

The New Journal

The Journal has expanded its mission to become a literary and artistic as well as a philosophical and investigative publication for readers of *The Urantia Book*. It will publish works of excellence related to the teachings of *The Urantia Book* and chosen from submissions of readers throughout the world. Both content and quality will be considered by editors in choosing what to put into *The Journal*.

The publication's new format includes poems, artwork, photography, and other forms of prose, including fiction, and a wider array of types of essays. In addition to philosophical prose, there can be scientific articles, speculative pieces based on issues in *The Urantia Book*, and a more far-ranging display of persuasive and expository pieces, including those previously printed in other publications, such as regional newsletters.

The artwork or photography chosen for the cover of each issue must be of especially high quality due to its prominence. Cover art is currently sought for the next issue, which will be published early this summer.

Submitting Material

Everyone is invited to submit work to be considered for publication. But the following guidelines should be observed:

1. Do not send original poetry or essays; they will not be returned.

2. Limit the number of essays and all other prose works submitted to one or two. Length is an important consideration since this is not a long magazine.

The cover artwork, entitled "Christ giving the gift of the planet for our stewardship," is by Patrick Yesh.

The Journal

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3. Limit the number of poems submitted to just a few, preferably just one or two of your best, unless you have a series of three or four poems. Except in the case of a series or a related group, only one submission per person will be printed in an issue anyway. The creativity which went into putting together books of poems is admired, but it is better for the author to winnow a collection down to its best rather than to ask the editor to do it.

4. Original artwork will be returned if asked, but it is much better for the artist to have a *high quality* photograph made and then send that. If that is difficult, it is still wise to send a photo to be looked at rather than the artwork before knowing if it has been accepted for publication.

5. Photographs should be high-quality prints, preferably but not necessarily black and white, that are camera ready. They will not be returned. Again, generally only one from a photographer will be used in a particular issue, but others can be used in later issues.

With the help of the creativity of readers of *The Urantia Book*, *The Journal* will seek to publish excellence in art and thought as it relates to *The Urantia Book* in its upcoming issues.

We welcome letters! Please send comments to this publication to the address at the left. If you would like to correspond with an author or artist whose work appears in this issue, send your letter to us and we will pass it along.

A Blessed Path of Knowledge

*A blessed path of knowledge
beside the stream of life,
A miracle I've come to know and trust.
A vantage place,
A work of grace,
A song above the strife,
A way at last to know the things I must.

The story of the ages,
of God, the past, the plan,
The picture from the highest point of view.
The same loved truths,
The light set loose,
The better way for man,
The love of God proclaimed on earth anew.

My long awaited answer,
My summons from on high,
My value spelled in words of destiny.
My promise now,
My faith shown how,
My way beyond the sky,
My invitation to eternity.*

—from Song of The URANTIA Book
© 1980 Troy R. Bishop



SHIP DU JOUR

by Captain Robert S. Bates, Gales Ferry, Connecticut

"Jesus worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boatmaking. By superior technique and greatly improved methods of steaming the boards, Jesus and Zebedee began to build boats of a very superior type, craft which were far more safe for sailing the lake than were the older types." (*1421) How important it is to trust in the seaworthiness of a vessel, especially if it is the one on which one embarks! As I look back over my thirty-three years in the maritime industry, years which involved sailing on the oceans of the world, crossing all major reference lines on Urantia and circumnavigating the globe, I am struck by these factual lines in *The Urantia Book*. A ship or a boat is a microcosm of a town, planet, local system, superuniverse, for it has all the administrative, engineering, sociological, political, architectural, supply, religious requirements and interpersonal relationships of any structured geographical subdivision. These are vital to all who sail in her. The integrity is not limited to the soundness of the hull or the reliability of the propelling machinery, but in all the life aspects of the small community afloat, not the least of which is the spiritual integrity of the captain and her crew.

My career began on a square rigged sailing ship with twenty-two sails plying the North Atlantic. It was sometime later in the middle of the Pacific Ocean that *The Urantia Book* found me; it was a year later that I assumed command of my first vessel. My good fortune was that *The Urantia Book* and captaincy arrived in my life in that order.

Seafaring men and women are quick to realize that, even in these United States, any vestiges of democracy disappear as a ship slips from its berth and proceeds to sea. The captain, or "master," as he is called in the merchant marine, becomes the absolute authority, the monarch, the dictator. The responsibility for the safety of the crew and the success of the vessel's mission becomes solely the master's. Such a position, I thought in earlier years, would justify airs of superiority, self-aggrandizement, justifiable arrogance and much more. Needless to say, such airs do not lend themselves to a smoothly operating ship. Like the new designs that Jesus and Zebedee had in the building of safer vessels, I needed new attitudes and ideas, not about the skills of seamanship so much, but about my philosophical position aboard, to make the ship a safe place for all who labored in her. A role model was decidedly needed, and *The Urantia Book* provides many excellent candidates, the greatest of whom is Jesus. One cannot approach perfec-

tion in the execution of the job as master, but there is much that can be done to weave the voyage into the time-space fabric of the religion of Jesus, for that is the safe place to sail.

Relieving an off-going master takes about ten hours of concentrated work. The paper shuffle, a thorough inspection of the ship, an accurate count of the ship cash, medicinal controlled substances, publications, charts, crew lists, medical records, food, fuel, etc., require careful attention. After the relieved master's last suitcase goes ashore, the new master is left in silence as the dust settles. I seize this opportunity to close the cabin door, fall to my knees and formulate a prayer that goes something like this: "Heavenly Father, Christ Michael, and my Thought Adjuster, I more than welcome your presence aboard this vessel. I ask that the Father through the being of Christ Michael be the 'Master in Fact' of this vessel and that I be relegated the position of 'servant master.' As Christ Michael spent many hours of his sojourn in the person of Jesus of Nazareth on Urantia in boats, I will hope the invitation as 'Master in Fact' for the months to follow would be pleasing, and I as 'servant master' subordinate my actions to the Father's will and the needs of your embarked children. I shall use this time to be fully in service to each crewmember on board, to the company I serve, and to the needs of other vessels as conditions require." With that, my focus is on the numerous mundane and ordinary duties that cannot be delegated.

Having thus signified the intent of my philosophical position as "servant master" with brotherly love and service as the keys to my conduct, the next duty is to ask the crew if one of them would volunteer as a lay leader for weekly nondenominational services. Someone always does and Sunday services are then guided into the motif of a study group. Lay leader or captain, anyone can bring "their book" for reading aloud and discussion by the others. A unique welding occurs between "Master in Fact," "servant master," crew, and ship during these brief but important moments of the voyage. Some aboard can sense an ethereal resonance of spiritual energy. I bring *The Urantia Book* and read from those parts that are traditionally seasonal or, if I can find them on a moment's notice, those parts that relate to the immediate concerns of the crew. To many, the readings seem strangely familiar, possibly from the outpouring of the Spirit of Truth. Others recognize the new thoughts as revelations surprisingly consistent with their belief systems. Still others will inquire as to the name of the book.

There is a statement somewhere in a brochure from Chicago that the Urantia Papers are here for the purpose of attraction and not promotion. By virtue of that principle and by making a copy available at sea, the exhilarating discovery of truth is within the grasp of all on board, and the middle of the ocean need not be an unlikely place for such philosophical treasure. Perhaps the greatest short-term gain in this spiritual pollination of shipboard personnel is the tuning of our receptivity to the "Master in Fact." The resulting dynamics of interpersonal attitudes and ideas guide the course of the voyage directly into paths of time-space events that appear, if not occasionally miraculous, at least very remarkable.

Such an exercise in shipboard management provides some important mental and spiritual movement in the tiny community. It moves the captain, in full sight of the crew, from an egocentric position to a God-centered relationship with the crew. In so doing, there is an immediate sense of relief among the crew that nothing in the way of bizarre behavior will emanate from the captain's cabin. The tremendously important message generated is that there will be consistency from the top, with concern for others and standards of dependability in place. A serious tone of morality, fairness, honesty, and integrity becomes pervasive, a tone not often sounded among some of the more encrusted seafarers! There is a sense at a level of consciousness, new for some, that a power of guidance has been summoned, which of course it has, that will steady and strengthen daily decisions, easing the burdens that characterize long voyages. At the end of the weekly get-together, another unlikely act among calloused seamen occurs as all present hold hands in a circle and recite a closing prayer, usually the Lord's Prayer. In this way, seagoing brothers and sisters have exposure to the Fifth Epochal Revelation, and the servant master can be warmed by the possibility of being the instrumentality of conveyance.

A pitfall of exposure to *The Urantia Book* is one of intellectualizing the material that has been so generously heaped upon us. There are some recurring themes that, if repeated often enough throughout the voyage, will sometimes prompt personal search. From seeds of thought will come a harvest of attitudes. From attitudes will come the harvest of deeds, habits and responses. From the seeds of responses comes the harvest of character. A simple, yet profound thought that can be used as an example is: "When I see to it that enough people get all that they want, I will have all that I need." Where, in the atmosphere of a declining American merchant marine, jobs are sparse, wages and benefits are deteriorating drastically, maritime union officials spout their own thesis of "better to have a small piece of pie than no pie at all," and sailors grab out of necessity all

they can from the carcass of a dying industry, that idea of selflessness runs contrary to the ebbing tide of our economic times. How difficult it is to put in practice the idea: "The more I take, the less I have; the more I give, the more I have." However, in a closed society aboard ship, where nothing except attitudes, water and fresh air are replenished for months at a time, the necessity to give of oneself for the mere survival of the whole becomes manifestly clear. Intellectualizing concepts of charitable acts rarely affects a hardened seaman. The demands upon the eighteen or less adults performing all the tasks that it takes to keep a small city afloat emphasize the importance of individual behavior and attitudes, both quantitatively and qualitatively.

How absolutely exciting it is to be on the threshold of the Fifth Epochal Revelation! How marvelous it is to feel its spiritual uplifting by its practice! How very special it is to be able to move to a God-centered relationship with our fellows! But where are we individually with respect to *The Urantia Book* revelations? First, the feeling that *The Urantia Book* found us by mistake may not be within our belief systems. That immediately begs the question as to whether or not our responsibility as individuals changes because of the appearance of *The Urantia Book* in our lives. From one perspective it may be considered as an invitation for a commission, not unlike a commission to serve as a ship's officer or to serve in the uniformed services of a particular country. If the commission is accepted, then certain responsibilities are also accepted for the term of the commission. Yes, the road of life suddenly gets narrower, much narrower, but the horizon becomes broader, immeasurably broader. Life becomes a new journey, far from the one that may have been perceived when thinking the thoughts of youth. Now we see the possibility, if not opportunity, of extending that commission past the threshold of mortal death into continued service, education, and worship as more responsibilities are made manifest in the morontial life form depending, of course, on the previously demonstrated performance. Earthly life can be an opportunity to utilize the material in *The Urantia Book* to establish a level of competence and conviction, service and example, responsibility and accountability so that we might increase our usefulness to the celestial administrators for whatever marching orders we may receive. Life can become an opportunity to rid oneself of those tragic flaws in character that may be more difficult to deal with in morontia form or, worse yet, that may lead to obliteration.

"The next morning Jesus went to the chest containing his personal effects, which had remained in Zebedee's workshop, put on his apron, and presented himself for work, saying, 'It behooves me to keep busy while I wait

for my hour to come.'...During this final period of Jesus' work at the boatshop he spent most of his time on the interior finishing of some of the larger craft. He took great pains with all his handiwork and seemed to experience the satisfaction of human achievement when he had completed a commendable piece of work. Though he wasted little time upon trifles, he was a painstaking workman when it came to the essentials of any given undertaking." (*1495)

"Ship du Jour" is a reminder that on whatever ship we find ourselves, whether it be a ship of state or the houseboat of the home, that is where we are in the now, the today. We have neither yesterday nor tomorrow; we have today and we have it only where we are in our voyage. For the ship of life to be of superior design, suitable strength, and keen navigation, we invite our Mystery Monitors to put their footprints on our backs and pray: "Push!" □



Artist: Carol Herren

Poetry selections by Harry Roloff

Scenario Aquarius

Upon that ancient roaring river
Of anguished human blood
Shed by their souls oppressed
In silent sacrifice redressed
Ride our spirits jubilantly
On its foaming crest
Into the all-consuming tidal wave
Poised hungrily to swallow all opposition.

Black intimidation, we do pray
Found in every shade of grey
Shall be forever flushed away.

Should not we all rise giddy high
To tumble down through the tumultuous surf
To be washed white
By our sins of smallish trust
As on and to the deepest ocean swim
We yet surely must?

Communication

Weak are my eyes
Their perception slow
Numb are my limbs
The hearing low
Yet I do sense a distant drum
To whose rhythmic code I hum
With all my heart in solemn hymn.

A drum not to be heard
Much less be seen
Reverberating distinctly keen
Transmitting a cryptic tome
Concealed instructions as a poem.

The vibes far out and yet so near
Beyond the range of any human ear
Ring resonate and swing
Take the thinking
To some other-worldly thing.

By this heartbeat of a different kind
A secret message you may find
As in sleep
Dreaming deep
Of mysteries of many mansions
And on and on
Beats the tom-tom.

Butterflying

In the humming silence
Of your mind's flower garden
Spectacular butterflies flutter
From brilliant bloom to bloom.

No strict order here
Nor confusing clutter
But the blossoming fragrance
Of otherworldly whiffs.

Here is no hesitation
Of "buts" or "ifs"
Just the purring vibration
Of unfolding, growing.

Free and unconstrained
Natural and unretrained
Beauty lies
In the unpredictable flutter
Of divine butterflies.

HR — To a sister

Journey

Those who were purposely given
Powerful vision to be driven
Would hardly ride a timid sheep
When they can mount a fiery steed.

Or even an eagle with daring wing
Far beyond all clouds to swing
To sail and soar on Spirit's draft
Expectantly shooting ahead
As on an arrow's shaft.

Threatening clouds
Looming dark
Cause no waver nor detour
Straight through the middle
Leads the path without demur.

For shielded by the Highest Power
They do not feel the need to cower
But boldly carry on
Their mission-marathon.

Though battle bruised
And lightning seared
Neither hell nor death is feared
As on an endless flight
They did determinedly embark
To catch that phantom Light.

HR — To a brother

A Time of Making a Most Difficult Choice

by Larry Watkins

By the time of the default 38,000 years ago, Adam and Eve had sixty-three children with 1647 pure line descendants extending over four generations. On one fateful day all of their children under twenty years of age became wards of the Most Highs to be transported to Edentia; those twenty years or older were allowed to choose to go or to remain on Earth. One third elected to stay. Here is a story of that time of choice.

* * *

"My heavenly Father, I come to you in this early morning calm in consternation and in turmoil. Mother has told me this must be my time for decision. Calm my soul, hear my prayer, and guide me, Father. I am confused and will speak openly of what is in my heart. May your will for me be done.

"I know that Mother and Father have made mistakes and have not fulfilled the tasks they were chosen to do here; for those reasons we must leave our beautiful garden home and live in the uncivilized lands beyond. You know of my love for them, for I have prayed to you often of this as well as asking you to forgive them. I believe their mistakes were made in love—you, my heavenly Father, know their hearts for certain and will be merciful.

"Today the results of their mistakes require this most difficult decision, as mother has given it to me: Do I choose to journey to a strange, wonderful new place for a strange and new life that has been prepared for my brothers and sisters and me, the beautiful planet where Mother and Father lived before coming to Earth, or will I choose to remain here with them, for they are not permitted to return?

"How do I choose, Father? The new world is glorious, I am told; my life there will be delightful and productive and fulfilling. Yet, to go there I leave this land of my birth that I already love so dearly. Life here is certain to be more difficult than there, contain more pain and sorrow and finally to end in death.

"The light of the new day spreads up across the sky as I sit here, the stars fading from view. I hear there will not be stars such as these in the night sky of this new home; it is a world unlike this one. This

tree I sit under has long been a special friend to me—a place to play as a child and where I come now for the last time. The colors in the sky reflecting in the dew are becoming glorious, the birds are singing praise and my heart is breaking. The sounds and smells, the touch of this land, are a part of me; the plants and animals are my friends. The winds that blow, the seasons that change; none of this will be the same. Though I look forward to change and challenge, growth and new experience, I fear this choice.

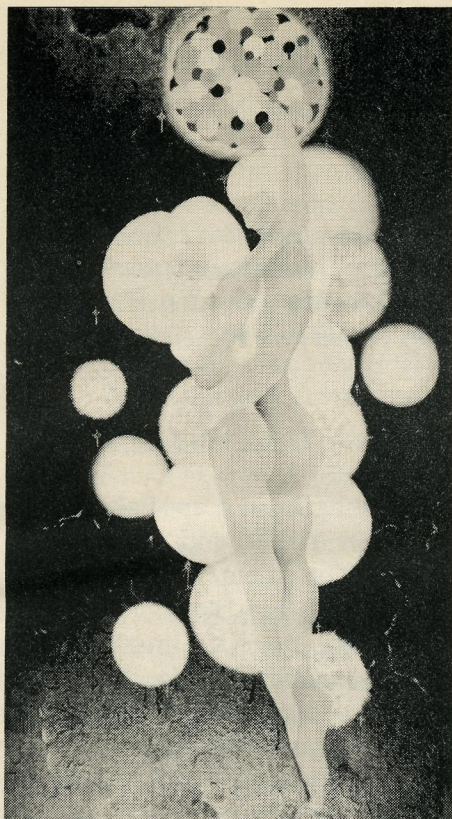
"Calm my fears, Father, be with me, help me make my decision with open heart, uncluttered and tranquil mind. My will aside that thy will may abide....

"The sun is now full, the new day is here. I feel at peace and I can feel that you are with me just as I can feel the warmth in the sunlight. I know you are with me always, wherever I go. You are with me here as you will be with me on the new world.

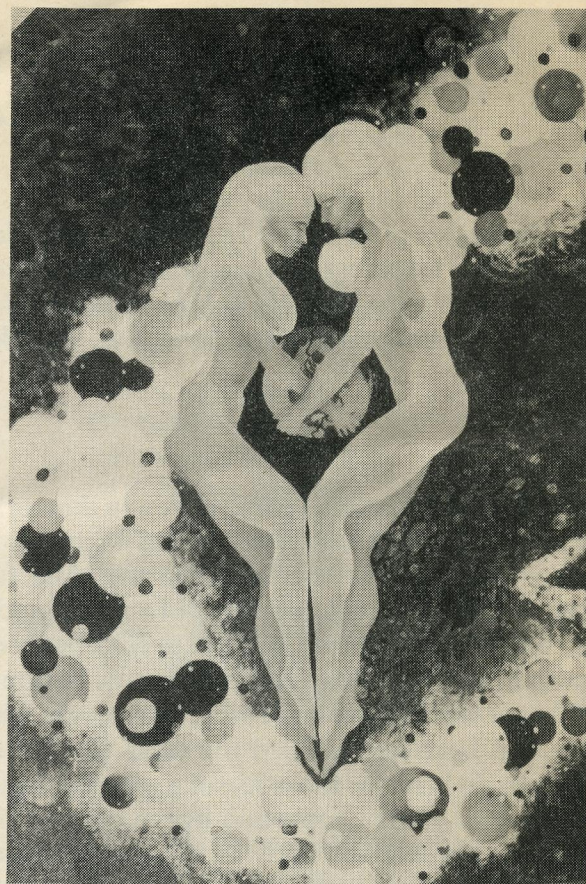
"Father, your everlasting presence has calmed my fears, cleared my mind; I have decided. With the remembrance that you are with me always, not where I live but how I live is what is of real importance.

"Though I will dearly miss those brothers and sisters who leave, my love for Earth and for my parents is too strong to push aside for the promised better world. Be with my brothers and sisters as they, too, make their choices; help us bear the grief at parting. Be with Mother and Father during this testing time.

"Thank you for hearing my prayer, for being with me, and for this new day. My life is yours as it has always been. Amen."



1. *Arrival*



2. *Holding a Broken Urantia*



6. *East of Eden*

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3. *The Induction of the Edentia Pair*

The six pieces of art on this spread are all part of a series by **Judy Mace** about Adam and Eve. There are 18 in total, and they will be published in three issues of *The Journal*.



5. *First Lonely Night*



4. *A Gloomy Tale*

PERSONALITY AND WILL: Increasing Mastery of the Inner and Outer Worlds

Talk given by David Elders at Scientific Symposium II
Oklahoma City, Oklahoma, May 19, 1991

At some unimaginable level of reality, God is alone in the universe. There is none other beside him. But inherent IN God is the potential for the manifestation of differential forms of his existence. By the simple choosing of his unfettered and absolutely free will, God gives life to an infinity of unified, yet diverse, expressions of his being: potential and actual, personal and nonpersonal, finite and infinite, material, mindal, and spiritual. This is not a linear occurrence. This process is an inherent part of God and simply is...always.

One consequence of this eternal process of God's self-existence is the qualification of a segment of God's infinity into an expression bounded by time and space, limited to the experience of his material, mindal, and spiritual realities, and unified by personality...a four-dimensional expression of God in the finite, that is, "in finity." Called by some, "Supreme," it all takes place in a space called the Grand Universe.

What is this place called the Grand Universe? What is its purpose? Who knows that they live here? In whom does its value reside? Which thoughts are thought here? What matters here? These are some of the questions of the four dimensions.

God looks from an infinite distance into a Grand Universe mirror which is framed by time and space. In it he sees a reflection of himself, a reflection though not infinite and absolute, yet still reflective of the essence of his existence. As he moves closer to the mirror, he knows in it the fullness of those aspects of his being which can be expressed in such a mirror. Closer yet, he chooses to experience those aspects of his being which have been selected to interact for a time in such a space. Closer still to the mirror God sees himself as many sons, persons...a reflection of himself through each of whom he is expressed uniquely and from each of whose unique perspective he is known as God. At the end of time and throughout this space, each son recognizes his Father and once again, as always, God is alone...and yet...accompanied by an infinite number of sons who are a part of his personal presence and who share his will, the very same will which gives these sons their lives.

* * *

God is personality." (*28) "Personality is the exclusive gift of [NOT FROM] the universal Father." (*77) Could it be that even though each one of us is not God, that

God is—LITERALLY—each one of us? I AM DAVE; I AM STEVE; I AM BERKELEY; I AM MELISSA; I AM MARTA.

"Mortal man is more than figuratively made in the image of God. From a physical standpoint this statement is hardly true, but with reference to certain universe potentialities it is an actual fact. In the human race, something of the same drama of evolutionary attainment is being unfolded as takes place, on a vastly larger scale, in the universe of universes. Man, a volitional personality, becomes creative in liaison with an Adjuster, an impersonal entity, in the presence of the finite potentialities of the Supreme, and the result is the flowering of an immortal soul. In the universes the Creator personalities of time and space function in liaison with the impersonal spirit of the Paradise Trinity and become thereby creative of a new power potential of Deity reality." (*1281) Is the willful choice we make to do God's will a literal part of that same will which separated the evolutionary finite from God's infinity and will cause the final actualization of its potentials?

"Man attains divine union by progressive reciprocal spiritual communion, by personality intercourse with the personal God, by increasingly attaining the divine nature through wholehearted and intelligent conformity to the divine will. Such a sublime relationship can only exist between personalities." (*31) Does not divine union with God imply the final mastery of those aspects of the divine nature which we experience in time and space?

"The progressing personality leaves a trail of actualized reality as it passes through the ascending levels of the universes. Be they mind, spirit, or energy, the growing creations of time and space are modified by the progression of personality through their domains. When man acts, the Supreme reacts, and this transaction constitutes the fact of progression." (*1286) Does not true mastery of the inner and outer worlds take place as each per-son-ality allows the gifts of God to be realized in self-consciousness, that is, as the growth of the soul?

"The Supreme is God-in-time; his is the secret of creature growth in time; his also is the conquest of the incomplete present and the consummation of the perfecting future. And the final fruits of all finite growth are: power controlled through mind by spirit by viture

of the unifying and creative presence of personality. The culminating consequence of all this growth is the Supreme Being." (*1280) When God looks in his mirror, does he actually see evolution in time, or is the self he sees reflected in the already-complete Supreme?

"Man, the civilized, will someday achieve the relative mastery of the physical forces of his planet; the love of God in his heart will be effectively outpoured as love for his fellow men, while the values of human existence will be nearing the limits of mortal capacity." (*1306) Is it not through the choosing of a relatively free-will personality that this mastery takes place and the true potentials gifted by the Father have therefore and thereby been fully actualized in human experience?

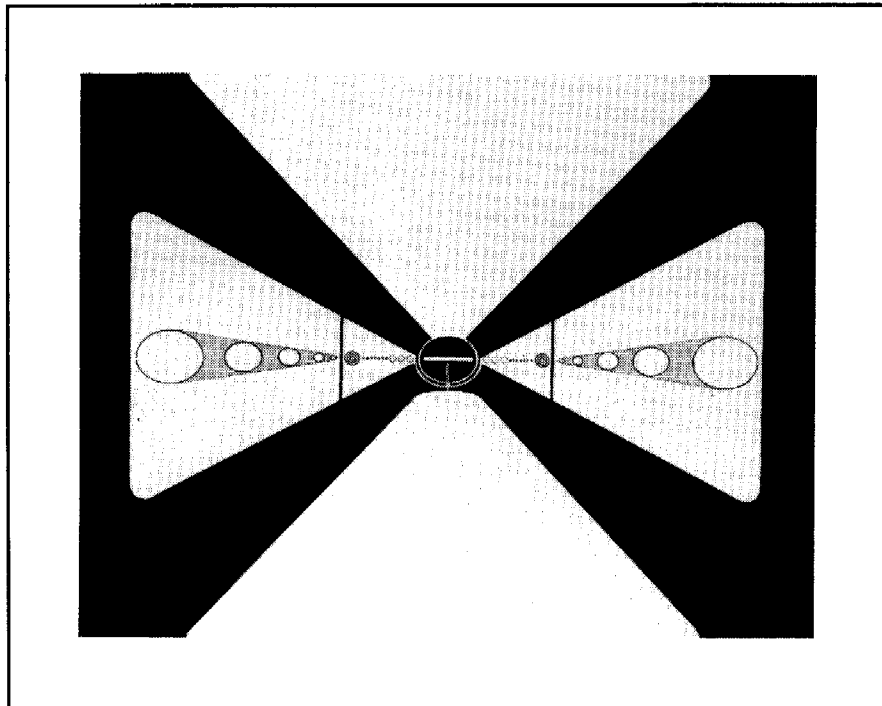
* * *

One day in time a birth takes place. A new child is born to finite, material parents. Soon the child, vaguely aware that she's not the creatures around her, sees her reflection in a mirror. Her immature vision stops at the mirror's edge and she sees her body and believes that's who she is. As she grows tall and strong, she moves closer to the mirror to see herself more deeply. Though her eyes see the image reflected, her thoughts and feelings tell her more about her self, and she comes to believe that what she thinks and feels is who she is. But a quiet voice within her adjusts her vision so that she

can look deeper still into the mirror of her mind. She doesn't know it yet, but she seeks the Father in whose image she is made. She seeks the existence of her source and the source of her existence. She seeks God. And as her knowing sharpens and her inward sight focuses, she moves closer still to the mirror and in finality finds God's face looking at her and she recognizes it as her own. She is one of the sons God sees reflected in his Grand Universe mirror in finity.

Even now, as always, in response to existential choice the vaults of God's reality, though not asleep, awaken to mirror God's reflection. The Supreme, the living mirror which reflects the selves of God in finity, the universal grand in which is shown the strains of conscious self and sonship, begins its soul-filled symphony of light. Toward God, Supremacy reflects the finished fusion of a multiplicity of sons. Toward sons, Supremacy reflects a single face, the personality of God. Each son can see this fact of God as a reflection of her own; and God can see each face he sees as a reflection of his own. Supremacy is the looking glass in which potential actuals are fused into an infinite visage by the unity of will—the will of God above and the wills of God below.

And the existential unified diversity of God's eternal self-existence is, as always, one. At some unimaginable level of reality, God is alone in the universe...and yet....



Artist: Carolyn Kendall

Turnings and Tunings

by K.D. Schlundt

8/4/81

*I was looking over there
when the world ended...*

hardly heard the earth expire.

*The ground had been shaking so long anyway,
drunk with oil and oligarchies.*

*Yes, I was looking over there
when it must have happened—*

*at mountain snow-fields highframed
through aspen sentinels*

punctuating deep blue Rocky sky-lines.

*Such an essay God wrought to my perspective
that day the world ended!*

Or was it the day the world began?

*The turnings have been so long
the cusp so steep*

*I wasn't really looking
for the other side of death that day.*

*Only when I touched tomorrow
did I find its texture*

transformed

translucent

totalizing

*tuned to a whole new age of transitions and
transformations.*

And so, now that the end of the beginning is past

I can tell it's time to tune up

and tune in

to New turnings.

David Schlundt died in September, 1991.

RISING FROM MY FLESH

What is this soul
which shall arise
yes, rise up
when I have laid me down?

Where shall my life be borne
when all heartbeating
time has stopped
and breath is gone?

The stars have beckoned me
since my childhood days,
the cloaking dark pierced
by pinpoint light and silver.

Arising from my own familiar flesh
I would put off mortality
to garb this most personal one
I am in infinite awakenings of love.

Yet now my fledgling self seems ready
to dissolve when I assume a
vast infinity as universal goal
and destination of my soul.

These old and mouldy fears are mine to lay
away for wisdom says I shall
break forever free discovering
a universe of possibilities.

For one companion, wisdom's friend and welcome,
ever onward enthuses me in
preparation for this long-sought
voyage beyond my mortal frame.

My Father, friend, your steady presence
has become my golden guide and rule
and all the stars and time are but
the firstfelt evidence of your eternal home.

—Stephen Zendt
San Francisco
1976 (revised 1991)

PERSONALITY & SOUL

A Theory of Selfhood

by George L. Park

Presented June 9, 1990

Northeast Regional Conference for students of The Urantia Book
Simon's Rock, Great Barrington, Massachusetts

What is personality? What is soul? What is the relationship between the two?

When Moses asked the Father what his name is, the Father answered, "I AM." The I AM is the highest possible philosophical concept of God. The I AM is the high spiritual concept of personality. The diversity of reality originates in the unity of the personality of the Father. The I AM is the absolute origin and cause of reality. It is hardly surprising, then, that the concept of personality is a little elusive and mysterious. How should we begin to comprehend that level of reality from whence spirit, mind, matter, time, space, eternity, and infinity originate? How can we grasp that reality which creates being and existence?

Of the many attributes of personality, let us focus upon these three:

- Personality possesses the power of free will.
- Personality is characterized by morality.
- Personality is devoid of identity, but it can unify the identity of any living energy system.

The first of these attributes is not beyond our comprehension. The idea of free will is one with which we are well acquainted. Man has always believed that he has some power to choose and act freely. The concept of personal freedom would be meaningless without this belief in free will.

Man has always been sensitive to the existence of moral issues and choices, but the idea that personality is characteristically moral is a significant new wrinkle on a familiar personal experience. It makes sense that I, who possess free will, can use this free will to make moral evaluations and choices. It is a new thought that "I" am characteristically moral. Still this is not a startling idea; neither is it one that is very difficult to understand and accept.

The distinction between personality and identity, on the other hand, is a completely new concept found only in the fifth epochal revelation. And it is a concept which is very difficult to comprehend. When I consider what I am, my first thought is that I am a personal being, and this personal being is my identity. Identity is being and

I am this being. The idea that I am a reality separate and distinct from the reality of my personal identity is most confusing. For western man living under the influence of the Cartesian image of man, this means that the "I" and the "thinker" are two different realities—personality is something other than the intellectual ego. Cartesian man lives in his intellect, he is the intellectual ego. This is an idea extremely difficult for me, or should I say my intellectual ego, to grasp. This revealed concept of personality requires us to, somehow, distinguish the reality of identity from that of personality, which is devoid of identity.

If we consider the reality of identity as it is described to us, we discover that there are multiple personal identities within the domain of the self. We are informed that the intellect is a personal identity. The Thought Adjuster has identity but not personality. The body, the physical identity, is said to be "unqualifiedly personal." The soul is our evolving, immortal identity. It is the task of personality to harmonize the functioning of these multiple personal identities. We are also told that personality possesses the power of transferring the seat of identity from the material mind system to the morontia soul system. What does all of this mean in the context of personal experience? How can the concept of one personality and multiple personal identities be reconciled? What is the real difference between personality and identity?

One possible approach to this question is to try to discover the pure reality of our own personality; that is, to attempt to differentiate the reality of personality from all the other things in our experience. To do this we need a hypothesis of what we think personality is.

Let us assume, on the basis of revealed authority and personal insight, that personality is the unity of "I." I know intuitively that "I am" and that I am One, even if I do not understand how I know this. I also know that I have free will, the power to initiate a chain of events. Let us make this, then, our hypothesis of personality: **I am a unity of personal will.** We can now examine experience to see what falls within this hypothetical domain of personality and what lies without.

The body, although personal, obviously falls outside this domain. It is apparent that the perceptions and sensations, the urges and hungers, the instincts and impulses of the body frequently proceed in directions contrary to my personal will.

What, then, of the intellect?

Western man lives under the continuing dominance of the Cartesian image of Man: "I think, therefore I am." Nothing seems so responsive to my personal will as thought. To Descartes the act of thinking seems to be absolute proof that he exists. However, if we reflect upon the relationship between personal will and thinking, we quickly realize that thinking and personal will are frequently in conflict. How often do I find myself dwelling upon some idea and tell myself to stop thinking of it, only to find that I cannot? Strong emotions such as anger, excitement, fear, or anticipation often seize control of my thinking and take it in directions which are against my will. How common it is for me to struggle with thoughts induced by my emotions! My temper causes me to think things which I know I will later regret even as I think them. My anxieties cause me to think things which needlessly dissipate my courage and energies. The more I reflect upon this, the more I see that I am frequently struggling for control of my intellect. Since I am a unity of personal will, this conflict between "I" and the "thinker" means that personality is not the intellectual identity.

What is true of the body and the intellect is equally true of the heart, the emotional identity. It is all too common an experience to have emotions and desires which I definitely choose not to have. The recurring conflicts between my personal will and the emotions and desires of my heart shows that personality is not the emotional identity, the heart.

There is a fourth personal identity which is not as commonly recognized as the body, the intellect, and the heart. It is the moral identity. It is within wisdom that personality finds a fuller expression for its free will. The influence of the Cartesian image of man leads us to confuse the intellect with wisdom because both function in thought. However, the thinking of the intellect is fundamentally different from the thinking of wisdom. The intellect only considers the best means to use to obtain a given end. Wisdom evaluates the value of alternative ends and chooses between them. The intellect does not comprehend "why," only "how." It is wisdom which asks "Why?" Is wisdom, the moral identity, the personality? We are told that personality is characterized by morality and wisdom is the functioning of moral evaluation.

But wisdom is not personality. I know this is so,

because sometimes I intentionally evade asking why. Moral issues can be very taxing, so I sometimes simply pretend they aren't there. The evasion of moral conflict is the most subtle form of self-deception. In addition, there is the fact that I have rejected my own moral evaluations at times in favor of satisfying personal desires. The fact that I can put my will behind a desire which is contrary to what I evaluate to be right clearly reveals that my will is in conflict with my moral evaluations. If the reality of personality were identical with the moral identity, it would not be possible for me to be amoral. The activity of moral evaluation would be an inherent part of my being and one from which I could not escape. Neither would it be possible for me to experience inner conflict between my desires and my morals.

It appears that there is nothing I can point to as the reality of my personality. I behold four separate personal identities—body, intellect, heart, wisdom—but none of them can be the personality. How do I know, then, that these identities are "me"? How do I know that I have a self?

This question leads us to the realization of a pure objective manifestation of the reality of personality. It is not because I have absolute control over these identities that I know they constitute my *self*. We have seen that the power of free will has only a partial control over these identities. The one reality which perfectly illuminates these identities as being part of my self is the **quality of personality**.

Personality possesses the power of reality identification; personality can choose its own being. Personality makes something its own by placing its quality upon it. The self is that portion of reality upon which the personality has placed its quality. And this quality of personality, this value of personal-ness, has its source and center in the reality of personality. Personality creates personal identity by personalizing *being*.

Without the quality of personality I could never separate the self from the rest of reality. I could not be self-conscious. I could not declare, "I am." It is because I behold the quality of my personality among the phenomena of experience that I am able to identify the existence of my self. Without this quality the self could not be personal. If the self were not personal, I would not know that I personally exist; I would not be self-conscious. And the bestowal of this quality is subject to the free will of personality. I possess the power to personalize and de-personalize things. Personality is not being; it is the origin of being. The Father bestows personality upon man, and man can then project the quality of his personality upon being, creating personal identity.

Consider the implications of this. We are well acquainted with the idea of growth as it applies to things

physical, mindal, and spiritual. Now we are presented with the concept of the growth of being; the idea that being can be transformed from one order of reality into another. The fairy tale of the philosopher's stone says that this red crystal is able to transform base metals into gold. Revelation presents us with the truth that personality possesses the power of transforming its being from matter into spirit. Personality is able to choose its own being. It is able to transfer the center of personal identity from the intellectual identity to the morontia identity of the soul through its power of personalization; that is, personality can make the soul more personal than the intellect.

The soul is constituted of morontia reality, a level of being which intervenes between the material mind and the divine spirit. The material mind is only partially conscious of this morontia reality. This partial consciousness of the soul is experienced, initially, as the awareness of ideals. Ideals exist in the soul. The ideal of God is a morontia reality in the soul which can be apprehended by the adjutant mind-spirits of wisdom and worship.

Ideals are a living synthesis of idea and value. The adjutant of wisdom, the moral identity, creates ideals by unifying ideas and values, meaning and spirit. The Thought Adjuster may or may not be the inspiration behind a particular value. If the value is divine, the Thought Adjuster inspires it. If the value is not divine, the Adjuster does not participate in the creation of the ideal. We are definitely informed that the Adjuster inspires the creation of the ideal of altruism. However, reflection makes it clear that we have ideals which cannot be considered to be divinely inspired. The soul contains both types of ideals—the divine and the not-so-divine.

This creation of morontia ideals is initially perceived as the conscience. This is wisdom's first awareness of the reality of the soul. The conscience is not the voice of God speaking to the mind of man. We are cautioned to be critical of the conscience—to use wisdom to discriminate between those ideals which have a divine origin and those which do not. As the soul grows, there is increasing awareness of the ideals of truth, beauty, goodness, and love. The transferral of the seat of identity from the intellectual identity to the soul is accomplished by the free will of personality acting through the adjutant of wisdom to personalize the spiritual ideals of the soul. "Salvation is the spiritualization of the self-realization of the moral consciousness...." (*1478)

In this attempt to discover what personality is, what soul is, and what the relationship between the two is, we have sketched a simple theory of the constitution of selfhood.

Personality is a unity of personal will. It exists in a

dimension which transcends the reality of being. Personality is a reality without substance, without being. Yet it is the origin and creator of the substantial realities of spirit, mind, and matter. Personality possesses the power of choosing its own being through its freewill personalization of identity. The essence of this personalization is the creation and bestowal of the quality of personality upon being, bringing personal identity into existence. Personality is not a quality; it is the origin and creator of the quality of personality.

Selfhood consists of four actual identities—body, intellect, heart, and wisdom—and one potential identity—the soul. Personality is able to associate directly with each of these personal identities by virtue of its transcendence of being and its power of personalization. The adjutant of wisdom, the moral identity, creates the ideals of the soul through its ability to bring ideas and values together to form a derivative order of reality—morontia. When the value is divine, the Thought Adjuster participates in its creation. The adjutant of worship is responsive to the living needs of the soul, to its hungers and yearnings.

Below is a tentative diagram of selfhood detailing the component parts of the self. Diagrams are always limiting, but occasionally they are a useful means of summarizing concepts and information.

The question I would ask now is this: How does personality personalize identity? The challenge we face is to transfer the seat of identity from the material mind to the morontia soul, and this would seem to require that we personalize the soul. What does it mean to personalize the soul and how should we approach this task? ▢

COMPONENTS OF SELFHOOD

<u>Cosmic Circuits</u>	<u>Personal Identity</u>	<u>Nature</u>	<u>Experiential Objects</u>
Thought Adjuster Spirit of Truth Holy Spirit	soul	inspiring	ideals & values
Wisdom	wisdom	judging	moral evaluation & choosing
Worship Counsel	heart	feeling	desires, emotions, & imagination
Knowledge Courage	intellect	thinking	ideas & decisions
Understanding Intuition	body	doing	perceptions, urges, & sensations

Change Ringing

*Going into the hunt
the bells clang harshly,
eluding melody.*

*Going into the hunt,
again and again each fails his complement,
mocking harmony.*

*Too close—naught but a deafening noise—
too far—naught but a dubious reverberation
in the air.*

*And the melody—as yet unsung—
haunts the longing heart.*

*The harmony—still unpealed—
sears the soul with yearning.*

Going into the hunt.

*Primitive cacophony reigns uproarious,
as the bells swing into the hunt.*

*Order without meaning,
pattern without value—
for this time-space moment.*

*Hope hangs suspended in the infinitesimal
silences.*

*And then...above the countless rounds—an
overtone of promise—*

*The universal composition of truth and beauty
and goodness*

*the bells will never tell
without going into the hunt.*

—Lynne B. Kulieke

Note: In church bell change ringing, the purpose is to play different combinations and permutations of a set of bells, not to play a melody. "Going into the hunt" signifies the movement of an individual bell in the sequence.



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