

THE
URANTIAN®

Journal of URANTIA® Brotherhood

A PHILOSOPHY OF BROTHERHOOD

It's evident to many of us that the wind of the spirit is lifting the minds of others as well as URANTIA Book students. A new philosophy is evolving, of "I love, therefore I am"; and though an intellectual understanding of the cosmic accuracy of this premise is not universal among those who love, the experiential personal spiritual significance of that truth is recognized by all who live knowingly in God, and is felt by many who do not yet realize that He is, and is aware of them, and is their very love.

Focus on Love

How do we approach the world? With The URANTIA Book in hand? Of course. Why not?

We will in no way disparage, nor shove down people's throats, that message which has changed our lives, if we follow its spirit. We have come to respect the written word even more because of the revelation's continual emphasis upon the spirit between the lines—and because of the great service of the book in serving as a tool to focus our minds upon what is truly real: that which loves and arises from love. In the beginning there is love.

But we also have to beware of mistaking our own human *desire* to love for love itself. This distinction has been illustrated, for example, in Peter's denial of Jesus. After seeing Jesus look upon him with "... such a glance of commingled pity and love as mortal man had never beheld in the face of the Master" (*1981:3), Peter "wept bitterly," shedding "tears of agony" (*1981:4). In those moments, Peter came to really understand the human experience—the human significance—of Jesus' teaching, and real humility was born in him. Before the realization of his denial, he had desired, and believed, but now he was experiencing—living—the full meaning of the human condition, as Jesus lived it, and wisdom came to appear in him as he sat by the side of the road convulsed in grief. There is no human wisdom without human experience; love is not an intellectual concept, or desire, but the overflowing fulfillment of desire, which cannot be contained in mere thought. "It is your *thoughts*, not your

feelings, that lead you Godward" (*1104-5), but love is the result—the proof that those leadings are succeeding.

If we can distinguish what we want to be from what we are, without becoming bogged down in what we are nor intoxicated with what we want to be, we will not deceive ourselves with respect to the importance of the URANTIA Brotherhood. It would be foolish to overlook our human tendency to institutionalize religion and crystallize truth, but it would be foolish also, and vain, to think that we are beyond the need for the formal organization of a group with laws. The path between these two errors is a narrow one, that requires uncompromising truthfulness in order to avoid the pitfalls on either side and proceed onward to the goal of uplifting our world. There must be a buffer zone, a transition, between society at large and the protective functions of the URANTIA Foundation, or there would be a shock where the two meet. Not all URANTIA Book students may wish to participate directly in the URANTIA Brotherhood, or even in study groups, but they should not thoughtlessly deny the need for their existence either, any more than the URANTIA Brotherhood should equate itself with the spiritual brotherhood of man.

Nurture Patience

When we all truly walk hand in hand with our Father, there will be no spiritual disunity among us, but intellectual uniformity is not in our realm of possibility, and therefore we need to make rules with regard to socializing the revelation, to insure that its spread among the peoples of our world is smooth, evolutionary, and free from personal distortion. If we rush off with it, we will stumble and damage it; if we hoard it to ourselves, it will lie dormant and decay. We must *plant* this truth, gently and carefully, water it wisely and faithfully with our loving devotion to our fellow men, and let the sun of the Father's spirit inspire its growth from the soil of those minds into which its roots delve always deeper. Only in this way will it flower and bear the fruit that our desperate, impatient, and much-honored world needs.

—Stan and Ruth Hartman

SOME PRINCIPLES OF GROWTH

Dear Friends, I would like to share with you my thoughts about the future growth of URANTIA Brotherhood. These ideas reflect my interpretation of certain experiential and revelatory insights. I call them "principles of growth" for spiritual organizations:

1. **We must saturate ourselves in patience.** There seems to be a natural tendency by many of us to become overly excited with the on-going prospect of disseminating The URANTIA Book and its teachings. I think the lowly tadpole sets the wisest example for us: the fastest and most efficient way for a tadpole to achieve the experiential status of a frog is for it to live ably and loyally as a tadpole. Evolution has its own timetable. The slower the pace, the lesser the chance for error.

2. **Collectively/individually, our private ministry must precede our public ministry.** We must become inwardly mature before we can become outwardly effective. Can we teach truth, discern beauty, and demonstrate goodness unless our lives first are truthful, beautiful, and good? Jesus taught and lived by the spiritual proposition that the real measure of our righteousness is the degree to which people are drawn to us without us advertising our message.

3. **We must use discretion.** I believe a person can be blinded as much by too great an exposure to another's light of truth as by the darkness of one's ignorance.

Premature public exposure of the Fifth Epochal Revelation could drown The URANTIA Book in a sea of controversy. It is a fact of life that when a book is criticized, often it is by people who are unwilling or unable to read it.

4. **Trust our unseen friends and allies.** The celestial beings seem to work tirelessly to present to us, individually/collectively, the opportunities for contacting potential readers of The URANTIA Book.

5. **Relate to others.** We must avoid the error of spiritual pride. Jesus taught us to deal in a positive way with differences of opinion and value systems. Appeal to the truth-oriented content in another's beliefs. While the Fifth Epochal Revelation is planetary, bear in mind that there are numerous other valid (albeit partial) revelations on racial, cultural, or personal levels.

6. **Work to restore the self-respect of others.** This world has many emotional refugees—men, women, and children whose psychic handicap undercuts the progressive realization of their soul potential. Help some of them. Touch their lives. Pray for the power and wisdom to do this. However, as a friend to us all once remarked, the good we would do to others should be tempered by graciousness. In order to respect one's fellows and to respect God, a person needs first to have a sense of dignity and to have some measure of self-confidence, the key elements in self-respect.

—Charles Laurence Olivea

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Warmest regards — the editors.

EDUCATION AND LOVE

It is not clear to me that the entire concept of URANTIA Brotherhood school has as its genesis an externally expressed need to which we, the Brotherhood, are responding. Rather, it seems to me that we are starting with the proposition that since there is so much to learn in The URANTIA Book we must therefore need a school. The thrust of the workshop on education (which I confess I have received only second-handed) was to find out what, if any, needs there were which could be defined by those present, and then respond to them. That approach may not be the most fruitful in the long run, for several reasons.

I think it is important to remember that we are told over and over again in the book that religion cannot be taught, it must be lived. There seems to be little value in generating URANTIA Book scholars whose intellectual mastery of the book gets in the way of, or at least does not augment, their growth as loving sons of the Father. It should be borne in mind that one does not necessarily

follow the other; that is, one may come to know The URANTIA Book intellectually without necessarily incorporating its values on a superconscious level. Ultimately our goal for the school should be not to have us master the book intellectually, but to love one another.

How, then, can we structure a school to achieve such an unusual goal as to love one another, when we realize that such a phenomenon must occur on superconscious levels, and as such, be beyond our direct access? One way certainly would be to structure the school in such a way that at least it will not get in the way of our goal, and I fear that in our current direction we may be creating future problems for ourselves on just that level. Such a sad event seems possible in view of the fact that The URANTIA Book will continue to be read by an ever-increasing number of individuals from ever-widening circles of culture, education, religious and philosophical backgrounds. These groups will undoubtedly represent a wide spectrum of humanity with varying beliefs of their own, but with at least one belief in common: the validity of the claim of The URANTIA Book to be what it is. I feel reasonably sure that these groups will from time to time, be solid enough to band together and form schools, ashrams, churches, communes, and who knows what else in an attempt to promulgate their beliefs, which will include The URANTIA Book.

Faced with such apparent diversity, the Foundation and Brotherhood would seem to have two basic options. If we have our own school or schools which we sanction as officially representing the Foundation's and Brotherhood's views and policies, then there will come a time when someone out there will simply refuse to embrace all that we ask and then there will be two URANTIA Brotherhood schools, then three, then more and more. Suddenly we are on the same roller coaster Jesus' followers found themselves on so quickly.

Alternatively, we could decide that a URANTIA Brotherhood school would exist whenever and wherever true believers in the revelatory message gather to study its teachings, and we could then offer our services to these truth seekers in whatever way they need them. Not every group will need every, or even any, of the things listed on the Needs and Goals Questionnaire I received, but I am sure that in time groups will exist which will need all that and more. Most importantly, however, by adopting a policy which allows the Brotherhood entry into virtually any entity which should occur in which the book is taught as all or part of their experience, it avoids the almost inevitable polarization which would occur when there exists a book to which anyone and everyone has access.

Events are moving fast in our world, and none of us can visualize how things will be three, five, or ten decades hence. Let us not, in our haste to spread the message of the book today, make a mistake which will be regretted for generations to come. If our goal ultimately is to love one another, it seems imperative that we begin with a structure which will bring us together, rather than keep us apart. I am sure that such an approach will be more difficult in the short term for those of us involved, particularly with groups whose lifestyles and values, save for The URANTIA Book, are widely divergent from our own. Nonetheless, such an approach is, as I interpret the teachings, the one we are called upon to take. Anything less seems to be both a source for divisiveness in the future and a failure now to live and act as we have been taught.

—Richard F. Prince

GUIDANCE OF THE MOST HIGHS

Forty years have elapsed since the Fifth Epochal Revelation was given to our world. Step by step a new generation is taking over the helmsmanship of our nations. Consider that during that period we have seen another world war and several other major military engagements. This should prompt us to remember that "Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment." (*2082:8).

We should reflect therefore on the special role the Most High Assistant is playing on our planet in leading the twelve corps of the master seraphim of planetary supervision. The task of co-ordinating the multifarious talents of the different groups in times such as these deserves our greatest admiration and appreciation as well nigh all the institutions we have come to accept are undergoing deep transformations that will lead us in due time to a world settled in light and life.

Due to the ever-increasing contrasts in the standards of living between the countries who have industries and the struggling countries of the Third World, we shall see a significant shift of the master seraphim in assisting the regional development of Africa, East and West Asia, and Latin America. This change of direction will require the quintessential collaboration of the progress angels, the angels of nation life, and the angels of the future in the affairs of men.

For indeed in the next stage of our evolution the self-determination which has been the clarion call of nationalism will gradually evolve into the political sov-

ereignty of regions bathed by oceans or seas. Third World nations are discovering that their integration can be accelerated through economic and social co-operation. In Latin America and West Asia common traditions, language, culture, and religion will enhance their innate sense of brotherhood. This development will help redress the balance required on Urantia away from a bi-polar world. While we may regret temporarily this leaning toward regionalism as a postponement of a planetary government, we should be conscious that the centrifugal forces have to reach their maximum before planetary unification can take place. As students of The URANTIA Book we are strengthened spiritually in the knowledge that the coming changes in the structures will eventually bring about the brotherhood of man on Urantia. "The rule of the Most Highs, the overcontrollers of political evolution, is a rule designed to foster the greatest good to the greatest number of all men and for the greatest length of time." (*1488:3).

—Mario C.J. Harrington

MAN DOES NOT LIVE BY BREAD ALONE

Man does not live by bread alone but by value seeds planted in the child-mind, these spiritual values to be discovered later in life by the eye of faith. Man lives by these qualities comprehensible as love, truth, beauty, and goodness. Man lives by loving and being loved, by an outgoing concern for the good of others equal to self-concern. Man does not live by bread alone but by the inspiration of friends who speak words of encouragement and gratitude. Man lives by giving heed to the beautiful in place of the ugly. Beauty arouses a hunger which is never satisfied and man lives by continually

falling in love with beauty. Man is part of the rich variety of life, living by the brilliance of a sunrise, the beauty of changing clouds, the jubilant song of birds, the fragrance of flowers, and the magic of music. When man has fed the body he should learn how also to feed the soul.

—Ruth E. Renn

BIRTH

When the spirit leads, words can sometimes approach the communication of eternal values. The words which here announce the birth of a new pilgrim bear such a harvest of love.

On the pathway into eternity . . . David and Sue Kantor announce the association of a new travelling companion; Heather Christine began the great adventure on May 12, 1976 at 4:40 a.m. as a healthy 7 pound 4 ounce, 19 inch Baby Girl . . .

The generations of humankind
Ever come and go,
Touching the earth for but a moment;
The realities of the material world
Assume their enchanting forms
For but a season,
And then quickly evaporate.
But softly wending thru the ages
And the cycles of time,
The great galactic hymn plays on,
Gently calling to each of us,
To begin the quest for perfection,
And reach for the prize of eternal life.
It is to this quest which we
Now address ourselves as a family.

—David and Sue Kantor
and Heather Christine

*"When men search for God, they are searching for everything. When they find God, they have found everything. The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed . . . All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows." (*1289:3,4).*
