



# THE URANTIAN®

## Journal of URANTIA® Brotherhood

### PATTERNS OF PREDICTABILITY

When a new idea first appears it may seem simple and formless, mainly because we have not yet begun to realize its many facets. Greater exposure sometimes reveals a complex and seemingly unrelated profusion of elements inherent in this originally simple concept. What was at first a hazy and amorphous totality takes on the appearance of chaos and confusion. Finally, the observation of certain patterns and the growth of understanding bring into focus the unifying factors which knit these diverse elements into a single fabric.

One of the functions of research is to look for patterns, or regularities, in an unknown universe. The validity of a pattern, once observed, may be tested by its "predictability," the capacity to describe unobserved phenomena from those which are perceived. Many of us find, however, that the patterns which are within the grasp of our limited senses do not allow us to project a clear image of the spiritual realm. Thus, without revelation, this dimension would lie mainly uncharted.

Through revelation we are assured that "... the universe is wholly and ever law-abiding and unfailingly dependable." (\*1736:2) This statement applies to spiritual realities just as much as it does to the more familiar physical properties of the universe. "There are just as certain and reliable laws in the spirit world as obtain in the material realms." (\*505:2) Even the duality between these two worlds is limited; "... while in practical application the laws of nature operate in what seems to be the dual realms of the physical and the spiritual, in reality they are one. The First Source and Center is the primal cause of all materialization and at the same time the first and final Father of all spirits." (\*481:5)

Deity is unity, and the closer our conceptions and understandings come to Deity, the clearer become the connecting strands between the diverse and incomprehensible images which constitute our early exposure to the total spiritual mosaic. The initial glimpses form a tantalizing puzzle which can only be resolved in the light of unified reality. "But the divine mechanism of the universe is altogether too perfect for the scientific methods of the finite mind of man to discern even a trace

of the dominance of the infinite mind." (\*481:6) To truly comprehend the patterns of reality we must become God-knowing, and that goal lies at the distant end of a long ascension. Predictability, like wisdom, is the increasing reward of an eternal career.

—Peter and Eileen Laurence

### PATTERN PERSONALITIES

The Eternal Son is the pattern personality, but only the Universal Father—the ancestor and source of this absolute pattern—can bestow personality. "Pattern" indicates an original (a model, guide, or archetype), and since the Eternal Son is the pattern personality, what an excellent model for all personalities in God's universe.

Pattern personalities seem to be the first of their order—like the original pattern angel (supernaphim) of Paradise and the original (first-born) pattern angel (seraphim) of the local universe. In Havona there are many classes of pattern beings—actually a pattern being for all personalities in all universes. The outer circuits contain patterns for time and space mortals' goal attainment.

Personalities of the same series, order, type, or pattern will be similar, but never exactly alike. Personalities on Urantia do function in a framework of superuniverse, local universe, and planet series, order, type, and pattern of personality, so there must be a resemblance of Urantia personalities, as compared to other planets, local universes, and even superuniverses. Although there may be similarities, each is exclusive and is further qualified by the material, mindal, and spiritual energies upon which personality is bestowed.

Personalities may follow series, types, orders, and patterns, but each is unique, the only one of its kind. No two are alike, ever have been, or ever will be! Personality is an individual's identity throughout eternity.

Every personality has a direct line to the Universal Father through the personality circuit, in addition to self-consciousness, and the priceless gift of free will. Since each personality on Urantia (and throughout God's universe) is original, it follows that each could be considered a "pattern personality."

—Berkeley Elliott

## FAMILY PATTERNS

Genetic families and study group families are both the workshops of Our Father. They provide adjustment of the self to other selves. They allow for cultivation of our Father's love through which Thought Adjusters, the Spirit of Truth, and our other spiritual benefactors may help us achieve the uplifting of humanity.

The home provides the first opportunity for fostering fraternal devotion among members. Study groups whose members loyally seek to live loving service also find themselves experiencing similar loving relationships. In talking with his apostles concerning love and the family, Jesus said: "The people of another age will better understand the gospel of the kingdom when it is presented in terms expressive of the family relationship—when man understands religion as the teaching of the fatherhood of God and the brotherhood of man, sonship with God." (\*1603:5) We are the people of another age.

Mature study groups, like "true" families, promote brotherly love and the fulfillment of the "golden rule" by actively fostering the brotherhood of man revelation on earth. This is a valuable achievement. But Jesus admonishes his followers to love men as he loves us—to love with a fatherly as well as a brotherly affection. If we are to represent Jesus to our family of man, he expects us to display the supreme reactions of fatherly affection—assured faith and perfect love.

Our degree of understanding of universe reality is in direct proportion to our faith efforts to know and understand our relation to our Father. Jesus provided for us the truth fact that the family pattern is the best way to

illustrate man's relation to God.

In well developed study groups we find among faithful members the same expressions of the characteristics of "true" family love which Jesus pointed out to his apostles. Some of these facts are: provisions for companionship and loyalty, love and mercy, pleasure and security, education and training, and provision for the future. These characteristics are developed in study groups through the high levels of interaction and communication between diverse personalities who pool their resources to advance in their inner spiritual lives.

Through the smallness and personal intimacy of our study group "families," we individuals can freely study together the truths of The URANTIA Book and learn much about how to apply those truths personally by lovingly socializing and sharing them with humanity. The family home and the study group atmosphere provide us a practicing arena in which to develop the "startling affection" and "amazing devotion" to the loving service of mankind which Jesus demonstrated and taught his followers to manifest.

Jesus expects spirit-born mortals to be as one. As his Spirit of Truth is in us, so are we one in him. As our Thought Adjuster is in God, so are we one in our Father. Let us commit ourselves to be as one in our families of the home, the study group, the human planetary family; and as one with our Universal families of time and space.

—Patsy and Tucky Hayes

## PATTERNS OF REVELATION

Unlike the many valiant souls who have promoted spiritual truth in past epochs, we, the mortal disseminators of the URANTIA revelation, have many advantages, some bestowed, such as the Spirit of Truth, and some acquired, such as mass communications, and the power to view history from hindsight. Because of our advantages, our responsibilities are, in a sense, greater, and it is for this reason that the writer feels the revelatory commission has purposely given us much historical background upon which to base our future decisions.

One of the most significant statements for evaluating what has been done and what ought and ought not to be done in advancing spiritual truth is: "Always must the religion of revelation be limited by man's capacity for receptivity." (\*1007:1)

Several thoughts may flash to our minds. Are we only to give what the traffic can bear? Compromise? Sell out? This is far from the intent of the Melchizedek author. Rather is he giving us a lesson derived from the long evolutionary struggle of uplifting the spiritual life of Urantian civilization. To illustrate, let us look at the

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Warmest regards — the editors.

experience of those who initiated or were teachers of an earlier epochal revelation.

Machiventa Melchizedek, incarnate as the sage of Salem, is credited with fostering, directly or indirectly, the highest truths of all major religions for the past four thousand years. He was successful as a spiritual teacher because he remained a spiritual teacher, and did not get involved as a social or political reformer. He would always try to upstep religious practices gradually. Never did he say to the people of 1950 B.C.: "The idea of sacrificing to God is barbarous!" Rather did he gradually try to improve the cult practice by offering bread and wine as a representative sacrament. The crucial point is that he respected the people, who, though primitive, were able to at least come to some understanding that God and man could communicate on some level, and have a personal relationship. His historical disciples illustrate several "do's" and "don'ts" in teaching advanced truths to evolutionary mortals.

The Salem school at Kish, in Mesopotamia, when the teachers kept to their spiritual mission, were slowly, but surely, refining worship techniques of the culture. But when Nabodad, their leader, attacked the prevalent practice of temple prostitution, the Salem group was seen as setting themselves on a higher moral plane than the (then) evolutionary norm. Not only did they not accomplish their social reform, but lost their audience for the spiritual mission which was their real reason for being teachers.

In many ways, Moses bore an analogous relationship to Melchizedek as did Paul of Tarsus to Jesus. This may be seen by both teachers' ability to adapt higher truths to the real mortal situation. While others, like Ikhnoton and Abner, may have taught a higher philosophy and more accurately reflect the letter of their inspirator's teaching, it was the great compromisers, Moses and Paul, who worked tirelessly to fulfill the spirit of revealed religion by bringing man closer to God and God closer to man.

Today, as evolutionary mortals, we are heirs of all these teachers, as well as students of the URANTIA revelation. This new revelation has met each of us, in our own situation, in our culture, and as we are, otherwise we would neither be reading nor writing for this journal. Can we do any less than to learn from those before us and go on in sharing the Father's love with our brothers and sisters in their situation, in their culture as they may see it, and as they are?

—Dick Schonberg

## THE NEW CULT—Pattern and Symbol

"... a cult—a symbolism of rituals, slogans, or goals—" (\*966:5)

What is a pattern? On the lowest level of our perception, we see it as a space-time phenomenon, the weaving of relationships into a meaning. Aesthetically, this is the relationship of colors, of textures, of sounds. Psychologically, it is the relationship of motives, of desires, of actions. Spiritually, it is "unspeakable" except through symbols.

Paradise is the existence center of pattern. Paradise itself is non-personal and patterns may be organizations of non-personal matter.

Taking an object arbitrarily from our sensory experience, a stone, we see that a stone in and of itself could be non-living and non-organic. But if we use the stone as a symbol, it becomes the "Rock of Ages" and unfolds in layers and layers of meaning until we perceive the strength of God—a personal quality. So have the impersonal and personal been reunited through the symbol.

To grow a new cult, the soil is a new symbolism which will bear the fruit of new patterns made visible in rituals, slogans, or goals. In the cyclical process, these rituals, slogans, or goals will wear out, drop to the ground and enrich the soil of a renewed symbolism.

It seems much easier to understand this process than to produce a result. One stumbling block to the production of new patterns is our conception of "sacredness"—the cult must be "sacred," the symbols "sacred," the ritual "sacred." Any ridiculous thing will do as long as it is "sacred."

Instead of making religion a sacred part of life, let us reverse ourselves and see the totality of life as religion, then we should see everywhere the patterns of the new cult.

—Margaret Graves Gilbert

## PATTERN AND PERFECTION

Because it would be impossible to deal adequately with such a complex and difficult subject as pattern in a short article, I asked myself what the principal meaning and practical value of pattern is for me. In the first place it is linked up with perfection. The presence of pattern is the validation and justification of the divine mandate: "Be you perfect, even as I am perfect." How could our loving Father demand his children to be perfect if that perfection were not already present as a potential?

The perfection that is being demanded of us here and now is not absolute perfection. There exists variety in perfection (see *The URANTIA Book*, page 3:6). Pattern also has its variety in phases. Paradise is the absolute of pattern, Havona the perfection of pattern. The Supreme

Creators project pattern in time and space on ever descending levels, but, nevertheless, pattern remains pattern; it is always relatively perfect. The mercy of our Universal Father warrants that there is always a perfect balance between what is demanded of us and what is the potential for us, pattern. And at the same time there is the endless perspective: "... as I am perfect." A mandate of the God of love must be characterized by that love. What he demands of his sons he already has given them in potential. Said the father to the elder brother of the prodigal son: "... all that I have is thine." His mandate is really our greatest privilege.

Pattern is not a controlling force like gravity (see The URANTIA Book, page 10:3). It more resembles love. Love must be voluntarily accepted and returned. One cannot be forced to love. As the Father gives us his love without forcing it upon us, so he offers us pattern to activate and actualize, the lure of sonship with him.

Pattern can configure energies, arrange energies, in such a way that these energies take form after pattern. Then pattern is realized; the pattern-form is the reality of pattern. But true pattern remains pattern, the potential, invisible, immeasurable, mysterious, never bestowed, divine "force" behind the resultant individual form. This form can be material, mindal, or spiritual. To me, "worshipful problem-solving" is an example of pattern realization on the mind-level, spiritual healing an example on spiritual-mindal-material levels.

On whatever level the results of pattern activation become experiential, the true process itself is spiritual. Pattern can be activated by us only through faith. In this phase of our career we are only faith-sons of the Father; and now and ever we can only have sonship with him. In worshipful communion the spirit-mind acknowledgment of pattern-perfection becomes a living truth. It is important to know that pattern, perfection, is behind everything, because this lifts us above the "prayer of petition" into worship, "the practice of the presence of God," to whom no problem exists.

Ideally, finding the contact with the Father should be more important to us than the practical results. It is not for the "loaves and fishes" that we try to attain that "definite spiritual phase of true prayer, which concerns its reception and recognition by the spiritual forces of the universe." (\*996:5) When finding the Father within is

"all" to us, we can endure the delays of the time-factor, be patient with ourselves and our brothers.

—Henry Begemann

## PATTERNS GREAT AND SMALL

Several times in conversation with friends lately, the role of patterns has popped up. By "patterns" I mean the similar situations that persistently present themselves for analysis and decision in life. Since my acquaintance with The URANTIA Book I have credited the seraphim attached to my case as having a hand in the reoccurring pattern of life situations. Are the patterns repeated because I have not learned some lesson presented before? Is the opportunity for choice repeated because I did learn something and should now demonstrate and deepen the meanings of this experience? Is there some chance of helping others learn in this persistent challenge? Perhaps any and all of these possibilities run through the meaning-values of patterns, but the beauty of the whole was not apparent until I turned again to The URANTIA Book for some inspiration on the subject. Strangely, the paper I read was the one on the bestowals of Christ Michael (#119).

It was perhaps inevitable that in reading again about the lives of our Universe Father, I should broaden the scope of my thinking. By volunteering to live bestowal lives he, too, experienced the pattern lessons of evolutionary participation. As an individual of seven different orders he illuminated and embellished the day-by-day patterns of his service.

When one stands up close to a great tapestry, one sees only one small part of the work—a piece of the border, or maybe a single flower. But when one stands back a ways, the grand intent and design of the whole is revealed. Michael's bestowals portrayed the will of the Supreme to Nebadon. Our value-choices weave the answering ascendant threads in the great work. Even on the primitive sphere of earth, we can choose to add our "earth colors" and contribute to the supreme pattern of Goodness, Truth, and Beauty woven on the immense, starry loom of Time and Space.

—Marilyn Hauck

*"God is the first truth and the last fact; therefore does all truth take origin in him, while all facts exist relative to him. God is absolute truth. As truth one may know God, but to understand—to explain—God, one must explore the fact of the universe of universes." (\*1125:2)*