



# THE URANTIAN®

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### CHRISTMAS AND THE SUPREME

The time is upon us once again when most of the world's Christians celebrate the traditional birth of Jesus Christ. Just the thought of it is enough to generate a spectrum of mixed emotions. Many of us may find it necessary to brace ourselves against the crass commercialism stimulated by the infiltrating profit motive. There is always the rush and crush of those final days, and at least one week of recuperation. And still others can look forward to the reunions with loved ones—for a chance to see and touch old friends—while exchanging gifts. But does Christmas have *meaning* in the universal scheme of things? And how important is it? How would a Mighty Messenger report the spectacle of Christmas in relation to the Supreme?

A Mighty Messenger would broadcast the events of Christmas in relation to the Supreme because we are presently living in the Age of the Supreme, from a universe viewpoint of time. The nutritions necessary in this fetal-stage growth of the Supreme are garnished from the experiences of the creatures of time and space. The reward for all this is that the Supreme will become the Creator's first *experiential* deity; which is to be a complement to the trinity of *existential* deity.

What does all of this mean to you and me? It means that each one of us plays a small part in determining the events of destiny. As a citizen of the cosmos, it means that every decision we make either hastens or impedes the growth of the Supreme. As a citizen of Urantia, it means that the fruits we bear from improved ethical and moral conduct then become the substance of the Supreme; "The act is ours, the consequences God's." (\*1286:3)

The necessary role mortals play in the growth of the Supreme can be more clearly understood as it pertains to the brotherhood of man. If we can discover the Father in our hearts, a Mighty Messenger tells us in Paper 117, we must search for the Supreme in the hearts of others (i.e. the Fatherhood of God and the brotherhood of man). Each time we understand, tolerate, befriend, or love another person we add to the growth of the Supreme, and, of course, to our own growth.

From a sociological framework, the brotherhood of man is achieved when two, three, or more personalities

come together motivated to do good. To be more specific, it is *the morality of interpersonal relationships* that determines our role in co-creating destiny with the Supreme. We simply have to interact positively and morally with the persons with whom we come in contact in our daily lives. It's so easy! To understand and actually interact with another person in a moral and positive way is the foundation of a citizen's *duty*; a recognized duty to the brotherhood of man and the growth of the Supreme.

But to get back to our original idea: How does this relate to Christmas? Tens of millions of Christians on that one day allow themselves the liberty to mightily experience "peace on earth and goodwill toward men." Christmas day can give us a glimpse of the realities of light and life—as our families, neighbors, and communities attempt consciously to fulfill their duty of goodwill toward all men. What a great growth spurt must the Supreme experience from the energies of Urantia 606 on December 25th, a day when so many personalities are actively involved in a moral and loving way with other personalities. And, it may sound worn, but what greater good could we do ourselves, our brothers, and the Supreme than to experience the brotherhood of man each day of the year.

—Buck and Arlene Weimer

### REVELATION: DIVINE PLAN

There is a divine plan for every revelation. Revelators come to earth on *missions*, and for *purposes*, but there is an overriding plan, an ordained way, of carrying out these missions of new truth. What is the divine plan for "our" revelation?

We may be assured that the divine plan that was operative for Caligastia, Adam, Machiventa, and Jesus is again in effect for us. This encompassing plan for planets, revelators, and mortals might be thus stated:

Planetary evolution is established. It is upstepped by periodic revelation which is imparted by evolutionary techniques that are built upon existing foundations, and allowed to develop naturally.

Usually there is a pattern of growth with successive revelations, but as we know, the effect of the first and second epochal visitations was virtually wiped out.



Progress ran solely along evolutionary lines until Machiventa Melchizedek came on an emergency mission to keep the truth of the one God alive on earth. He did not attempt to remediate the purposes of the aborted missions of the planetary prince and Material Son. Strange as it might seem to many, Jesus didn't either. His supreme purpose was to further enhance the revelation of God the Father.

Certain features of the first two revelatory missions—direction of the rehabilitation of human society—require administration greater than such transient visitors as emergency and bestowal Sons can give. Rather than busying themselves with political, cultural, and racial matters, Machiventa and Jesus demonstrated the truth that, "The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above . . ." (\*598:2) The world-wide brotherhood of man does not arise naturally on an isolated world without the aid of the revelation of the Fatherhood of God.

We detect Michael's hand behind the advent of *The URANTIA Book*. We are intrigued to learn that the world of terminal bestowal of a Master Son comes under special consideration. He may " . . . make and carry out plans . . ." of his own choosing if the need is great. (\*241:4) He may even vary the order of evolutionary adjustment.

*The URANTIA Book* is unique and complex. It is five revelations rolled into one, and it has the characteristic of permanence. A level of universe truth is revealed which is not ordinarily imparted to planets of our retarded state of development. And for the first time in 500,000 years,

since the Planetary Prince first tried his hand at uplifting the mores, we have a guidebook outlining the causes and remedies of temporal difficulties. This is where the risk is greatest for our Grand Experiment. Here is where the divine plans play their crucial role.

We would do well to heed these wise advices: "The present social order is not necessarily right . . ." (\*782:5), but "No great social or economic change should be attempted suddenly. . . . Only moral and spiritual adjustments can be made on the spur of the moment . . ." (\*911:5) However, "Man is an evolutionary creature and . . . must get his religion by evolutionary techniques." (\*1012:1) Jesus knew it was futile to try to speed up the " . . . natural, slow, and sure way of accomplishing the divine purpose." (1521:1) We will never " . . . gain anything by impatiently attempting to circumvent the established and divine plan by short cuts [or] personal inventions . . ." (\*846:4)

The process of relating ourselves to the divine plan consists in sincerely trying to relate ourselves to the Father's will.

—Carolyn Kendall

## LOVE—HUMAN AND DIVINE

What is love? "Love is the desire to do good to others." (\*648:4) It is the " . . . secret of beneficial association between personalities," (\*141:3) and " . . . does connote man's highest concept of the mortal relations of respect and devotion . . ." This " . . . matchless affection of the living God for his universe creatures" is the " . . . supreme reality of the universe . . ." (\*40:3, 1922:2) " . . . love is the greatest thing in the universe . . ." (\*648:3)

Love is either human or divine. Human love may be sexual or non-sexual. If it is non-sexual, it is either parental or brotherly. All genuine love comes from God.

What are some of the good effects of loving others? One gains self-respect by receiving God's love and passing it on. Love seems to purge one of ill will, grudges, and brooding. Love crowds out fear and makes facing difficulties easier. The more one loves, the better one feels, the more righteously one acts, the more maturely one behaves, the closer to God one becomes. A loving personality possesses a spiritual fragrance which brings out the best in others.

To love another person, one first has to get to know him. Understanding grows into tolerance, which buds into friendship, which effloresces into love.

One can practice love by getting involved with others and serving them. Service is like the surf: God's love is coming in and man's love is going out. Where they meet, there is a wave of service.

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Jesus exhorted his followers to love freely, unselfishly, and intelligently. To love wisely is to realize that the self has certain rights, and deserves time, attention, too.

If one *really* wants to love others, one must practice parental love, loving others as one believes God loves them. Parental love immeasurably transcends brotherly love. It always looks for the best in others and delights in returning good for evil.

John Zebedee once asked Jesus how he could learn to be more loving. You will be, Jesus told him, when you learn to love God more.

—Richard Keeler

## FEAR AND GROWTH

A major component of human development is fear, both the instinctive responses coming out of the dim ages of the struggle for physical survival, and the learned reactions of our cultural endowment, particularly psychosocial, intellectual, and sometimes spiritual. *The URANTIA Book* teachings about fear and growth are both profound and practical. They can be considered from four viewpoints.

First, fear is a universal experience of the creatures of time and space. There are racial variations: Adamic children are not so subject to fear as the children of evolution. Personal experience confirms the universality of fear; no one has been free of it. Simple scrutiny turns it up in all arenas of human activity, among them business, politics, economics, family, the arts, recreation, international relations. In some human behavior fear may be subtle. Take elitism, for instance: it is not popular to be "elitist"; most of us react negatively to this, yet I submit some would find the array of personalities in the universe—sovereigns and princes and staffs and workers—elitist. There is a simple and complete difference between mortals and supermortals in reaction to a pyramidal organization chart: *their* response involves no fear.

Second, certain fears are destructive. Fear girds us for fight or flight (if we are healthy), and inherent in these is the considerable chance of poor decisions. "A false fear of sacredness has prevented religion from being safeguarded by common sense. Fear of the authority of the sacred writing of the past effectively prevents the honest souls of today from accepting the new light . . ." (\*1768:6) "The Jewish leaders were increasingly blinded by fear and prejudice. . . . When men shut off the appeal to the spirit that dwells within them there is little that can be done to modify their attitude." (\*1672:6) About our seraphic guardians: "The only emotion actuating you which is somewhat difficult for them to comprehend is the legacy of animal fear that bulks so large in the mental

life of the average inhabitant of Urantia. The angels really find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety." (\*1243:3)

The third viewpoint is that fear is ultimately constructive. One of the inevitabilities asks, "Is hope—the grandeur of trust—desirable? Then human existence must constantly be confronted with insecurities and recurrent uncertainties." (\*51:7) Fear was the entering wedge into man's consciousness for the development of his spiritual nature. "Ghost fear was the fountainhead of all world religion." (\*961:3) A Brilliant Evening Star tells us that ghost fear led to recognition of higher types of spirits, later to dual spiritism, (good and bad spirits), then to supermortal forces that were consistent in behavior. He emphasizes that " . . . this was one of the most momentous discoveries of truth in the entire history of the evolution of religion and in the expansion of human philosophy." (\*961:7) The same Evening Star of Nebadon writes: "Primitive religion prepared the soil of the human mind, by the powerful and awesome force of false fear, for the bestowal of a bona fide spiritual force of supernatural origin, the Thought Adjuster. And the divine Adjusters have ever since labored to transmute God-fear into God-love." (\*957:3)

Fourth, the antidote for fear is faith. "The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by faith contemplation of the Father and the attempted realization of the Supreme." (\*1616:5) Dealing with our fears which are personal, often private, sometimes lonely experiences, requires effort, overt action. "The Thought Adjusters would like to change your feelings of fear to convictions of love and confidence; but they cannot mechanically and arbitrarily do such things; that is your task." (\*1192:4) Jesus' whole mission really related to faith; his revelation of God to man a gift to make man's faith more possible for spiritually immature beings; his revelation of man to God an inspiring example of practical ways confused humans might relate to Deity.

Jesus knew no fear; he was prudent, and though fearless, he was not willing to take unproductive risks. " . . . courage was the very heart of his teachings. Fear not' was his watchword . . ." (\*1582:2)

For us to translate this directive into action, *The URANTIA Book* gives practical recommendations: " . . . forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating love of your fellows." (\*1438:1) And, "In executing those decisions which deliver you from the fetters of fear, you



literally supply the psychic fulcrum on which the Adjuster may subsequently apply a spiritual lever of uplifting and advancing illumination." (\*1192:4)

All decisions can be evaluated by whether they are fear or faith inspired, because fear and faith are two fundamental techniques by which we deal with reality. Both are necessary for survival.

God is the greatest human experience. He is within us disclosing all that we can absorb, and the limit of this comprehension is contingent upon the quality of our faith, that quality which is measured by our *desire* to comprehend.

Our Universal Father gives us all that we have, all that we are and all that we may become. He asks of us growth toward perfection, growth to be nurtured by faith and actualized in the Supreme.

—Helena Sprague

## THE UNQUESTIONED ANSWER

Recently, a *Urantia Book* student captured my attention when he asked, "How do I live a revelation?" The inquiry immobilized the group; one could perceive all sorts of non-answers gathering to attack the question nobody heard. The inquirer was asked to repeat his question, possibly with some elaboration. It came with strong vocal emphasis and active phrasing: "How do I live a revelation? I hold in my hands an epochal revelation 2097 pages long. I want to do something more than *read* it, I feel a responsibility to *live* it." What a marvelous statement! Happily, no one proffered a "here's the way it is—this is what you do" answer, or any of those neat and tidy sayings that slam the door of discussion.

I considered the question-statement for several days afterward before I began to perceive its thrust, and then only after I asked the question of myself. Indeed, how *do* I live it? Here I am in an extraordinary state of dynamic upheaval—an epochal revelation has locked horns with an inert mortal of the realm; irresistible force meets immovable object to the 10th power! I started the search for a future answer by asking another question: "How do I *want* to live, temporally and eternally?" Now that the floodgates of choice were opened, the sandbags came out—my reflex reaction to a plethora of choice.

A good friend once remarked, "I like what this book has to say about our relationship with the Universal Father—it takes away the middle man!" Verily, it does. The responsibility for making a choice no longer rests with the local shaman, the village elder or the planets in trine; there is no sage to hold liable if things go wrong. It becomes my duty to myself to show some "ertia" and choose. For the benefit of my eternal welfare, I have the inalienable right to make that choice—it is part of my cosmic bill of rights.

Such words as "revelation" and "responsibility" become highly personal and more compelling with informed cosmic perspective. Any revelation, epochal or auto (past, present or yet to be), is only one of the strongly forged links in the chain of that benevolent universal conspiracy that exists for our benefit, that is everlastingly at work for us. Revelation separated from its purpose too easily becomes a spiritual object d'art to be admired from a distance for the beauty and accuracy of its truth. Translated into personal action-choice, it can become the catalyst that propels an animal origin being into a permanent cosmic citizen. I have not been capriciously abandoned by a king-judge God; rather, have I been embraced by a loving father who has amply provided for my journey to his eternal home. He desires that I be with him—he will not force me; I must choose.

It has been said that choice is the path to the garden where value dwells. Eternal values are stable—they are constant; they are the same now as they were in the days of Christ Michael or Melchizedek or Adam and Eve—only the tangible evolutionary circumstances are different. I must live in the world as I find it with a spiritual eye to the eternal horizons, the yet to be. The intense distractions of this still-evolving "World of the Cross" clamor for attention. My indwelling eternal compass will not fail in directionalizing me if I will heed its readings and not be guided solely by visible landmarks.

I have commenced the journey of finding my own answer to how a revelation is lived. This is the path I take today; tomorrow, a new path to seek another value—same compass.

—Ron Schweitzer

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*"The God of universal love unfailingly manifests himself to every one of his creatures up to the fullness of that creature's capacity to spiritually grasp the qualities of divine truth, beauty, and goodness." (\*27:1)*

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