realities can we actualize when we enter into creative associations with other personalities? This question is the needle on the compass that points in the direction of eternity.

FAITH AND COMMUNITY

The religious language of sacred stories is created in the community of believers and cannot be fully understood outside this community. Within the community, the religious language enables the act of faith to realize a richer content because it embodies the combined experience of many truth seekers and the superhuman insights of shared revelation. Faith needs its conceptual language; without language and stories there could be no consciousness of the meanings and values of faith, no basis for developmental progress, no basis for making faith relevant to daily life in the world. Thus the value of faith communities.

When we participate in study groups or share insights with other readers we not only deepen our understanding of *The Urantia Book*, but we also become more aware of the experiences and insights of others; we are enriched and we contribute to the strengthening of faith within the community by sharing our own experiences in the adventure.

Spiritual growth is mutually stimulated by intimate association with other religionists. Love supplies the soil for religious growth—an objective lure in the place of subjective gratification—yet it yields the supreme subjective satisfaction. And religion ennobles the commonplace drudgery of daily living. [100:0.2] (P.1094)

The problem which arises here is that the community itself, with its own needs and attractions, stands in danger of replacing the life of faith. Communities of believers must evolve in a way which facilitates the relationship between God and each participant. The challenge for the community is to learn how to mobilize faith in the hearts of individuals toward integration of the whole without becoming obsessed with ideological uniformity or internal political structure—*without becoming an idolatrous replacement for the spiritual faith and truth seeking which originally led people into the community.*

The kingdom of heaven in the hearts of men will create religious unity (not necessarily uniformity) because any and all religious groups composed of such religious believers will be free from all notions of ecclesiastical authority—religious sovereignty. [134:4.6] (P. 1487)

Another challenge faced by communities of believers deals with faith and doubt within the community of faith

itself. There is danger in allowing shared beliefs or an assent to a creed to become the mechanism by which social coherence is established. Such a situation will lead to conceptual stagnation if it excludes the element of uncertainty regarding the truth of the shared meanings which define the social boundaries of the community. Social coherence must be sought on spiritual levels of a shared relationship with the Father and a shared quest for an ever greater engagement with truth.

The concept of the “infallibility” of a text may result in idolatry because loyalty to a symbolic representation of universe reality may replace loyalty to universe reality—the living Supreme. “Infallibility” results in something preliminary and conditional becoming regarded as ultimate and elevated above the risk of uncertainty. This is idolatrous faith because its object is a reality which is merely representative of reality, but not reality itself.

THE CONTENT OF FAITH

Faith is never experienced in isolation from some form of conceptual content. It is experienced in, with, and through this content—the ideas, language, stories, and rituals that constitute a faith community. The object of faith must be our personal relationship to cosmic reality; the “content of faith” consists of the stories we tell ourselves and each other about the nature of this reality and our relationship to it.

The Urantia Book contains stories about reality which help us understand our experience of faith as it relates to an evolving personal universe—a universe structured around relationships between personalities and personality systems. For most of us these stories form a significant part of the content of our faith—the illumination of values which enable us to progress in our moral and spiritual lives.

The goal of our experience of faith is infinite while the stories with which we attempt to understand and socially express this experience of faith are very finite and based on meanings derived from our participation in human culture. Therefore we should be aware from the beginning that our stories, our understandings, our sacred texts, our insight into revelation—are always going to fall short of fully expressing that to which they point. It is a fact that, because of our extreme finitude as human beings, any way in which we attempt to symbolize universe reality is going to be relatively limited.

The Urantia Book refers to the paradigms within which we do our thinking and choosing as “universe frames,” and we find a brief overview of the topic in Paper 115:

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 frame 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.

Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. The understandings of truth, beauty, and goodness, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true...Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place. [115:1.1-2] (P. 1260)

The ascent through the psychic circles involves moving through a series of universe frames. We live within each one for a season, learning and growing. These are paradigms, frames of reference constructed of meanings and values. But sooner or later there comes a breakdown of our conceptual scaffolding, our universe frame, and we must move on to a more expanded one within which we may experience further growth.

One of the great dangers of religious life is that we can easily mistake a particular “universe frame” for reality itself and become arrested in our development. When we have an experience of the presence of God, this experience may be made possible because of a relationship we have with a book, with a person, with a group, with a place, with an object, with a piece of music—almost anything is capable of mediating the presence of God to us. God is, after all, making every possible effort to get our attention. The problems begin when we mistake the medium through which the presence of God is experienced for the experience itself. This is particularly true of individuals who find the presence of God mediated through experience with a particular religious community or text.

Thus we understand why *The Urantia Book* warns us about “*the relativity of concept frames*” at the beginning of Paper 115. Here we more easily can begin to appreciate why a ruthless quest for truth must ever be our guiding principle. If we are truly growing in our faith experience, we will move through a number of “universe frames” during our mortal lives, each providing a conceptual environment

within which we can experience growth, but each of which stands in danger of becoming an idolatrous substitute for the transcendent goal of faith—an idolatrous substitute which can prevent further growth.

Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle. Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the non-spiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving. [100:4.2](P. 1097)

Meaningful growth demands a willingness to experience difficulty and it demands courage. Pride and fanaticism are the unmistakable symptoms of doubt which has been repressed. Doubt is overcome not by repression, but by courage. Courage does not deny that there is doubt, but it accepts doubt as an inevitable expression of its inability to fully grasp the infinite. Real courage does not need the safety of an unquestionable conviction or belief. Real courage enables us to live with the risk without which no creative life is possible. Living faith is not a matter of doubtless certainty, but rather a matter of daring courage which accepts the possibility of failure.

FAITH AND BELIEF

One of the most common misunderstandings of faith is to mistake it for knowledge that has a low degree of evidence. This is “belief” rather than “faith.” In this case, an act of will by the believer is supposed to compensate for the lack of evidence to support the belief.

The Urantia Book has a whole section devoted to this topic—Paper 101, section 8. There is additional related material in section 3 of the same paper. These selections contain some of *The Urantia Book’s* clearest commentary about the nature of faith and belief. Consider this overview of the nature of faith:

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

1. *Causes ethics and morals to progress despite inherent and adverse animalistic tendencies.*

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

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

4. Exhibits inexplicable poise and sustaining tranquility notwithstanding baffling diseases and even acute physical suffering.

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

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

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

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

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

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

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

12. Goes right on worshiping God in spite of anything and everything. Dares to declare, "Even though he slay me, yet will I serve him." [101:3.4] (P.1108)

FAITH, LOVE AND ACTION

The concern of faith is identical with the desire of love; deeper union with that to which one belongs. Faith as a set of accepted and defended doctrines does not produce acts of love. But faith as the state of seeking greater integration with universe reality implies love and service—the means by which spiritual integration with other personalities is attained. The presence of love is an indicator of the degree to which faith has conquered its idolatrous possibilities.

Faith as a function of our growing relationship with the Supreme reaches out into the world as unifying action.

With God the Father, sonship is the great relationship. With God the Supreme, achievement is the prerequisite to status—one must do something as well as be something. [115:0.2] (P. 1260)

If you love me, Peter, feed my lambs. Do not neglect to minister to the weak, the poor, and the young. Preach the

gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of meditation and the power of intelligent reflection. [192:2.2] (P. 2047)

If something has become a religion in your experience, it is self-evident that you already have become an active evangel of that religion since you deem the supreme concept of your religion as being worthy of the worship of all mankind, all universe intelligences. If you are not a positive and missionary evangel of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy. [160:5.3] (P. 1780)

CONCLUSION

In conclusion it is important to appreciate that we are not engaged in the faith adventure alone. God is seeking to find us and to commune with us by every means possible.

The Father in heaven will not suffer a single child on earth to perish if that child has a desire to find the Father and truly longs to be like him. Our Father even loves the wicked and is always kind to the ungrateful. If more human beings could only know about the goodness of God, they would certainly be led to repent of their evil ways and forsake all known sin. All good things come down from the Father of light, in whom there is no variableness neither shadow of changing. The spirit of the true God is in man's heart. He intends that all men should be brothers. When men begin to feel after God, that is evidence that God has found them, and that they are in quest of knowledge about him. We live in God and God dwells in us. [131:10.4] (P. 1454)

May our spiritual benefactors bless each of us with challenges and difficulties which will stimulate genuine spiritual faith and lead us into a fuller actualization of responsible and creative cosmic citizenship.

David Kantor has been a reader for almost 50 years. Since 1995, he has been active in developing the Fellowship's Internet presence and IT services and participated on the team that produced the new Fellowship website. He is also currently directing and producing the Joshua ben Joseph project, an effort to create an inspirational film length video of the work of Jesus and the world in which he lived and taught. David is Vice-President of the Rocky Mountain Spiritual Fellowship in Colorado, a Urantia Book Fellowship Society.

MOODS, MUSIC, AND MAGIC OF *THE URANTIA BOOK*

By David Glass, Plano, TX

There are a great many *Urantia Book* readers who have made various and valorous and concerted efforts to rise to the occasion of responding “adequately” to the message, the import—even the simple fact of the existence, of *The Urantia Book*. I personally know and have met and heard of many, many readers of the Fifth Epochal Revelation who have done, are doing, or are intending to do their utmost to respond to the highest vocations which it makes to its readers. The very uniqueness of each reader’s personality insures a diversity of individual responses to its existence and to its astounding contents.

I am one of those who finds himself in his fortieth year of experiences with this book. My upbringing saw me move through Baptist, Presbyterian, and Methodist churches, attend a nominally “Presbyterian” college, and then aspire to respond to my having discovered two major global religions—or religions with a global perspective—Baha’ism and the Self-Realization Fellowship (founded by Paramahansa Yogananda). Then in the summer of 1972, I first encountered *The Urantia Book*.

Perhaps you, like me, have speculated that, if you had continued your quest indefinitely, you would sooner or later have, by now, encountered the book. However, some readers have found the book by such seemingly outlandish means that we might even wonder if it were more than chance or mere circumstance which introduced them to the revelation. I owe my own discovery of the book partly to eavesdropping, by which means I overheard a now 41-year friend, Stephen Zendt, of San Francisco, mention the book in the summer of ’72 in a small town—Granby, Colorado. (For my complete story, I refer you to the first or second edition of *How I Found “The Urantia Book,”* edited by Byron Belitsos).

During these going on forty-one years, I have, like so many readers, perused and studied, analyzed and “synthesized,” discussed and revered, and generally been enthralled and overawed by this book.

I have been associated with *The Urantia Book* long enough to have passed through a range of responses to it, and to have met and become friends with a sufficient number of readers as to have learned of their responses to the book as well. And it is on the bases of these immediate (first-person), vicarious (second-person), and even some third-person (hearsay/reported) accounts by readers of the book that I have found insights into the various distinct re-

actions to the revelation I will present here. These potential and actual responses to *The Urantia Book* I refer to as the “moods, music, and magic” of *The Urantia Book*. Perhaps you will recognize your own reactions somewhere in this report. Some of the preeminent responses include:

CURIOSITY

I experienced curiosity when I heard, or rather overheard, Stephen Zendt comment that *The Urantia Book* was indeed “the best spiritual book” he had read—or was reading—so far. I was and am still in the habit of making mental notes of the names and authors of books mentioned by my friends, associates, and acquaintances, especially when they recommend or even praise them.

IMPRESSION

My next response to *The Urantia Book* was based on my decision to personally set out to examine it (and possibly to read it) myself, based only on Stephen’s acclamation-recommendation. I was immediately impressed by the size, “Table of Contents,” vocabulary, and literary sophistication of the book.

I decided to read this tome, and I was determined to read this newfound book, as I read all books, from beginning to end. I have always felt duty-bound to honor an author’s or a group of authors’ creative intention which placed the beginning at the beginning, the middle in the middle, and the end at the end. I developed this practice from my college experiences as a literature major; however, it has indeed always been my *modus operandi*.

This insured, however, that I would first encounter and be impacted by the formidable “Foreword.” And even though this “foreword” begins with admissions that the book was a revelation, that is not what initially and most emphatically impressed me. It was mainly the literary qualities I mentioned above, together with the simple quality of the publication itself. I kept reading and reading, somewhat non-committally and without any soul-grabbing response, until I reached—far over in Part III—Paper 74, “Adam and Eve.”

ASTONISHMENT—DISCOVERY

The moment of revelatory-recognition is etched indelibly in my memory. I was sitting on the side of my modest bed, in my modest, whitewashed room in the basement of

a nondescript Sufi ashram, where I was staying while attending one year of study at SUNY at Stony Brook, Long Island. It was about eight o'clock in the evening. It was quiet, I was alone, I was reading the book. *Suddenly*, I was *impressed-plus—astonished—then transfixed*—with the overwhelming realization that this Paper was actually relating what truly happened with respect to the real and original and unique Adam and Eve of Urantia! And, *suddenly*—again, I had a memory-reflexive response of understanding that if this Paper were true, then the preceding Paper was most likely true, and the Paper preceding that, and so forth: THE ENTIRE *Urantia Book* IS TRUE!

In a momentary *flash* of insight, a near-paroxysm of recognition, I saw that the book was *all* it claimed to be. It was: the Fifth Epochal Revelation to this planet, which is one of more than five trillion inhabited planets in a universe teeming with life, personality, energy, and love! God was centered at the Paradise-focus of an eternal universe, surrounded by a near-eternally ancient-yet-youthful universe of inappreciably vast past duration—THE UNIVERSAL FATHER of every personality who had ever lived, lives, or ever would live anywhere in infinity—GOD—is MY Father! I am a “son of God,” a “brother” to every person on Urantia—spiritually kin to every creature in the cosmos!

URGENCY

My experience of astonishment quickly—immediately—segued into the next response, urgency. *I had to tell*

The initial white-hot urgency does, or did, pass, but it rekindles itself insistently from time to time, in moments of reflection, inspiration, or discovery.

somebody what I had discovered: Intelligent beings from the heart of the Milky Way had reached down and contacted Earth, addressed its teeming billions of God-children, and made themselves known to ME! God knew I had found *The Urantia Book*; I knew that God knew; and *we both suddenly knew each other* in a new and uniquely different way. The depth and dimension of my “conversion” was near-instantaneous.

In a moment, I folded a bookmark into my reading place in the book, shut it with a thud, threw on my jacket, and bolted upstairs and out the back door to the social center of the ashram behind the kitchen, where some friends were socializing and relaxing. I burst into the room, breathless from the run and astonishment, and then realized I needed

to contain myself somewhat if I were going to communicate anything meaningful. All I could say was that I had discovered that this book I had been reading, *The Urantia Book*, was the most important book I had ever encountered, probably the most significant document currently on the planet, that it was indeed the *revelation of revelations* for our time and for the future, that it was for all mankind, that I was convinced it would sweep the planet, once discovered—and I and now these, my friends, were to be among the vanguard to realize this monumental realization!!!!

Slightly irritated, and definitely astounded at my words and behavior, my friends were not, to my judgment, sufficiently or appropriately responsive. But how could they be expected to be? This was simply my first and completely unthinking eruption of discovery, an impulsive spiritual-reflex, an unplanned, completely non-strategized announcement. Of course, my friends were bewildered by my words, by my expression, and by me.

As time passed, and as I continued to reflect and meditate over the significance of the book, I initially concluded that anyone, everyone, who honestly considered and read the book would respond as I had. And indeed I met several people who had had the same response, but not until considerably later.

It has been my experience that I and innumerable other reader-discoverers experience this initial, mind-blowing, epiphanic realization, associated with a sense of assurance that the book was destined to become **the** foremost, planet-

wide best-seller of all time. (Which, indeed, I still believe, it may become—or other means of communicating its message to individuals or to the masses may be discovered or devised before a person-by-person introduction to the book can be accomplished.) It becomes increasingly bewildering and even baffling to attempt to predict the future destiny of the unfolding of *The Urantia Book's* story.

The initial white-hot urgency does, or did, pass, but it rekindles itself insistently from time to time, in moments of reflection, inspiration, or discovery. The spirit-blasted mind and will remain puzzled by: the non-responsiveness of those who do not appreciate the book as its true believers do; the seeming oblivion of the world at large to its existence, and the slowness of the spread of its message of its good news

to the world. Gradually, one comes to understand that the book could not sweep the world, as the world is now, with the rapidity, and the urgency the revelation-discoverer wishes immediately were somehow possible.

Often, echoing through my mind, come the words of James “Jim” Mills who, with Christy, were the first two Chicago *Urantia Book* readers I met (in 1972). When I had poured out my incalculable astonishment at having found and read the contents of the book, Jim calmly asked me, “Well, David, just how many times have you read *The Urantia Book*?” When I admitted that I had only read it once, he said, “I believe you’ll find that everything falls into place on about the fifth reading.” And then when he had studied my somewhat crestfallen expression, he added, “David, you will also find that, in this universe of vast time and immense space, if you’re in a hurry...you can just forget it.”

I was delighted, honored, and amazed to have met Jim and Christy, and Marian Rowley, Edith Cook, Mark Kulieke, and others during my first visit. But I returned to my hotel room again bewildered, confused, and feeling quite alone in my still fresh conviction that the world needed the information in the book, NOW. Why go so slowly? Why delay? All the realities concerning and the resistance to the project of spreading the word of the existence and message of the book had not occurred to me yet; there was only puzzlement bordering on consternation, along with the quiet inner voice which urged and goaded, “Well, obviously, these people have **no real understanding** of what they have in their possession. I suppose the real mission of *The Urantia Book* **must be up to me.**”

THE CRUSADER

This mood or response did not endure very long for me. It consisted of the intrepid, self-assured, independent self-appointed mission of informing everyone I could think of about the revelation. First I tried some of my friends. Those who had any response beyond disbelief and even concern about me, entertained nothing better than that perhaps *The Urantia Book* was a supreme specimen of science fiction, at best—but, in all likelihood, a hoax. After all, the world was becoming crowded with a proliferation of cults—it was the 1970s.

I then visited my alma mater, Eckerd College in St. Petersburg, Florida. There I sought out a faculty sponsor who would support me in my desire to address the student body concerning the book. First I approached my former student advisor, the late Dr. “Iggy” Foster, a physics professor—though I was a humanities (literature) major—who examined the “Energy—Mind and Matter” Paper and whose

assessment was: “Innocuous in the extreme!” He asked whether I had read and compared my book with Ouspensky. I said I had examined some books by Ouspensky, but not read them thoroughly. He suggested I do so. No sponsorship for addressing the students.

However oddly, and for whatever reason, except for, perhaps, faith in me, my former poetry and American and English literature professor, Dr. Peter Meinke, chose to support my petition to address an unofficial, extemporary presentation on *The Urantia Book* to the student body. I considered and pondered deeply what I could and should say. I personally made more than a dozen posters for the entire campus, put them up, readied the stage in the social hall, set up the microphone, and placed several rows of folding chairs in front of the speaker’s platform. **NOBODY SHOWED UP!**

Undefeated, I visited the campus of the University of Florida in Gainesville and spoke with the geology professor about continental drift and how it had been presented in a book published in 1955. He was unimpressed. So were the professors of anthropology, sociology, and psychology. I went back home to Bradenton, Florida, thinking, perhaps these “Gators” were not sufficiently acute as intellectuals—that is to say, I was still indefatigably undaunted.

My next mission was to visit the chaplaincies of Harvard, Yale, Columbia, Bryn Mawr, MIT, and Princeton, which I did. The most positive response I got—more positive than outright dismissal—was the suggestion that I would probably not get very far with the book on the campus of Columbia, because no other group of religionists who had visited had been able to achieve any of their goals who had visited that university either. I did at least have brief conversations with the chaplains, or assistant chaplains, of Harvard, MIT, and Princeton (and Columbia). The others did not grant me an interview at all.

Now, somewhat sobered, I returned to Florida. Next, I was contacted by Chicago, informing me that they had become aware of a *Urantia Book* study group which met in Cocoa and Melbourne, Florida, alternatively. Soon, I was making the 3-hour each-way, weekly trip to the east coast of Florida to the only *Urantia Book* study group I knew of in Florida, and this continued for a couple of years.

In 1974, I saw an *Agondonter* at the home of Larry Jones, the group’s host, in Melbourne announcing a *Urantia Book* conference in Los Angeles. I attended it and met many LA readers as well as a significant delegation from San Francisco’s “Family of God Foundation.” It was then I first heard Vern Bennom Grimsley and learned of his burgeoning radio outreach ministry.

In 1975, I attended the Kendall College conference in Evanston, Illinois, north of Chicago. There again I heard Christy, Jim Mills, and Vern Grimsley, along with others. All of these experiences only fed my revelation-kindled zeal for outreach. At this conference I met several Floridian readers from all over the state, and learned the names of several readers without study groups—Readers at Large. Upon returning to Florida, I began making trips around the state, visiting all the known study groups and readers. Ultimately, this led to planning for the First Florida Statewide Conference of *Urantia Book* Readers. John Hales and Vern Grimsley addressed the assembled readers.

Thereafter, almost yearly, Florida conferences took shape in: Tampa, Lakeland, Bradenton, near Sarasota, and in Ft. Lauderdale. Still we weren't reaching the public!

Next, a trip to Oakland, California, made it possible for me to observe the workings of the Family of God Foundation directly and in action. I attended a group dinner at their center and participated in an evening's project. I learned about Vern's procedures and about how he and the team were pursuing becoming an international radio broadcasting system proclaiming the teachings of Jesus—a goal they eventually achieved.

I returned to Bradenton with pamphlets to copy and distribute, and with sample reel-to-reel tapes of Vern's radio program, "On Campus," to take to local radio stations, one of which, in Sarasota, agreed to air the program for a year.

Local study groups continued, and occasionally attracted new readers or visitors. But growth remained gradual—too slow for me.

At Lake Forest Academy I heard the late Rev. Dr. Meredith Sprunger, who agreed to address the attendees at the next year's Florida Conference in Tampa. We also imported "Jesus—God and Man" by Larry Mullins and the Oklahoma Society, six of whose members attended the conference, bringing the 3-hour slide show of Jesus' final bestowal. What times those were!

Even my parents attended this conference. Mom started reading Part IV and eventually completed about two-thirds of it. Dad, beginning with Paper 1, got as far as Paper 6, before deciding it was "over his head." About this time the idea of going door to door first occurred to me, however, I have never tried it.

I know of many readers who have been equally and even more motivated to take on the role of what I call "the crusader."

THE STUDENT

The Urantia Book student—either innately wise, or experientially tempered not to expect over-rapid develop-

ment and acceptance of the book—settles down a bit, at least enough to participate in study groups, to devise study materials, and to approach the book intellectually, as well as spiritually.

As this stage, the mood changes and matures and the student develops deepening comprehension, and the personality begins its maturation. The tempo of the revelatory music becomes more steady and reliable. Some of the fireworks of the initial transformative magic can be *harnessed* for deliberation and contemplation—more far-reaching comprehension.

For me, this stage stretched out for years in Florida, Texas, and Oregon. I continued to attend study groups and to contribute to and devise conferences. I feel this stage culminated, most recently, for me, with my participation in the "Introduction to *The Urantia Book*" team of UU—Urantia University. For three years, almost biweekly conference calls took place which included the members of this team, and which elevated, expanded, enriched, and generally developed and matured my "studenthood."

THE VISIONARY

This response to *The Urantia Book*, like some of the others, can be returned to from time to time, or it may become an extended stage of development in itself. It is more reflective and contemplative than the strictly intellectual approach—the "Let's learn this stuff" attitude, of the Student. This mood is sometimes overcome by awe; it is realization-enriching; and sometimes worshipful and imaginative—even artistically creative.

For me, this stage included actually attempting to visualize the universe of universes, draw diagrams of its levels, and study other readers' diagrams. All this has led to other readers' contemporary brilliant artistic achievements at portraying the Master Universe. This stage can overlap with a study of Bill Sadler's *A Study of the Master Universe* and its *Appendices*. Other excellent secondary works have also been produced—including audio-visual media.

The music of this stage is artistic; beautiful, true, and good; serene; inspirational; and potentially love-saturated.

MINISTRY

This stage refers to one's interpersonal relationships both with other readers and with other inquirers, and those who wonder whatever happened to you in the first place. The "minister" may take on a ponderous commitment to service, while seeming, at the same time, to demonstrate that the Master's burden is light. This group includes: leaders, speakers, healers, artists (again), and outright ordained ministers

in recognized or unrecognized churches—assemblages of worshippers.

For me, this stage has had some realization in my participation in Dallas readers' past two years of "Second Sunday Urantia Worship Celebrations," where readers gather to worship God, to enjoy music, pray, partake of the Remembrance Supper, relish and discuss a presentation, and to appreciate the companionship of a segment of the brotherhood-sisterhood of man.

Various kinds of "magic" can characterize such gatherings, as when, during communion, the Master is "actually present," when worship accedes to reality, or when socializations flourish in love. The music is celebratory, laudatory, glorious, and ideal.

ABSORPTION

This phase can begin as a form of Student-hood, or simply, Readership—and suddenly transpose into the magic of spiritual absorption, One moves through an imaginary doorway into the realm of the actual cosmos, for a while actually seeming to participate intelligently in the conversations, broadcasts, and activities of the universe. It can occur either in group or individual study, and during unstructured reading of the book—or unexpectedly during moments of reflection. Somehow, the pale shadows of this world fade away before, or merge into, the spiritual world, the celestial universe. One "realizes" cosmic citizenship, feels attuned to the universe and alert and directly in contact with God. "God-consciousness" dawns and action, even service, seems secondary, lost in admiration of the truth, beauty, and goodness of creation and its Creator(s). The music is sacred, lofty, reverberant, holy, ascendant, and enlightening. The magic is transformational.

GRATITUDE AND APPRECIATION

Closely akin to the worshipful experience and to "cosmic-spiritual absorption" is the mood of gratitude for all things,

for the assurances and interlocking, beautiful mechanisms of the ascension-promoting universe, for the attentiveness of the celestial ministerial personalities, and for the initiative, creativity, sustenance, and love of the Creator.

Concluding, I would say that the many moods, musics, and magic of *The Urantia Book* can be successive, alternate, or multiple. I invite readers to experiment to see whether they might deepen their realizations of any of these phases. Other readers stand as magnificent challenges to my intentions, activities, and devotional profundity. Sincerity-enrichment comes from reflection on the amazing accomplishments and service-records of many *Urantia Book* readers. The overall revelatory music is symphonic, polyphonic, contrapuntal, and ideal—harmonious and enthralling, uplifting, and revelatory—ideal. The magic is refreshing and seems to lead the reader, once more (and then once more) to pick up the forward struggle, to resume the ever-heightening climb to perfection, which, though long-protracted into the future, can be participated in and enjoyed in the present. Indeed, *any stage in the eternal journey should and can be relished at the time of its actualization*. Therefore, let us be alert to present insights, to new growth, and to our heavenward ascent—to soulful development, Adjuster-attunement, God-worship, and infinity-contemplation, for by these means do we progress, grow, and ascend—when we know: **Eternity awaits, and—simultaneously—Now is.**

David Glass has been reading The Urantia Book since 1972, attending study groups regularly since 1973, and attending and preparing conferences and presentations for conferences since 1974. He has served in various capacities in the Urantia Society of North Texas, been a member of the Publications Committee of the Fellowship for several years, and worked as a planner for Urantia University since 2009. His personal interests include reading, writing poetry, and performing piano solos.

...realities of truth, meanings of beauty,
and values of goodness are unified
in the life experience of the artisan, the
scientist, or the philosopher. [44:7.3] (P. 507)

A STATISTICAL TEST OF THE HYPOTHESIS THAT *THE URANTIA BOOK* WAS AUTHORED BY HUMAN BEINGS

By Philip Calabrese, San Diego, CA

Statistical Tests in General. In performing any statistical test one must have an a priori probability distribution to test against. For example, knowing that wood can hardly grow unaided into the shape of a 4-legged chair in a wooded forest, if we encounter such a piece of wood in the forest then we are justified in concluding (statistically, not logically) that it was designed and built by some intelligent agent rather than that it evolved or emerged into a chair by wholly non-intelligent means. Similarly, if we flip a coin 100 times and “heads” comes up less than 33 times, then we could statistically conclude that the coin is biased toward tails because the probability of a *fair* coin producing 33 or less “heads” in 100 flips is 1 chance in 5000. The test is possible because we have an a priori distribution to test against concerning the number of “heads” in 100 flips of a fair coin. Assuming the “null hypothesis” of a fair coin, we calculate the low probability of a sample of at most 33 heads in 100 flips and conclude the “alternative hypothesis” that the coin is biased.

In standard scientific statistical tests the “significance level”, the probability of rejecting the null hypothesis when it is actually true, is set at 1/100 or even 1/25, not 1/5000, let alone much smaller numbers. A significance level is usually expressed as a percentage – 1% or 4%. However, for this test the significance level can be set to much smaller values, values equivalent to flipping 25 or fewer heads in 100 flips of a fair coin—less than 1 chance in a million. That significance level is 0.0001%.

In contrast to having an a priori known “null” distribution, as of 24 May 2013 we do not scientifically know of life on other worlds. Nor do we scientifically know how life originated on Earth. Since we have no knowledge (let alone a distribution) about the origin of life, we have no scientific basis for estimating the probability of a world like ours having our type of life. We have no contemporary science (CS) knowledge of other worlds like ours or the percentage of worlds like ours that have life like ours. Therefore, there is no way at present to scientifically estimate the probability of life on other planets.

Similarly, in the context of the evolution of advanced life on Earth from mysteriously complicated one-celled life,

without having much knowledge of how complex organisms “emerged” from simpler ones, there is no clear way to test the hypothesis that the human eye required intelligent design due to its supposed “irreducible complexity”.

However, there is relatively good statistical evidence of the degree of scientific error and inaccuracy in humanly written scientific books and periodicals in 1955 and earlier. Those publications have become increasingly obsolescent or erroneous over the years when new scientific discoveries were made. Therefore there is a basis for testing a 1955 book that claims, among other things, to provide scientific information of immense value to our world, help in cosmology to support a spiritual message.

As an example of what has been phrased “scientific convergence toward statements in *The Urantia Book*” it is a verifiable fact that long before they were observed by human astronomers in the 1990’s, *The Urantia Book* quite accurately described the so-called “walls” of galaxies beyond the Milky Way in far distant outer space including the huge “voids” between these “walls” or zones. It also described dark matter that it accurately said is over 90% of the mass of the cosmos, another fact only substantiated in the 1990’s.

In hindsight, many human scientific statements written in 1955 and earlier were quite incorrect. If *The Urantia Book* follows these, and does not avoid these human errors, then *The Urantia Book* can be considered to be of human origin. However, if the test shows that *The Urantia Book* has an uncanny way of avoiding errors while offering correct accounts of once doubted or mistaken science, then it becomes highly unlikely that mere humans authored .

The Urantia Book, published in 1955, has predicted many subsequent scientific discoveries that were unknown or unpopular at that time while it has avoided scientific errors of that time. But has it been statistically significant?

Mistaken science of 1955 and earlier, but now known with high confidence, can be used to answer that question. How likely is it that humans could have written *The Urantia Book* before 1955? Rejection of this “null hypothesis” would mean acceptance of the alternate hypothesis, that human beings did not author *The Urantia Book*.

Such a conclusion would precipitate an integrity test

for both scientific and traditional religious authorities. The problem is that both institutions are too tied to the status quo philosophically and economically to be moved to recognize and accept a scientific and religious communication from superhuman sources. They are more likely to attack anything and anyone that seriously challenges their doctrines and dogmas. But scientific facts are the objective part of reality that we must all recognize or be self-deceived.

THE HYPOTHESIS OF HUMAN AUTHORSHIP

Null Hypothesis: *The Urantia Book* was authored by humans.

Alternate Hypothesis: *The Urantia Book* was not authored by humans.

Definition of the Population for The Test. The test population consists of all well-established, present day (as of 24 May 2013) scientific statements for which the following are true:

1) The statement contains well-established information that only a minority of 1/3 or less of scientists espoused prior to 1955. Call these “reversal statements” of contemporary science.

2) *The Urantia Book* (1955) expresses a definite opinion concerning the post-1955 scientifically established information.

3) The reversal statements are (probabilistically) independent of one another.

Qualifications on the Test Procedure. For a valid test it is essential that the reversal statement selection process not bias the sample of the population. Ideally, all present day, well-established “scientific reversals” would be covered by the reversal statement list thereby eliminating one form of selection bias. Otherwise a sufficiently large, unbiased (random) sample of this population must be used. Skeptics of the superhuman authorship are encouraged to offer examples of reversal statements that *The Urantia Book* did not get right by today’s (CS) standards. This is an ongoing process that can be regularly updated as new scientific discoveries and reversal statements are made.

Since the reversal statements must be independent of each other, there is some judgment in covering a topic that contains two or more loosely related statements. For example, in covering new information about the outer space galaxies, besides the numbers of galaxies, there are the related facts of large-scale structures among them, the huge voids, and high percentage of dark matter holding the spinning galaxies together, all predicted by *The Urantia Book*. How many independent statements should cover the outer space galaxies?

Another area requiring some judgment involves deciding whether there is enough convergence toward (or divergence away from) the position expressed in *The Urantia Book* to count it as a “success” (or failure).

Another area of judgment is deciding whether a present day scientific position is really well established or based more on scientific dogma. For example, although in 2013 a majority of all scientists are supposedly of the opinion that life emerged from non-living matter with no superhuman involvement, there is no scientific proof of that. It is not scientifically “well established”. Showing that electrical stimulation of simple atoms and compounds can produce more complex but non-living hydrocarbons that are essential to living things does not demonstrate or prove that life emerged randomly out of the primordial chemical soup.

Because CS is an ever-growing and reforming body of knowledge the contribution of individual statements to the statistical conclusion may shift back and forth over the years. Therefore this test should be rerun periodically as more science is discovered. Nevertheless, the overall convergence of CS toward the science of *The Urantia Book* is already apparent over the decades between 1955 and 5/24/2013.

Estimation of Probabilities. In theory, for each scientific reversal statement, there is a historical record of the percentage of scientific authors who espoused (published) the present day, contemporary scientific understanding. This percentage, expressed as a fraction, can be interpreted as the probability that a human author at the time would espouse the present day scientific account of the information. The number 1 minus this fraction is the probability that a human author at the time would express doubt or something mostly incorrect compared to present day scientific understanding. This is the “probability of human doubt or error” for the associated reversal statement.

Nevertheless, certain very helpful simplifications can be made for the test that are designed to only increase the probability of accepting human authorship and which therefore, maintain the significance level of the test. That is, the probability of falsely rejecting human authorship is not increased by the following simplifications.

Simplifications of the Test Data. It will not bias the sample, but will greatly simplify historical data collection, to *restrict the population* to all (and only) those scientific “reversal statements” for which, according to present day (CS) scientific knowledge, 2/3 or more of the scientific opinions in 1955 were wrong or expressed ignorance. (That eliminates 50-50 questions.)

Secondly, to any statement whose fraction of incorrect human scientific opinions in 1955 was even greater than $2/3$ it will suffice to assign the same $2/3$ value as though $1/3$ of human scientists at the time expressed the correct opinion. This will give to the null hypothesis any benefit in likelihood due to this simplification.

Thus reversal statements will be restricted to those for which the probability of a correct human opinion prior to 1955 is less than $1/3$, and all those will be assigned $1/3$ no matter how less likely humans were to write correctly in 1955.

The Test. With the above simplifications, the statistical test can be done using a binomial distribution with the probability of failure equal to $2/3$ for each of the reversal statements.

We can think of this test as rolling an ordinary six-sided die having numbers 1 through 6 on its faces. The number of rolls N of the die will be the number of independent reversal statements. For any reversal statement, human error will be represented by the die faces with numbers 1, 2, 3 or 4. The faces with 5 or 6 will represent correct human statements. Thus in the “ N rolls of a die” model the probability of human error (failure) on any roll is $p = 2/3$ and so $1/3$ is the probability of a correct human statement (success).

There are now online calculators⁰ for the binomial distributions that will output the probability of rolling fewer than some number X of failures (1, 2, 3 or 4) in N rolls of a die. For example, for a run of 48 rolls, the probability of less than $X=21$ failures is 0.000329, which is less than 1 chance in 3,000.

Independent Statements for Testing. The following reversal statements have been grouped into independent examples. For example, calculating the sizes of a proton and an electron and the electron orbit size are considered related (not independent) questions: Knowing the answer to one affects the probability of knowing the answer to the others. Therefore they are not independent, and so they are lumped together in item 5. There is an endnote for each item that gives the relevant Paper:Section.paragraphs in *The Urantia Book* along with other references establishing the reversal statement.

The letter “C” (for convergence, success), or the letter “D” (for divergence, failure) has been placed after most items indicating a tentative assignment. A question mark “?” indicates that present day understanding is not well enough established, or that there is some, but not enough, convergence or divergence, or that there is some other question

about the reversal statement. This category will not be used for the test but will be used to identify potential future examples of reversal statements of CS.

REVERSAL STATEMENTS OF CONTEMPORARY SCIENCE PHYSICS

1. The existence but restricted role of the Hideki Yukawa mesotronⁱ (now called a meson) in holding the nucleus together by rapidly shifting charge between protons and neutrons, and the existence of a then unknown force, other than Yukawa’s meson, that holds proton to proton and neutron to neutron and whose existence was clarified between 1950 and 1970. (C)
2. The small, uncharged particles (neutrinos) of radioactive decay proposed in 1932 and identified in 1956. The mesotron of radioactive beta decay of a neutron into an electron, proton, and a neutrino that became known as the W-boson (discovered 1981).ⁱ (C)
3. Mesotrons are found abundantly in the space rays, which so incessantly impinge on Earth.ⁱⁱⁱ (C)
4. Neutrinos come from supernovas^{iv}, and have mass. (C)
5. Sizes of the electron^v and of the proton (and quark). (C)
6. The ubiquity of relatively heavy calcium 19 in the outer portion of the sun and space.ⁱⁱ (C)
7. The existence of materials that neither absorb nor reflect light.ⁱⁱ (C)

Astronomy

8. Existence, influence, and percentage of dark matter in the cosmos.ⁱⁱ (C)
9. Large scale structures in far outer space: ≥ 375 million island universes in far outer space separated by huge voids spanning millions of light years.ⁱⁱⁱ(C)
10. Supernova explosions observed by Tycho Brahe in 1572 are described as a double star explosion.^{iv} (C)
11. Crab Nebula was due to a nova observed 900 years ago with a remaining central star after collapse now known as pulsar (neutron star). Existence of Neutron Stars.^v (C)
12. Cosmic Rays (very high energy^{vi}), from far outer space, escape from black holes, cascade in upper atmosphere. (C)
13. The fastest meteorites are extragalactic and travel at 200 mi/sec relative to earth.^{vii} (C)
14. Black Holes (dark bodies with no light or heat) can be highly charged. ^{viii} (C)
15. Telescopes will see huge red shifts that will make it seem that the speed of recession of far outer space universes is $\geq 30,000$ mi/sec^{ix} (C)

16. Space expansion and acceleration exists^x (C)
17. Big Bang (beginning of the universe of space, and matter in space) happened about 13.7 billion years ago^{xi}. Background radiation of 4 degrees above absolute zero is accepted as evidence of Big Bang. (D)
18. Space is not empty. Its temperature is above absolute zero.^{xii} (C)
19. The Distance to the Andromeda Galaxy is over 2 million light years (versus almost one million light years).^{xiii}(D)
20. The Slow Rotation of Mercury^{xiv} (C)
21. Birth of the Solar System (a condensation type origin?); Origin of Retrograde Motion in the Solar System; (D)
22. Explanation of the large percentage of the angular momentum of the solar system in the planets and moons – sun originally variable ; disgorgement; 11-yr sunspot cycle as remnant. (D)
23. Earth – moon origin including evolution to present sizes and masses and projected future; Breakup of the Fifth Planet from the Sun^{xvii}, and Saturn’s rings, due to smaller bodies getting closer than Roche’s limit to larger bodies. (D)
24. Temperature on the surface, and at center of the sun^{xviii} (?)
25. Planetary Atmospheres of Mars and Venus^{xix} (C)

Biology

26. Initial Life on Earth (550 million yrs ago)^{xx} (D)
27. Mud-eating trilobites. Recent evidence that these trilobites were indeed able to do what sulfur-eating bacteria can do, not just eat the bacteria.^{xxi} (C)
28. End of Cretaceous Age and the dinosaurs due to volcanic activity, change of climate.^{xxii} (?)
29. Placental mammals emergence (50 million years ago)^{xxiii} (C)
30. Forty-eight Trait Determiners in Human Chromosomes^{xxiv} (C)
31. Punctuated equilibria (Evolution — gradual vs. episodic)^{xxv} (C)
32. A very Successful Genetic Mutation about 37,000 years ago due to 1 or 2 people^{xxvi} (C)
33. Magnetic Sensitivity of all Life^{xxvii} (C)
34. Injury Repair and Cell Proliferation^{xxviii} (C)

Paleontology

35. Lemurs are the closest living Human Evolutionary Ancestors.^{xxix} (C)
36. The “Pitdown Man” double fossil fraud^{xxx} (C)
37. Date of human use of flint to make fires much earlier

- than previously thought.^{xxxi} (C)
38. Date of Peking Man in China.^{xxxii} (C)
39. Date of human migration to Britain.^{xxxiii} (C)
40. Humans mated with Neanderthals.^{xxxiv} (C)
41. Earliest date of Red Man migration to America.^{xxxv} (D)
42. Place and time of the domestication of horses.^{xxxvi} (C)

Geology

43. The Age of the Earth.^{xxxvii} (C)
44. Existence & Time of Pangaea, its Breakup and Subsequent Continental Drift.^{xxxviii} (C)
45. Geologic Plate Movements (tectonics) Collisions Cause Mountains and Earth Quakes.^{xxxix} (C)
46. A Great Eastern Kentucky volcanic eruption occurred 330 million years ago. Once thought tectonic in origin is presently (24 May 2013) thought to be the result of a 5.5 km meteor impact^{xl}, but the brittle central crater uplift is still unexplained. (D)
47. Eastern Mediterranean underwater topography^{xli} and Mediterranean basin history. (C)
48. Age of the Sierra Nevada Range Mountains.^{xlii} (C)
49. Gibraltar Break and the Ensuing Flooding of the Mediterranean Basin by the Atlantic Waters^{xliii} (D)
50. Inner Ionosphere Existence (Note the recent findings that reverse a supposed UB “error”)^{xliv} (C)

The Test. There are 39 C’s, 9 D’s and 2 question marks out of a total of 50 items.

This is like rolling 9 or less failures (1, 2, 3, or 4) out of 48 rolls of a fair die with the probability of failure on each chance being at least 2/3. The probability of doing this by pure chance is essentially zero. Even getting fewer than 13 failures in 48 rolls is 2 chances in 100 million, one chance in 50 million. (By rolling 8 fair dice 6 times this experiment can easily be done to see how many failures come up in 48 rolls of a single die.)

Therefore the null hypothesis of human authorship of *The Urantia Book* is easily rejected at the 0.0001 percent significance level, which is 1 chance in a million. In fact, the probability in this test of falsely rejecting the human authorship is less than one chance in 50 million.

Conclusions. The amount of superhuman scientific knowledge imparted in *The Urantia Book* was carefully designed to be “of immense value” but “not inspired”. Filling in some gaps in our knowledge, telling us about our own history, providing an authoritative elimination of some errors, providing some soon to be discovered science, and coordinating little known human knowledge—in this way *The Urantia Book* intends to provide a better cosmological

context in which to understand the spiritual revelation of *The Urantia Book*, a retelling and an expansion of the life and gospel of Jesus.

For some folks, this simple statistical test will not be enough of a reason to believe in *The Urantia Book* as an actual book of revelation from God. After all, many close-minded people who witnessed the superhuman feats of Jesus attributed them to the devil. Our religious brothers—the Jews, the Christians, and the Muslims—are free to imagine that Lucifer and Satan are trying to deceive them with this superhuman information. However, they could judge the book in the way that Jesus recommended, by the quality of its fruits.

In that regard, they should know that *The Urantia Book* preaches the Gospel of Jesus (the spiritual Fatherhood of God and the spiritual equality of all people), and further, that loving service to one's fellows is the spiritual fruit of knowing God and living God's love.

End Notes:

⁰ See for instance <http://www.danielsoper.com/statcalc3/calc.aspx?id=70>

¹ *The Urantia Book* [42:8.5] (P. 479) Also see “Convergence”—The Science Content of *The Urantia Book*, Ken Glasziou, UBRON email, Sun, 21 Jan 2007 11:29:10 -0800

ⁱⁱ [15:6.11] (P. 173) “The Dark Islands of Space. ... *The density of some of these large masses is well-nigh unbelievable. And this great concentration of mass enables these dark islands to function as powerful balance wheels, holding large neighboring systems in effective leash. They hold the gravity balance of power in many constellations; many physical systems which would otherwise speedily dive to destruction in near-by suns are held securely in the gravity grasp of these guardian dark islands.*” Also see “Vera Rubin and Dark Matter”, www.amnh.org/education/resources/rfl/web/essaybooks/cosmic/p_rubin.html

ⁱⁱⁱ [12:2.3] (P.130) “*In the not-distant future, new telescopes will reveal to the wondering gaze of Urantian astronomers no less than 375 million new galaxies in the remote stretches of outer space.*” [12:1.14] (P. 129) “*The Outer Space Levels. Far out in space, at an enormous distance from the seven inhabited superuniverses, there are assembling vast and unbelievably stupendous circuits of force and materializing energies.*” [11:7.7] (P. 125) “*The relatively quiet zones between the space levels, such as the one separating the seven superuniverses from the first outer space level, are enormous elliptical regions of quiescent space activities.*” [11:7.7] (P. 125)

Also see “The Coming Scientific Validation of *The Urantia Book*”, Philip Calabrese, *The Urantia Book Fellowship Herald*, 2005. Recent measurements of red-shift gaps suggest a ring or shell arrangement. See Napier, W.M. and Guthrie, B.N.G., Quantized redshifts: a status report, *J. Astrophysics and Astronomy* 18(4):455–463, 1997, www.ias.ac.in/jarch/jaa/18/455-463.pdf 12:1.2

^{iv} [41:3.5] (P. 458) See also www.ubthenews.com/Astronomy.htm#Tycho;

^v “The formation of a neutron star is clearly being described in *The Urantia Book* [41:8.3-4] (P. 464) where it is stated that the gravity col-

lapse of massive stars is accompanied by release of vast numbers of tiny uncharged particles. Such particles are not released in the formation of white dwarfs or black holes. The existence of these particles (the neutrinos) was not demonstrated until 1956.... The existence of a mother sphere for this nebula was demonstrated in 1967 with the detection of a pulsar now known to be a neutron star” (W. Kaufman, *The Universe*, 1985); “Science Content of *The Urantia Book*”, Editors: Richard Bain, Ken Glasziou, Matt Neibaur, & Frank Wright, <http://www.truthbook.com/index.cfm?linkID=101>

^{vi} First seen in 1991 by Fly's Eye Observatory in Utah, [“Impossible Particles”, Andrew Grant, *Discover*, April 2010, p47]; www.nasa.gov/mission_pages/swift/bursts/short_burst_oct5.html; See [42:5.5] (P. 475);

^{vii} [49.3.3] (P. 563): “*Millions upon millions of meteorites enter the atmosphere of Urantia daily, coming in at the rate of almost two hundred miles a second.*” From Paul Herrick: “Detection of an intergalactic meteor particle with the 6-m telescope”, V.L. Afanasiev, V.V. Kalenichenko, I.D. Karachentsev, Abstract of paper submitted on 10 Dec 2007: “On July 28, 2006 the 6-m telescope of the Special Astrophysical Observatory of the Russian Academy of Sciences recorded the spectrum of a faint meteor. ... The entry velocity of the meteor body into the Earth's atmosphere estimated from radial velocity is equal to 300 km/s. ... We conclude that this meteor particle is likely to be of extragalactic origin.”

^{viii} “Quite recently, the idea that a black hole could not be highly charged has been reversed (Price and Thorne, 1988). Highly charged black holes with an immense potential difference at the poles of the order of 1×10^{20} volts, have now been invoked to account for the enormous power output of quasars. [Bain et al. 1991: 17]

In describing the formation of our solar system, *The Urantia Book* [57:5.1] (P. 655) tells of the approach of the Angona system, describing its center as a “*dark giant of space, solid, highly charged, and possessing enormous gravity pull*”. This description now aligns with most recent concepts regarding black holes.” [Bain et al. 1991: 18]

^{ix} [12:4.7] (P.133). Also see “The Coming Scientific Validation of *The Urantia Book*”, Philip Calabrese, *The Urantia Book Fellowship Herald*, 2005.

^x [11:5.8] (P. 123); [11:6.1] (P. 123), 4-5. Also see “The Coming Scientific Validation of *The Urantia Book*”, Philip Calabrese, *The Urantia Book Fellowship Herald*, 2005.

^{xi} [119:0.7] (P. 1309) “... Michael of Nebadon ... began the organization of your local universe about four hundred billion years ago.” [But “Big Bang has no shadows” http://www.moondaily.com/reports/Big_Bang_Afterglow_Fails_An_Intergalactic_Shadow_Test_999.html]

^{xii} There is about one electron per cubic inch in interstellar space [42:4.6] (P. 473) Paul Herrick, in “Nobel Prize Ideas”, says space temperature being above absolute zero was discovered in 1964 and awarded a Nobel Prize in 1978. *The Urantia Book Fellowship Community Newsletter*, August 2010.

^{xiii} [15:4.7] (P. 170). For CS references, see “The Coming Scientific Validation of *The Urantia Book*”, Philip Calabrese, *The Urantia Book Fellowship Herald*, 2005.

^{xiv} [57:6.2] (P. 657). Also see www.ubthenews.com/topics/mercury.htm

^{xv} [57:5.14] (P. 657) “*Retrograde motion in any astronomic system is always accidental and always appears as a result of the collisional impact of foreign space bodies*”;

“Discovery of the retrograde trans-neptunian object 2008 KV42”,

The CFEPS project team announces the detection and orbit determination of the first ever trans-neptunian object known to orbit backwards around the Sun. “Halley-type comets’ have retrograde and/or highly-inclined orbits, their origin is currently a puzzle. Models trying to produce these from either a Kuiper Belt source or an Oort cloud source have been largely unsuccessful. www.cfeps.net/CFEPS/KV42_Press.html

^{xvi} [57:5] (PP. 655-657). Also see “Scientific Predictions of *The Urantia Book* by Irwin Ginsburgh, Ph.D., and Geoffrey L. Taylor”, UBRON email 2007.

^{xvii} [57:6.5] (P. 658). Also see www.pbs.org/wgbh/nova/tothemoon/origins.html

^{xviii} [41.7.2] (P. 463) “*The surface temperature of your sun is almost 6,000 degrees, but it rapidly increases as the interior is penetrated until it attains the unbelievable height of about 35,000,000 degrees in the central regions. (All of these temperatures refer to your Fahrenheit scale.)*” Now estimated at 29 million deg F, Microsoft Encarta ‘95. Redmond, WA: Microsoft, 1995. “The approximate temperature at the center of the sun is 16,000,000 K (29,000,000 °F)” www.hypertextbook.com/facts/1997/DedraForbes.shtml

^{xix} [49:2.13] (P.561) “*Beings such as the Urantia races are classified as mid-breathers; you represent the average or typical breathing order of mortal existence. If intelligent creatures should exist on a planet with an atmosphere similar to that of your near neighbor, Venus, they would belong to the superbreather group, while those inhabiting a planet with an atmosphere as thin as that of your outer neighbor, Mars, would be denominated subbreathers.*” See also www.en.wikipedia.org/wiki/Atmosphere_of_Venus and www.cmex.ihmc.us/voviews/eartmars.htm.

^{xx} [58:4.2] (P. 667) “*550,000,000 years ago the Life Carrier corps returned to Urantia. In co-operation with spiritual powers and super-physical forces we organized and initiated the original life patterns of this world and planted them in the hospitable waters of the realm.*” CS says otherwise: www.paleobiology.si.edu/geotime/main/htmlversion/archean3.html.

^{xxi} [59:1.15] (P. 674) “*...They grew in length from two inches to one foot and developed into four distinct groups: carnivorous, herbivorous, omnivorous, and “mud eaters.” The ability of the latter group largely to subsist on inorganic matter — being the last multicelled animal that could — explains their great increase and long survival.*” Compare with: “I show in this paper that even by the late Cambrian period (505 million years ago) certain extinct arthropods, trilobites belonging to the family Olenidae, evolved features best understood as evidence of sulfur chemoautotrophic mode of metabolism. If so, this finding takes the record of this type of bacterial symbiosis close to the initial radiation of large metazoans. The evidence derives from the morphological peculiarities of the trilobites themselves, including some species with reduced oral structures”, Richard Fortey, Department of Paleontology, Natural History Museum, Cromwell Road, London SW7 5BD, United Kingdom, Communicated by Lynn Margulis, University of Massachusetts, Amherst, MA (received for review March 1, 2000), PNAS, vol. 97 no. 12, 6574-6578.

^{xxii} [60:2.14] (P. 688) “*One hundred million years ago the reptilian age was drawing to a close. The dinosaurs, for all their enormous mass, were all but brainless animals, lacking the intelligence to provide sufficient food to nourish such enormous bodies. And so did these sluggish land reptiles perish in ever-increasing numbers.*”

^{xxiii} [61.0.1] (P. 693); [61.7.19] (P. 702) “Placental Mammals Originated On Earth 65 Million Years Ago, Researchers Assert”, Science

Daily (June 21, 2007) — An early mammal fossil discovered in Mongolia led to researchers asserting that the origins of placental mammals, which include humans, can be dated to approximately 65 million years ago in the Northern Hemisphere.”

See also www.sciencedaily.com/releases/2007/06/070621135213.htm

^{xxiv} [36:2.11] (P. 397) “*On Urantia there are forty-eight units of pattern control — trait determiners — in the sex cells of human reproduction.*” Also see “Chromosome 2 (human)” www.en.wikipedia.org/wiki/Chromosome_2_%28human%29 that says “Humans have only 23 pairs of chromosomes. Human chromosome 2 is widely accepted to be a result of an end-to-end fusion of two ancestral chromosomes.”

^{xxv} [58:6.3] (P. 669) “*From era to era radically new species of animal life arise. They do not evolve as the result of the gradual accumulation of small variations; they appear as full-fledged and new orders of life, and they appear suddenly.*” [58:6.4] (P. 669) “*The sudden appearance of new species and diversified orders of living organisms is wholly biologic, strictly natural. There is nothing supernatural connected with these genetic mutations.*” See also Eldridge, N., and Gould, S. J., Ed. Schopf, T. J. M. (1972) *Punctuated equilibria: an alternative to phyletic gradualism*. Models in Paleontology. San Francisco: Freeman, Cooper, and Co.

^{xxvi} [74:0.1] (P. 828) “*Adam and Eve arrived on Urantia, from the year A.D. 1934, 37,848 years ago.*” [51:0.1] (P. 580) “*During the dispensation of a Planetary Prince, primitive man reaches the limit of natural evolutionary development, and this biologic attainment signals the System Sovereign to dispatch to such a world the second order of sonship, the biologic uplifters. These Sons, for there are two of them—the Material Son and Daughter—are usually known on a planet as Adam and Eve.*” See also “University of Chicago researchers find human brain still evolving”: “For microcephalin, the new variant class emerged about 37,000 years ago and now shows up in about 70 percent of present-day humans.” “The microcephalin variant appears along with the emergence of such traits as art and music, religious practices, and sophisticated tool-making techniques—which date back to about 50,000 years ago.” www.uchospitals.edu/news/2005/20050908-humanbrain.html

^{xxvii} [34:4.10] (PP. 37879). . See also www.ubthenews.com/topics/magnetic_sensitivity.htm

^{xxviii} See [65:4.3] (P. 735). Also see “Review of Pathology of the Liver”, Edited by Dr. Emilio Orfei, Department of Pathology, Loyola University of Chicago, Stritch School of Medicine, Apr 10, 2001. www.meddean.luc.edu/lumen/MedEd/orfpath/repair.htm. See also www.en.wikipedia.org/wiki/Wound_healing

^{xxviii} See [62:4.7] (P. 707) “*Thus it was that the dawn mammals, springing from the North American lemur type, gave origin to the mid-mammals, and these mid-mammals in turn produced the superior Primates, who became the immediate ancestors of the primitive human race. The Primates tribes were the last vital link in the evolution of man, but in less than five thousand years not a single individual of these extraordinary tribes was left.*” ‘ “MISSING LINK” FOUND: New Fossil Links Humans, Lemurs?’ www.news.nationalgeographic.com/news/2009/05/090519-missing-link-found.html

^{xxx} See [58:6.2] (P. 669). Also see “Frauds in Science”, Wayne Jackson, Christian Courier: Archives, October 3, 2001. www.christian-courier.com/archives/scienceFrauds.htm

^{xxxi} See [63:2.1-5] (P. 712) ; Also http://www.ubthenews.com/Anthropology_Archaeology.htm#fire

^{xxxii} See Paper 64. Also see <http://www.ubthenews.com/topics/>

Peking_Man.htm

^{xxxiii} See [64:1.6] (P. 719); http://www.ubthenews.com/Anthropology_Archaeology.htm#Britain

^{xxxiv} [78:1.8] (P. 869) "... Neanderthal absorption had greatly retarded the culture of the blue man, but he was otherwise the most aggressive, adventurous, and exploratory of all the evolutionary peoples of Eurasia." See also "Did Your Ancestor Date a Neanderthal?" Wall Street Journal, August 17, 2012, www.online.wsj.com/article/SB10000872396390444772404577587483438679926.html.

^{xxxv} [64:6.5] (P. 723) "About eighty-five thousand years ago the comparatively pure remnants of the red race went en masse across to North America, and shortly thereafter the Bering land isthmus sank, thus isolating them." www.ubthenews.com/topics/early_migration_americas.htm

^{xxxvi} http://www.ubthenews.com/Timeline_Summaries.htm#HorsingAround: A 2011 Reuters story, covering an archaeological discovery made in Saudi Arabia, reported, "The Maqar Civilization is a very advanced civilization of the Neolithic period. This site shows us clearly, the roots of the domestication of horses 9,000 years ago."

^{xxxvii} [57:5.4] (P. 655) "4,500,000,000 years ago the enormous Angona system began its approach to the neighborhood of this solitary sun. The center of this great system was a dark giant of space, solid, highly charged, and possessing tremendous gravity pull." [57:5.9] (P. 656) "The five inner and five outer planets soon formed in miniature..." Also see "The age of the Earth is 4.54 ± 0.05 billion years..." www.en.wikipedia.org/wiki/Age_of_the_Earth

^{xxxviii} [57:8.23] (P. 662). The University of California Museum of Paleontology writes: "Alfred Wegener (1880-1930). In 1929, about the time Wegener's ideas began to be dismissed, Arthur Holmes elaborated on one of Wegener's many hypotheses; the idea that the mantle undergoes thermal convection." "Not until the 1960's did Holmes' idea receive any attention." See also "Plate Tectonics: The Rocky History of an Idea", Anne Weil, the University of California Berkeley Museum of Paleontology, www.ucmp.berkeley.edu/geology/techist.html]

^{xxxix} [57:8.23] (P. 662) "750,000,000 years ago the first breaks in the continental land mass began ...", See also [58.5.3-4] (P. 668).

^{xl} [59:2.5] (P. 675): "330,000,000 years ago marks the beginning of a time sector of comparative quiet all over the world, with much land again above water. The only exception to this reign of terrestrial quiet was the eruption of the great North American volcano of eastern Kentucky, one of the greatest single volcanic activities the world has ever known. The ashes of this volcano covered five hundred square miles to a depth of from fifteen to twenty feet." Also see "Central Uplift Formation at the Middlesboro Impact Structure, Kentucky, USA", K. A. Milam, K. Kuehn, and B. Deane, Lunar and Planetary Science XXXV (2004) www.lpi.usra.edu/meetings/lpsc2004/pdf/2073.pdf; See also www.csmonitor.com/Science/Cool-Astronomy/2010/0518/Giant-meteor-found-to-have-struck-Appalachia

^{xli} See [73:3.4] (P. 823); [73:7.1] (PP. 826-27); Robert Sarmast, www.ubthenews.com/summaries/garden_of_eden.htm

^{xlii} See [60:3.3] (P. 689); [61:3.3] (P. 696), See also www.ubthenews.com/topics/Sierra.htm

^{xliii} See [80:2.4] (P. 891) Also see www.en.wikipedia.org/wiki/Zanclean_flood

^{xliv} See [58:2.6] (P. 666). Also see Blue Jets, www.news.stanford.edu/news/2002/march20/bluejet-320.html, Also see UBTheNews.com

Phil Calabrese found The Urantia Book in 1970, and it was "love at first sight." He has authored numerous papers and presentations on the book, especially on its unique cosmology, and he initiated and taught the first for-credit college course based on The Urantia Book. Phil has a PhD in mathematics, and has served as an aerospace analyst. His personal company, Data Synthesis, won a prime contract with the US Navy to develop techniques for reasoning with uncertainty, techniques he later applied to quantum logic. He continues to review papers on the foundations of quantum logic for the American Mathematical Society's Mathematical Reviews.

There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. [133:5.8] (P. 1477)

The background features a night sky with concentric circles in shades of blue and purple, and several white stars. In the foreground, the silhouettes of two people stand on a dark hill, looking up at the sky. One person is pointing towards the stars.

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“Urantia society can never hope to settle down as in the past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun to cruise upon the high seas of evolutionary destiny.”

[99:1.3] (P. 1086)