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THE REVELATION OF MAN

This speech was given by Jim McNelly, president of the Rocky Mt. URANTIA Society of Denver, at this new Society's installation on February 16, 1980.

To some it may seem pretentious for us material and transient mortals to gather in spiritual fellowship, but it is within the organization of men that the destiny of our spiritual brotherhood rests. The Son of Man, our Christ Jesus, is the Planetary Prince as a man among men. Our Vicegerent Prince, Machiventa Melchizedek, lived as a man, ate food among us, slept as a man, and knows us as we are. Every one hundred years a former man or woman serves as our resident Governor General. Of the Four and Twenty Counselors only 1-2-3 the First is not an ascended human, though he is a son of man.

It is through the Reserve Corps of Destiny and the associated cosmic reserve corps of the universe-conscious citizens that the Most Highs are able to rule in the affairs of men. The twelve angelic groups are here to spiritualize, actualize, and assist men in bringing about the state of Light and Life. There are over three billion unseen helpers from midwayers to seraphim to the mighty supernaphim here on the planet. Gabriel has taken an active and personal interest in our welfare. Lanaforge, our System Sovereign, observes our uprisings and our downsteppings. The Most High Constellation Fathers wait for the time when our planetary and system quarantine will be lifted. It was the Ancient of Days who authorized the commission that led to the eventuation of the URANTIA papers. The Universal Father himself has given his fragment, the remarkable Thought Adjuster, to dwell within us. Of the millions of worlds in our Michael's domain, only thirty-six are in isolation and it appears that even with all of the celestial interest in our sphere, the salvation and reclamation of our planet will be brought about through the work of men and women working with spiritual guidance from within. The revelation of God for twentieth century man is not being enacted through legions of extraterrestrials; there is no super-spirit on television telling us like it is, saying, "Take me to your leader;" there is no material

staff of non-dying morontia students; there are no miracles or messages in the sky at sunset. For the time being *The URANTIA Book* will have to serve. The Father, in his unfathomable plan, seems to have chosen this world for a special revelation of the Supreme. Urantia is a benchmark planet where new meanings will be attached to the concept of the finite God. Jesus, our Lord, is a man, a man among us now. It was he who said, "Man may be a worm of the dust by nature and origin, but when he becomes indwelt by my Father's spirit, that man becomes divine in his destiny." (*1676:4)

Triumph of Love

When the URANTIA papers were being formulated, our mentors took over one thousand human concepts as the basis of their revelation. *The URANTIA Book* is, in part, a human book. It is evolutionarily ours as surely as is the grain in the fields and waters in the rivers. It was not given to instruct the midwayers or to aid key and important persons. It is for anyone who will have it. It is for us, our friends, our families and our children. It is in our hands that the human-divine revelation continues. There will be no outpouring of truth greater than that comprehended by ordinary men. It is up to men, lovers of God, lovers of truth, and seekers of the Ultimate to make manifest the will of God. The revelation is in our hands and like the Life Carriers, our spiritual guides take a back seat in the outworking of our spiritual evolution. This is one world among millions where the triumph of love will be brought about without Vorondadek and Lanonandek Sons.

We are all agondonters, like the valiant Amadon, lowest of will creatures standing up to the dark Lord of callous indulgence to defy the power of darkness. From the day Van rose to indict the traitorous prince with his seven hour affirmation of the sovereignty of God, a torch of justice has been carried down through the generations kindling the hope in the eventual triumph of love. Tens of thousands of years have passed and millions upon millions of men and women have fostered the love of truth and worked and fought for the freedom that allows this day and these times to come to pass.

A Material Son and Daughter attempted to reform the planet only to serve now as men among men. Melchizedek served best to prepare the way for the coming of Michael; his revelations are now obscured in the mysteries of the world's religions. Jesus Michael came not to usher in an age of revelation, but to live the life of a man doing his Father's will.

It is in our time and through our lives that the revelation of truth is being trusted to men. The fate of the fifth epochal revelation does not ride on the strength of one great spiritual being. It is to be carried by the united efforts of thousands and later millions of God-conscious and man-serving human beings. Where some of the highest of spiritual beings have betrayed the truth, defaulted on their trusts, only partially succeeded in their missions, one man—Jesus of Nazareth—has triumphed.

The foundation of Urantia is the religious experience of Jesus. His demonstration that ordinary men can know and find God will be the pattern and destiny of our revelation of this planet. I might say that his experience in us will be a revelation to the universe itself. We are called, and I believe that is why we are here, to show that man can, through faith, find God and that this God will transform us—if we will let him—into sons of justice and ambassadors of his kingdom. The men and women of Urantia can and will rise to the occasion and, like Ellanora on the planet Panoptia, seize the spiritual reins of this rebellious sphere and transform our world of sorrow and ignorance into a paradise of love and light. The torch is passed on. We, the living men and women, can

turn from this day and reveal to all the reality of the living God.

—Jim McNelly
Denver, Colorado

THE GREATEST HUMAN ACHIEVEMENT

The URANTIA Book often discusses the importance of the family in human society. For example, we find such statements as, "The family is man's greatest purely human achievement . . ." and "As are the families of the race or nation, so is its society. If the families are good, the society is likewise good." (*939:3,4)

It is clear, however, that in most modern Urantia societies, the family as an institution is experiencing difficult times. In the United States, for example, the divorce rate continues to soar, engendering such statistics as the recent projection by the Census Bureau that one-half of all children born this year in the U.S. will spend a substantial portion of their childhood in a home with a single parent. The more one delves into current data on the state of the family, the more negative the overall picture becomes.

As one who works with youth and families, I have been intrigued by the causes of these difficulties. It is easy to derive a long list of such causes, but at heart the essential factor in most cases is a lack of values that inspires family members to reach beyond their own personalistic needs. A positive vision of family life is lacking, and in this vacuum one finds an excessive focus on materialism and self-gratification, the latter often masquerading as self-development. As a result, the youth we work with usually have either vague values or they are thorough-going hedonists, the dangers of which are amplified on p. 943. Child rearing has become so frustrating that there is increased pressure to shift more parental responsibilities to public agencies, and we are warned that such a tendency "...will prove suicidal to the welfare and advancement of civilization." (*941:5)

Despite this bleak picture, one sees a deep yearning among both youth and adults for a deeper, richer family life. One can almost see the Mystery Monitors and Spirit of Truth at work. Family life will be regenerated when an enlarged vision of values and goals fires the imagination of significant numbers of persons. Such a vision will stress that child rearing "...entails the supreme responsibility of human existence." (*941:3) and, that "...a true family—a good family—reveals to the parental procreators the attitude of the Creator to his children..." (*942:2) The intelligent and spiritually enriched vision of family life provided by *The URANTIA Book* is

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the precise tonic required to fire the motivation of generations to follow through on the hard work and commitments necessary to successful family life.

—Paul Knott, PhD
Arvada, Colorado

BEAUTY AND BROTHERHOOD

What did American Astronaut Edgar Mitchell experience during his Apollo 14 trip and moon walk that prompted a personal crusade for worldwide "community spirit"? Mitchell told an audience in 1971, shortly after his return, "I want to convince people of the necessity of viewing our world as a small community, much like you have right here in the state of Kansas, and work to solve problems in the same spirit of togetherness, worldwide, as opposed to community wide." Photographs and posters of the tiny, blue planet, Earth, suspended in space by invisible threads of gravity provided Americans and people everywhere a chance to share Mitchell's new perspective—seeing Earth from its moon. With this perspective, the contrasts of diverse races and national boundaries were unified in the minds of many sensitive mortals into an awareness of the interrelatedness of all of this planet's inhabitants—the brotherhood of man. Certainly a giant step for mankind had been taken in our evolving consciousness.

When we see divine perfection in the material creation around us, we often call it "beautiful" for lack of other descriptive words. A Mighty Messenger tells us, "Beauty, art, is largely a matter of the unification of contrasts." (*646:4) Is this what Edgar Mitchell experienced so powerfully? Is this what you and I feel during a special sunset when our darkening planet remains lighted by the glow of colorful reflections on our atmosphere from rays originating at the center of our solar system?

This Mighty Messenger also reports that beauty is one of three elements of Deity that mortal man can comprehend—finding God in the material creation. What a paradox to find the source of all mind and all spirit in finite matter through the perception of physical unity—beauty. The beauty of this paradox is that it couldn't be any other way. God is the unifier of all of the diverse creation, just as he is the unified source of all the diversity. What a beautiful universe! What a beautiful planet! Truly, experiencing beauty is experiencing God. And as scientists uncover the interrelatedness of our material world, each new perspective will carry the implicit, even if unconscious, message that all men, too, are interrelated—brothers.

—Bob Bruyn
Kansas City, Missouri

AN INFINITE UNIVERSE WITH LIMITS

As I read *The URANTIA Book*, there is great indication that the Father enjoys and desires unique individuals who think for themselves. Diversity of opinion and creative thinking are often what lead to higher truths. Hence, conformity to the will of the Father and conformity to blind thinking are recognized as distinctly different.

When one considers the existentiality of the Universal Father, one is told that the nature of his infinitude is beyond the circumscribed minds of the finite mortal. However, it is also pointed out that the universe, while infinite, has limits. While man, being created by the Universal Father, does not have the potential to accomplish what the Father can, it is significant that *The URANTIA Book* reveals that the universe has limits because it suggests that man may also learn more of the Father's infinite nature as well. Whereas the human mind may not fully comprehend the concept of dimensions outside of his experiences and abilities, he should not feel that he cannot ever bridge the gap to a higher awareness of the existential nature of the Father's attributes. While the power centers occasionally incur difficulty in keeping the Norlatiadek constellation stable from neighboring forces, such a problem would never be within man's concerns; although, such a revelation gives man an awareness of the workings of the universe. The word "infinite" has to be considered in its relative sense—for example, when a dimension approaches a magnitude so far outside of man's experience and ability, it is labelled "infinite" from man's perspective. However, such a dimension could be spoken of in practical terms that lead to a fuller, though still partial, understanding. This knowledge in no way changes the nature of man or the universe, it simply permits him to converse more logically.

Since there is infinity within each of us in the gift of the nature of the Father himself, the potential of the human being to understand the universe created by the source of that gift cannot be defined from a purely finite perspective. It is recognized that the dimensions of mortal man are really unknown. We are in an adventure to discover our potential in an unknown territory. It is plainly an adventure to break out of our ordinary ways of thinking, to identify with that fragment of the existential infinite in order to surmount the limitations in our finitude.

—Robert Walker
Rio del Mar, California

MEDITATIONS

Glorious and ever-present is the light of my heavenly Father, God. The light is around me and through me. In it there exists that from which all things have come or can ever come. The warmth of its glow spreads the comfort and protection of love. Constituting intelligence, understanding, and the infinite perception of wisdom, it guides and directs me, as I choose to perceive its emanation. Justice radiates surely from the brilliance of its pure principle. Provision is made for me by its all-encompassing abundance; life-giving vitality strengthens, and its energy vivifies me.

Within me there abides his radiance whose presence at once occupies the center and circumference of my being. The Spirit nucleus grows brighter, ever clearer, as I progressively exist within and of that light which is God, in whom there is no darkness at all. Man's flame is lighted, and it flickers and glows, fanned brighter by the winds of desire and replenished by the fuel of receptivity. Life upon life, age upon age, the circle of illumination expands; it grows and clarifies until the perfect transparency is attained. As man stands free from the shadow of error, the illuminated and the Illuminator are one. Man has reached and recognized God. The Spirit has returned with the child to its Father's house of light.

—Ethel Zannoni
Palo Alto, California

WORSHIP

"The worship experience consists in the sublime attempt of the betrothed Adjuster to communicate to the divine Father the inexpressible longings and the unutterable aspirations of the human soul..." (*66:5)

There is no human love as satisfying as that of the human child for the human parent, particularly the God-knowing child for the God-knowing parent. There is something in the manner—something in the eyes—in the face—in the voice.

If we become as a little child and if we are capable of that kind of unconditional love for our heavenly Father, the expression of that love is worship, which, we are told, is so satisfying to the love-dominated nature of the Universal Father.

For most of us, that childlike adoration is by no means easy. Our relationship with our Father is more formal. Even if God is our friend, we merely shake hands—we make him stand at arm's length. We do not just crawl up on his lap.

No one is to be blamed for this. We know so little of God. We can barely love those we know. How can we love him, whom we do not know?

In some of us it is difficult just to define what worship is. But defining worship helps greatly toward freeing us to do it. It is clear that it is different from prayer in emphasis. In prayer we ask of the Father, and though he is the giver of all good gifts, the emphasis is on ourselves and our needs, not on him. In worship we give.

"Worship is for its own sake... we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes." (*65:6)

Prayer itself is always valuable. The child may always petition the parent. But though the worshipper may not ask anything for himself, it is worship, more than prayer, that really benefits the worshipper. Worship is so refreshing... soul rest.

Worship is a chance to spend a few moments in intimate communion with the source of all power, life, and love. Though we ask nothing for ourselves, we find after worship that we return to our problems with "...a clearer head and a steadier hand..." (*1611:2)

And no wonder. For worship "...makes one increasingly like the being who is worshipped." (*1641:1) What greater gift can we receive from the Father of lights than that?

—C. L. Van Sant
Bartlesville, Oklahoma

*"Throughout this glorious age the chief pursuit of the ever-advancing mortals is the quest for a better understanding and a fuller realization of the comprehensible elements of Deity—truth, beauty, and goodness. This represents man's effort to discern God in mind, matter, and spirit." (*646:3)*
