



THE
URANTIAN®

Journal of URANTIA® Brotherhood

*"Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven." (*1917:4)*

AN INNER RADIANCE

"Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven." (*1571:1) So spoke Jesus to the apostles in the ordination sermon; and for over 1900 years since then, men have carried out this injunction according to their own enlightenment and conceptual capacity.

We, as Urantians, are individually faced with the challenge of how do we let our "light so shine" that others, on seeing it, may be tempted to follow suit, each according to his own understanding.

If we are to attract others to the URANTIA revelation, we can do so only by living its teachings, for all other avenues of persuasion are closed to us. We cannot live the teachings of The URANTIA Book until we become so saturated with them that we look out from within ourselves upon all that surrounds us and can logically interpret and evaluate all we behold from the viewpoint of the teachings we have so slowly absorbed.

Implied in this concept is the fact that men cannot truly do good works until they have first put their own personal house in order. Jesus is so effective as a teacher because he is exactly what he has taught us and his universe. Today the world staggers under the burden of good works imposed upon it by those who think that by giving and receiving good works, man will be instantly bettered. The URANTIA Book calls these people "idealists without ideas."

Letting one's light shine does not mean putting on a brilliantly reflective armor that shines by the impact of another light source upon it. The light comes from its own source within each enlightened individual. We thus do not put on a facade for the world to see, but we try to

let the world see us as we really are, unafraid of being thus.

There is no easy path to success in achieving this inner light, for there are no simple directions to follow; and all success is totally relative. There are as many paths as there are individuals to follow them, for God has decreed that each human personality shall be unique and has insured that they shall remain so by mandating the complete overall personal autonomy of the human will. By doing so, he has opened a near infinite number of pathways to himself from the worlds of space and insured that in time, the full potential of all experience in space will be achieved through living actualization. Consider the responsibility each of us has to develop this inner light, each by our own unique personality. Understanding this leads to the conclusion that generalizations are impossible.

Yet we can discern everything external to our inner selves from the viewpoint of The URANTIA Book teachings if we learn to look at all of life from that viewpoint. How, then, can a hypothetical Urantian look out upon his environment and its inhabitants? What does he see?

A Simple Human Dignity

Our hypothetical Urantian is first aware of his or her own uniqueness and simple human dignity and its inherent responsibilities, aware of his own imperfections and partial growth, and assured that he will eventually become much more than he can ever anticipate.

He sees as a fact of reality the same simple human dignity in each person he meets, and he recognizes it with quiet appreciation. Yet he is also aware that with each person he meets, he stands in the presence of another mighty Thought Adjuster. In a crowd of diverse beings, he sees each with an Adjuster who has lovingly selected that individual and is working as hard on them as his own is on him. He sees every individual in the company of a silent partner—God, in which relationship nothing is impossible.

He looks out upon our physical environment with the realization that it is the handiwork of the sons of the Sons of God. It cannot be perfect; yet its imperfections are of a

higher order than his own, and he humbly realizes how far he must go. He nevertheless feels no regrets that he was not born in a better time and place for he sees that the challenge of these imperfections is his pathway to growth, and only by growth may he eventually see God.

He does not mandate himself to feel love for other people. He strives to understand each one he meets, knowing full well that in the other a Thought Adjuster is working; and he knows that as his appreciation of the other grows, love will rise spontaneously within himself. In looking at others, he strives to see more of their potential than their present actuality. Yet he is never out of touch with the immediate reality of things and persons. He has learned to "Put your trust in the Lord, but keep your powder dry."

He recognizes his fellow men as brothers, not of an earthly family, but because of the Fatherhood of God to all. He knows that only in the presence of others are opportunities presented for his own personality development and unification; and he has long since discovered as fact that this growth is possible only by interaction, never by exploitation. He recognizes others' viewpoints because he appreciates the personal uniqueness of their source.

He is very, very slowly learning the basics of self-control, that he alone can control his thoughts; and his thoughts only control his feelings. Thus, he can control the latter. He tries to see reality as it really is, not as his feelings seem to react to it.

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Warmest regards — the editors.

He accepts the uncertainties and vicissitudes of existence as part of an imperfect world which is full of opportunities. He revels in the fact that evolution, his own development, is but creativity in time; and he is deeply grateful to a beneficent God, who, by establishing this technique for growth, has made man a co-creator of a new entity, with God, the Thought Adjuster, and man fused into a new being of ever eternal potential. Man thus actively participates in his own destiny as a co-creator. What more can we ask for?

—A rambling, itinerant Urantian

COME WITH ME AND SEE

When Flip Wilson's routines that used the phrase "the devil made me do it" were so popular, the phrase seemed to sum up the willingness of so many of us to blame outside influences for the problems and troubles in our lives, problems we create for ourselves. Since that time, the reaction of many of my friends and co-workers to the book and movie *The Exorcist* has reminded me how many people really believe there is an evil force in the universe that can make people react against their will. Without getting into deep theological explanations, I have tried to explain that we live in a well-ordered universe where our Universal Father's love and spiritual presence make it impossible for such things to happen.

Of course we all have our own 'devils' to blame for our everyday problems; the teacher or the boss doesn't like me; I'm too young or too old; the wrong race, wrong sex; I'm not smart enough; I've never done that before; I can't do it, to name a few. With the application of a little of the faith we should be acquiring, we realize that while any or all of these excuses might be true for each of us alone, we are actually not alone. In other words, if I can't solve the problems that confront me, there lives within me one who can, and will, if I sincerely seek his co-operation.

This is also a reassurance we can offer our friends and acquaintances on a casual basis without getting too deeply into cosmology, theology, or cosmography. I have found over a period of time that not everyone is ready for the full impact of a 2097-page book or even for my halting interpretations of it. This doesn't mean that I should be afraid to let my light shine where needed, and as needed. I'm trying to learn to illuminate without blinding. In the simplest, most understandable terms, the truth expressed in The URANTIA Book's 2097 pages is that God is our Father, we are his children, and our Father will not forsake us. To those who wish to know more

about their Father, I have tried to be ready, willing, and able to introduce further truths from The URANTIA Book.

Over the years I've been connected with The URANTIA Book and URANTIA Brotherhood, many people, myself included, have often wondered how am I going to do this? What will I say if somebody asks me about The URANTIA Book or about something to do with the truths it contains? I think the answer we all end up with is that that is another worry, another anxiety that must be abandoned. When the time is right, I've come to believe we will know what to say, even if it's only to echo the words of Philip, "Come and see." (*1527:1)

—Wesley James

*"... the revelations of God flash upon earth in the lives of the men who reveal God to their fellows." (*1467:3)*

LIVING IN REALITY

How many men and women do we meet, who believe in God, yet behave as though his existence had no consequences for and in their lives? They live completely oblivious to his presence.

If God is, and he is God, then he is omnipotent, omniscient, and omnipresent. He may be far off, but he cannot be only far off—he must "be closer than hands, feet, or breath." His existence must have consequences for the life of every individual.

God has a plan for the Universe of Universes. "He knows the end from the beginning." There is a direction in which the whole is moving. God did not create and forever sustain the universe just to see what would happen. The awareness that there is a plan of universal progression, both for the individual and the universe, may be a first step in the conscious realization that God's existence must mean something for each of us as we make decisions in our daily lives. It is not possible to live one's life outside of God. For "In Him we all live and move and have our being."

So there are only two possibilities: That our actions and decisions of day to day living will contribute to furthering the divine plan, or that they will tend to hinder its development. And this is true whether or not an individual is conscious of the plan. No resistance is real, however. God inhabits eternity. It matters not whether a planet or a universe takes ten million years to become settled or ten thousand times that number. God's

plan will be realized eventually. It does make a difference to us, however, as we move closer to him, literally become more real as we participate in the evolution of our planet and universe, become partners of the Supreme in the revelations of divinity to our brethren, and ceaselessly strive to obey the divine command to "Be you therefore perfect, even as your Father in heaven is perfect." (*1564:4)

We help to bring to the consciousness of our brothers and sisters this awareness of a place for themselves in God's plan when we live our lives in consonance with what we know about the unfolding of the Supreme on our world, and are unafraid to announce our belief and declare our faith in action in the appropriate circumstances.

Love is the technique we have with which to advance the awareness of God and his beautiful designs in the minds of our brethren. Real brotherly love must augment the development of the Supreme, because its source is the source of all reality; and it may endlessly pour forth through us to all the world.

—Matthew Rapaport

*"Carry on until I come." (*1917:3)*

SOWING SEEDS

In the 21 years since its publication, The URANTIA Book has found its way into the hands of over 60,000 people who are searching for God. The growth of sales of the book can be compared to the parable of the sower, who "... cast good seed upon the earth; ... and although he knew not how it came about, the plant came to fruit." (*1693:5) From very humble beginnings, sales have increased until they now average almost 10,000 books a year. By continuing to make The URANTIA Book as widely available as possible, through libraries, retail book stores, and by giving it as a gift, we can help to encourage a plentiful harvest.

*"Do not forget that you are commissioned to go forth preaching only the good news. You are not to attack the old ways; you are skillfully to put the leaven of new truth in the midst of the old beliefs." (*1932:2)*

THE BROTHERHOOD SCHOOL

The purpose and function of the Brotherhood School is determined by the nature and goals of the URANTIA Brotherhood. The URANTIA Brotherhood was organized to promote the study and dissemination of the teachings of The URANTIA Book among the peoples of the world. This purpose is being actualized primarily through the instrumentalities of individuals, study groups, and societies.

The URANTIA Brotherhood during the first twenty years of its existence has dedicated itself to a leavening, spiritual ministry. It is our conviction that this should always characterize the URANTIA Brotherhood's relationship to society. Just as Machiventa Melchizedek exacted a pledge from each teacher never to organize exclusive congregations for worship or function as a priest, so we should never become a "church" or exercise an institutional ministry.

The kingdom of God is an invisible and spiritual brotherhood which is destined to become a living organism which transcends social institutions. It is our conviction that contemporary religious institutions can and will furnish an adequate source of religious ministrations for our society. The greatest contribution which the URANTIA Brotherhood can make to all of the individuals and institutions of our society is to always maintain a prophetic, leavening, spiritual ministry rooted in the Fifth Epochal Revelation. Translating these teachings into specific social-institutional responsibilities will be the task of the various individuals and institutions of our society.

In the light of this picture of the URANTIA Brotherhood, we regard "URANTIA Brotherhood School" as a generic term designating educational activities anywhere

in the URANTIA Brotherhood. We see individuals, study groups, and societies as the basic channels of educational activity. Just as the URANTIA Brotherhood does not aspire to become an institutional church, so the Brotherhood School does not plan to become an educational institution. Our task is to act as a perpetual spiritual leaven to the individuals and institutions of our society.

We shall strive to serve individuals and groups by making educational materials and resource leaders available. The Committee on Education plans to research and define standards of excellence for teachers and educational activities which will help teachers in self-evaluation and growth as well as furnish criteria for evaluating educational effectiveness in groups and institutions. In time we hope to present suggested curricula which might facilitate competence in religious education at various levels. In co-operation with the Fraternal Relations and Domestic Extension Committees, the Committee on Education hopes to promote the development of educational material and activities designed to introduce insights of The URANTIA Book to the basic institutions of our society.

—Meredith Sprunger

LET US KNOW . . .

Has The URANTIA Book changed your concept of prayer? What is the value of prayer to you? Is it a regular part of your life? If so, why? If not, what are your reasons? Send us your thoughts and feelings on this subject, as "Prayer" is being considered as a possible future topic of The URANTIAN Journal.

—The Editors

*"Freely have you received; therefore freely should you give of the truth of heaven, and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it." (*1918:3)*
