



THE URANTIAN®

Journal of URANTIA® Brotherhood

URANTIA BROTHERHOOD The Possibilities for Significant Planetary Service

The following talk was given in August, 1979. In the opinion of the editors, it is a clear, thoughtful expression of some of the challenges, opportunities, and responsibilities which accompany The URANTIA Book and its mission to our planet.

The URANTIA Book tells us:

"Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new a unrevealed planetary destiny.

"Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments." (*1086:4,5)

And, in the section dealing with the planetary epoch following Jesus' bestowal mission on earth, we read:

"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." (*598:2)

If our civilization is not to settle down for one thousand years, if religion is to serve as a stabilizer during these trying times of transition, and if the best way positively to assist this process of epochal adjustment is through the spiritualization of mankind, then surely the opportunities for significant planetary service are enormous.

We stand at the beginning of a new age. As we survey the broad panorama of a limitless horizon of challenges and opportunities for service extending out before us we ask: And what, Father, is the role that you would ordain for our fledgling organization, our very human organization, URANTIA Brotherhood?

Organizational Role

In trying to make an assessment of what kind of organization URANTIA Brotherhood is, or what kind of organization we would like to see URANTIA Brotherhood become, let us consider what *The URANTIA Book* observes at page 1295:

"As the self matures, it reaches further and further back into the past for experience, while its wisdom forecasts seek to penetrate deeper and deeper into the unknown future. And as the conceiving self extends this reach ever further into both past and future, so does judgment become less and less dependent on the momentary present. In this way does decision-action begin to escape from the fetters of the moving present, while it begins to take on the aspects of past-future significance." (*1295:5)

Let us now look into the immediate past to those events and the philosophy which suggested and guided the formation of URANTIA Brotherhood. Then let us look into the deeper past in preparation for our making a "wisdom forecast" as to the future of URANTIA Brotherhood thus escaping "...the fetters of the moving present..." in order better to gain a broader, surer perspective "...on the aspects of past-future significance." (*1295:5)

In considering the desirability — even the necessity — of an organization such as URANTIA Brotherhood, the original leaders saw that while institutionalization, if carried to extremes, could crystallize a religion into mere dead forms — a skeleton of its once dynamic self — they also saw that without some organization no religion could survive.

As *The URANTIA Book* says:

"It is difficult for religion to survive as the private practice of isolated individuals. This has ever been the error of the religious leaders: Seeing

the evils of institutionalized religion, they seek to destroy this technique of group functioning." (*1076:4)

Therefore, a plan was adopted to assist in and encourage salutary group functioning. The early leaders wished to follow the lead of Jesus and to create a simple social organization, as Jesus had done with the Apostles. Keeping in mind the ideal that "That organization is best which organizes least and co-ordinates most..." (1) a simple, yet complete, constitution was adopted and URANTIA Brotherhood was founded.

"URANTIA Brotherhood does not [have] a hierarchy of religious authority nor an over-abundance of restrictive creeds, dogmas and rules and regulations. But it does [have] a minimal amount of basic organization with enough ground rules to permit its healthy and orderly functioning." (1)

The minimal organization provided in the Constitution of URANTIA Brotherhood provides a simple and effective plan for group association and co-operation. We have a simple structure within which readers of *The URANTIA Book* can work with one another towards the common goal of the wise dissemination of the teachings of *The URANTIA Book* and the ultimate spiritualization of mankind. Without such a formal organization, albeit a simple and benign one, there would be no structure in which, or method by which, it would be possible for all the diverse types of human beings who become interested in the teachings of *The URANTIA Book* to function together effectively. There would be no way in which the foundations could be laid which would eventually lead to the realization of a true, even

living, organismal, world-wide spiritual brotherhood of mankind.

(1) Quotations and paraphrases from *Unity, not Uniformity*, copyright ©1973, URANTIA Foundation — used by permission.

The broad, guiding principles which informally govern our evolutionary, material structure are set forth in a speech given in the early days of our URANTIA movement. In this speech, William S. Sadler, Jr., first president of URANTIA Brotherhood, in his first President's Triennial Report to the General Council of URANTIA Brotherhood, set forth what has now become the classic exposition of the broad range mission of URANTIA Brotherhood.

"1. God is the only true end - all other things are secondary and subordinate to the realization of sonship or daughtership with God.

2. *The URANTIA Book* itself is not an end - though it is a most important means to an end. We may minister to our spiritually hungry brothers with or without the aid of *The URANTIA Book*. But, if the Book ever becomes mandatory in our ministry, then we have truly become sectarian. Our primary objective is the service of God, and the Book is an important means to that great end.

3. Neither is the URANTIA Brotherhood, nor membership in it a true end. The function of the Brotherhood is to the spiritual experiences of its members as the river banks are to a river; it is true that no river can be had without its banks — but neither should the banks be confused with the flowing river. The Brotherhood is designed to promote *The URANTIA Book* and the Book is designed to bring God and man closer to each other."

Bill Sadler concludes by saying:

"If we can clearly separate means and ends, if we can always subordinate means to the true end, then we shall continue for a very long time as a real Brotherhood, and we shall avoid becoming merely another church or another sect in the world of the twentieth century — a world which needs neither a new church nor a new sect."

We can assist in remaining as something unique, something different from a new church or a new sect by viewing ourselves as readers of *The URANTIA Book* with a broad and open acceptance of other groups and peoples, being careful, however, not to compromise our organizational identity or dilute our mission of bringing new truth to our spiritually impoverished brethren. By referring to ourselves as "readers of *The URANTIA Book*" instead of as "Urantians," we will more accurately describe ourselves to the general public.

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URANTIA Brotherhood has stepped into that vacuum which has existed since the failure of the Adamic regime. As such, we can fulfill our function by taking note of the Adamic practice of establishing sub-administrative centers in the guise of URANTIA Societies throughout the planet, once we have firmly established our own organization.

But first let us establish thousands of study groups. Then, when these groups mature into stable and competent groups, let us install them as URANTIA Societies.

As URANTIA Societies, they may serve under our banner of the Concentric-Circles Symbol as readily identifiable bearers of truth to Mankind. These URANTIA Societies as constituent parts of URANTIA Brotherhood will serve as lighthouses of truth giving light and direction to a world languishing in spiritual darkness and suffering racial and governmental disarray.

Let us follow the broad outlines of the function of the Adamic regime. Let us not disappoint our planetary Father and Mother who suffered the degradation of reduction to human status, but who now, as two of the Four and Twenty Counselors, stand as watchful sentinels anxiously waiting to see how successfully and efficiently our human URANTIA Brotherhood will co-operate with the Planetary Government in compensating for the aborted Adamic Mission to Mankind. URANTIA Brotherhood cannot hope to fulfill all of the responsibilities of the Adamic bestowal, but it can mightily assist in compensating for the loss of the Adamic regime.

But let us take caution in carrying out our spiritual mission. Let us let others know that we do not pretend to be the Spiritual Brotherhood of Mankind, though we hope to participate in the realization of that Spiritual Brotherhood. Furthermore, we can avoid the devilry which comes with considering ourselves a chosen people, remembering that *The URANTIA Book* tells us on page 1488 that "There is no such thing as a 'chosen people.'" And, further:

"A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. 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)

"Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teaching." (*2082:10)

"The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should thrill all who believe in him as men have

not been stirred since the days when they walked about on earth as his companions in the flesh." (*2084:6)

"The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present day professed followers." (*2086:2)

"Mankind is on the march toward a new and unrevealed planetary destiny." (*1086:4)

URANTIA Brotherhood as a co-ordinator, not as a dominator, and neither as a new church nor as a new sect, can assist our planetary supervisors during these times of transition — and later — and can indeed be "... a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of ... ever-changing conditions and never-ending economic adjustments." (*1086:5) By helping to apply spiritual pressure from above, we can augment "... moral insight while enhancing the soul capacity for every mortal to understand and love every other mortal." (*598:2)

While we may have a diversity of approaches in reaching out for the realization of our new and unrevealed planetary destiny, we can through our minimal organizational structure and by keeping our priorities straight maintain a unity of purpose as we co-operatively work for the spiritual upliftment of Mankind.

In serving to carry new truth to our planet, and if this forecast of the nature of our organization is to be justified, if this grand experiment is to be successful on this decimal planet, let us not make the mistake of those of Jesus' time on earth in the flesh who were constantly looking for sudden and miraculous happenings. We should intelligently work for and patiently expect nothing more than normal sure evolutionary progress.

"Evolution may be slow, but it is terribly effective." (*900:5) Jesus said: "... in an age to come the gospel which I declare to you will rule this very world." (*1608:1)

The Midwayers echo this by saying, "Be not discouraged; human evolution is still in progress, and the revelation of God to the world, in and through Jesus, shall not fail." (*2097:1)

URANTIA Brotherhood — The possibilities for significant Planetary Service are enormous. How will we answer the call of Destiny?

Ultimately Father, Thy will be done.

Peace be upon you and may progress be our eternal goal.

Martin W. Myers
Chicago, Illinois

URANTIA Brotherhood is unique but this is not to say that there will not be other organizations whose aims and purposes are consistent with those of URANTIA Brotherhood. To them we should extend the hand of friendship to the extent they wish to work in the Father's vineyard. In this way URANTIA Brotherhood will fulfill its function as planetary co-ordinator and will avoid becoming a separate religion.

URANTIA Brotherhood is not to dominate; it is to co-ordinate.

Now that we have considered the immediate past and those events and the philosophy which suggested and guided the formation of URANTIA Brotherhood, let us look into the deeper past as we ready our "wisdom forecast" as to the future of URANTIA Brotherhood.

Some 200,000 years ago, our Planetary Prince joined forces with Lucifer and Satan in the proclamation of the Lucifer Manifesto and the substitution of license in the place of liberty and self-assertion in the place of one's conscious subordination of one's will to that of our Heavenly Father. We all know the terrible results of the Prince's premeditated betrayal of the divine plan.

And we likewise know that some forty thousand years ago — or some one hundred sixty thousand years after the Lucifer Rebellion — and while our planet was still cut off and isolated by the planetary quarantine, we received as promised, the biologic uplifters (Adam and Eve), our Planetary Mother and Father. *The URANTIA Book* tells us:

"These unique and wonderfully useful beings are the connecting links between the spiritual and physical worlds. . . . Unlike the other created Sons of planetary service, the material order of sonship is not, by nature, invisible to material creatures like the inhabitants of Urantia. These Sons of God can be seen, understood, and can, in turn, actually mingle with the creatures of time, could even procreate with them, though this role of biologic upliftment usually falls to the progeny of the Planetary Adams." (*581:4,5)

"In these immortal Material Sons and Daughters we encounter the last and the indispensable link connecting God with Man, bridging the almost infinite gulf between the eternal Creator and the lowest finite personalities of time. Here is a being of high origin who is physical, material, even a sex creature like Urantia mortals, one who can see and comprehend the invisible Planetary Prince and interpret him to the mortal creatures of the realm, for the Material Sons and Daughters are able to see all of the lower orders of spirit beings; they visualize the Planetary Prince and his entire staff, visible and invisible." (*587:3)

And finally, in concluding our look backwards into the far past, we read:

"As soon as the new and consolidated capital of the evolving world has become well established, and just as fast as competent subordinate administrators can be properly trained, subcapitals are founded on remote land bodies and among the different peoples." (*588:3)

Future Forecast

And now that we have reached far back into the deep past, I ask you to participate with me in a "wisdom forecast" into the future, better able to escape the fetters of the transient, moving present, better able to determine the nature of our organization.

So as to give understanding of the meaning and an appreciation of the solemn significance of the promise of our organization, and an understanding of the purposes we might serve, let me make the following observations.

You will recall that Urantia is designated as a decimal or experimental planet. I would suggest that you and I in our very own lifetimes — even on this very day — are participating in a grand experiment. In this grand experiment, our planetary supervisors not only propose to bring new epochal revelation to our distraught planet, for the first time in book form, but also propose to re-establish in conjunction with that Book, a connecting link between the spiritual and material worlds, a visible organization — albeit a very human organization — dedicated to co-operation with the super mortal planetary government and its many unseen agencies in the realignment of the mortal establishment with its progressive evolutionary destiny, stimulating it to escape from its present potentially suicidal doldrums of spiritual apathy and material directionlessness.

It is our privilege and solemn responsibility wisely to participate in the renewed revelation of Truth — Truth not only in Book form, but also as is shown in our lives to our brethren the world over.

Drawing upon the inspiration from our *URANTIA Book* and more importantly from our inner spiritual resources, we can minister to our fellows, and, where appropriate, help our spiritually interested brethren to draw upon the information in *The URANTIA Book* for direction in dealing with our complex planetary affairs.

URANTIA Brotherhood is now in organizational liaison with the Mighty Seraphim of Progress, and is a functioning last link in the downward thrust of our planet's spiritual administration whose great purpose is to rehabilitate, revitalize, and spiritually surcharge Urantia's mortal establishment. Literally, you are Soldiers of the Circles.

ROMANTICISM AND REALITY

The following talk was given on Jesus' birthday, August 21, 1979, at a meeting of students of The URANTIA BOOK in the author's home in the Netherlands. Its theme is appropriate to our historical celebration of this momentous event at this time of year.

Christmas time is dear to all of us because we are not insensitive to its romantic atmosphere. But romanticism often is at variance with reality, though reality is wondrous enough already. Many people cannot even accept the reality-fact of Christmas because of its miraculous aspects, the birth of a God-man on our planet. But even if this fact is accepted, romanticism can clothe it in a veil, woven by the imaginative powers of human emotions. Romanticism can easily lead to an escape from reality.

The Jewish people had a romantic conception about the coming of the Messiah. For them he was to be the deliverer, endowed with miraculous power, who would shake off the yoke of Roman dominion and make the chosen Jewish people the ruling power on earth. And for the sake of keeping intact this romantic conception, reality was rejected.

Romantic man expects happiness through a more or less miraculous event and divine intervention. Salvation is something that happens outside of him. To be saved he needs only to accept such an event, to believe it. I recognize however that this is a too simplistic picture of that which lives and exists in the Christian churches, and that I do great injustice to many good Christians. Nevertheless, the doctrine of atonement is a romantic conception about the purpose of Jesus' life on earth.

Gabriel told Mary to give her son the name of Joshua, which name means saviour, deliverer. This name also points to the other Joshua, who delivered the children of Israel from life in the desert and led them into the promised land after much struggle.

Where lies the promised land into which this new deliverer will lead us? As we now have received a more complete and better portrayal of Jesus' life, we should have a better and higher concept of this deliverance. Said the Master: "The kingdom of God lies within you."

No romanticism, though real adventure.

So this adventure is a journey inwards. The realm of the mind is full of adventure, full of surprising perspectives, but also with many wrong tracks and by-paths. The greatest discovery we can make in this realm is the discovery of the "divine spark," the Thought Adjuster.

When we focus our attention on this spark of light, our minds are more and more adjusted. This spark is not passive, but an entity in the highest degree of activity. It is the divine Thought Adjuster.

This activity becomes first and in the easiest way perceptible to us when we look back on the past, and recognize that the progress we have made has been largely the effect of the work of this divine spirit in us. When we do recognize this, the divine adventure really begins. The question now becomes to recognize this activity in the present and to respond to it. Then the life of sonship with God begins, the child of God grows into sonship with God, God-knowingness grows into God-consciousness.

But this adventure is not an easy one, for our nature is so immensely different from the divinely supreme nature of this indwelling spirit that communion is difficult. The existing association would remain therefore vague and indefinite to us if we should not be helped in yet another way to become aware of this process, by which we are spiritually transformed.

For this purpose also came the Master, who in his own experience as the Son of Man went through this same process of recognition of sonship in association with this divine entity within. At the same time he became conscious again of his knowledge of the Father, his relationship as a Creator-Son with the Universal Father, as this had existed from the beginning. He proclaimed and revealed this Father and the nature of his spirit in us, for this spirit is a fragment of the Infinite Father.

The Infinite Father we cannot comprehend, but he makes himself knowable to his finite creature in the relationship of Fatherhood and sonship. "When all is said and done, the Father idea is still the highest human concept of God." (*2097:3)

Jesus taught this Fatherhood so as to lead us into that sonship that he had discovered for himself as the Son of Man. And when his disciples persisted in preferring their romanticism to this reality of sonship, he began as a teacher-healer to demonstrate its meaning, its practical value and reality.

Divinity Revealed

But even so romanticism could not be made to clear the way for reality. The apostles persisted in desiring another kind of reality and truth outside themselves. The kingdom, the fellowship with the indwelling spirit, as the promised land within themselves, was still too shrouded (See Paper 157, sections 3-7, pgs. 1745-1751). Therefore, Jesus met them half-way and revealed his divinity, but only after the spirit in them had revealed this to them. This was not a mere concession to the desires of the apostles for a truth outside themselves and a deliverer outside themselves. This acknowledgement of his divinity did not change anything of what he had taught before as the Son of Man. For this divine sonship

is also the perspective for the process of transformation taking place in us. When this process finds its preliminary consummation in the fusion between Thought Adjuster and man, then we also have become divine sons, god-men. The Master reveals himself so that the disciple may know himself.

But romanticism is a stubborn tendency in man. Very soon after the Master had left, the accent was shifted from inner truth to outer truth. The person of the Master became a saving truth outside of man.

Man has a nearly ineradicable tendency to escape from reality, notwithstanding all the help the universe is rendering us to become aware of reality. In a mysterious way the Master is still with us as the Spirit of Truth to help us experience truth that will make us sonship-conscious. Recently we have received *The URANTIA Book* by which the universe draws closer to us, and in which revelation the life and teachings of the Master are retold, more complete than ever before and purified from the mysteries which time has woven around it.

And probably *The URANTIA Book* will be the forerunner of another event to which the authors allude several times, the coming of another divine Son. We live in a time of advent. But let us beware of romanticism. Another Son can only try, perhaps with the help of circumstances, to make our own sonship clearer to us. He cannot effectuate salvation outside ourselves.

"The personal touch of the Original and Eternal Son passes on down through a series of decreasingly divine and increasingly human personalizations until there arrives a being much like yourselves, one you can see, hear, and touch. And then you are made spiritually aware of the great truth which your faith may grasp—sonship with the eternal God!" (*445:3)

Henry Begemann
Wassenaar, Netherlands

IN FUTURE ISSUES

One of the underlying purposes of the URANTIAN Journal of URANTIA Brotherhood is to provide a medium for readers of *The URANTIA Book* to share the fruits of their continuing experience with The Teachings, fruits which grow progressively in the material, mindal, and spiritual arenas. In keeping with this philosophy, we'd like to explore the following subjects in upcoming issues:

—Section 3 (True Worship) of Paper 5 suggests different line of communication with the Father, Son, and Spirit. How are these channels used in our daily lives?

—We have a great deal to learn about prayer and worship. Perhaps we should again take up this subject and compare these forms of spiritual communication—both private and group.

—We'd like to devote an entire issue to each of the existential deities—Universal Father, Eternal Son, and Infinite Spirit.

—What exactly does "sonship" mean? What does it entail? How is it experienced?

Please let us know if you're interested in any of these topics, or better yet, just write! Use past issues to gauge various article lengths. We can and will adjust our issues to accommodate your work. It is your efforts which will enable the Journal to bear a useful harvest.

Thank you,
—The Editors

"The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds while at the same moment recognizing their unification in intellectual striving and in social serving."
(*1114:4)
