

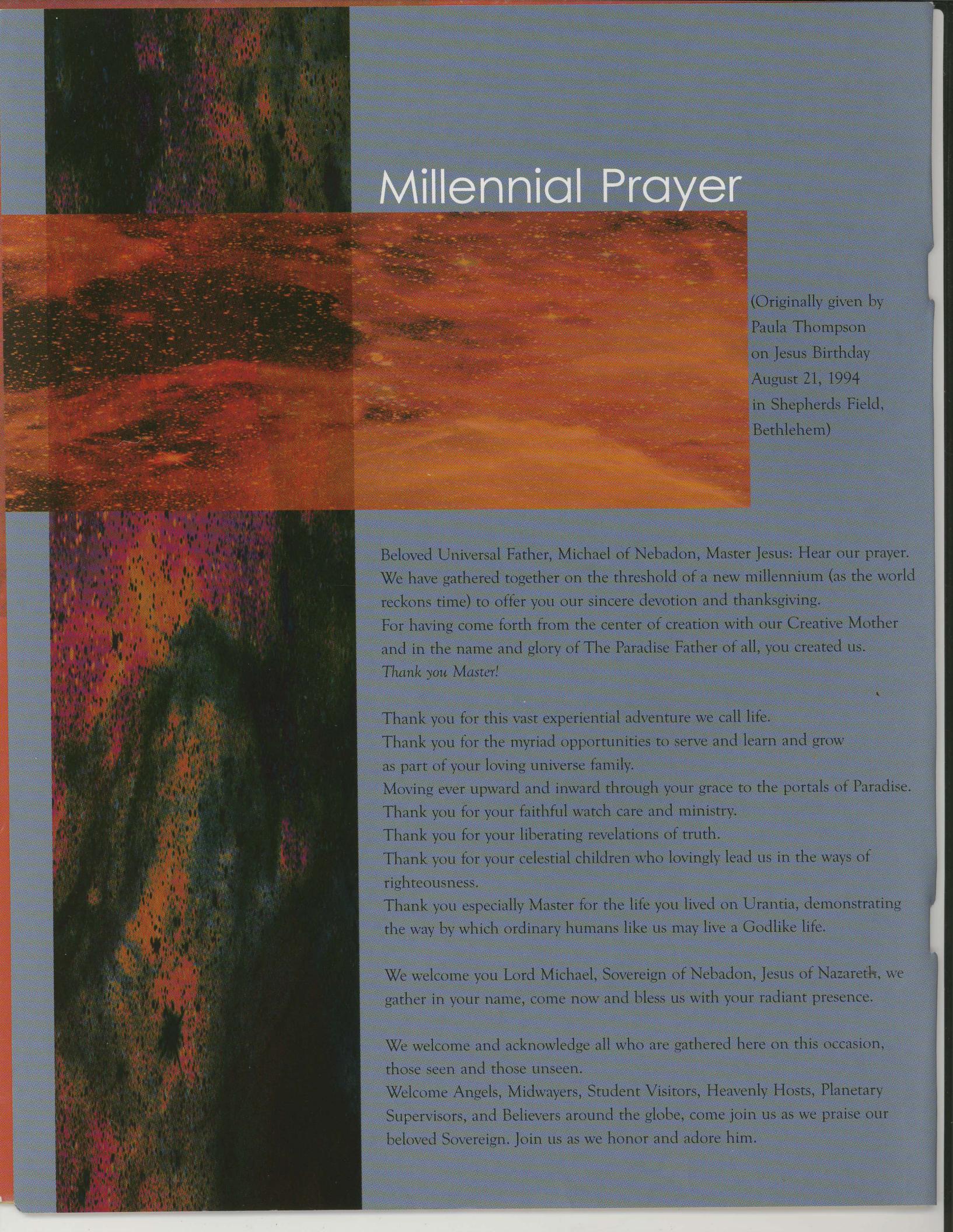
the Fellowship Herald

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"There is a great and glorious purpose in the march of the universes through space."

(P.364)





Millennial Prayer

(Originally given by
Paula Thompson
on Jesus Birthday
August 21, 1994
in Shepherds Field,
Bethlehem)

Beloved Universal Father, Michael of Nebadon, Master Jesus: Hear our prayer. We have gathered together on the threshold of a new millennium (as the world reckons time) to offer you our sincere devotion and thanksgiving. For having come forth from the center of creation with our Creative Mother and in the name and glory of The Paradise Father of all, you created us. *Thank you Master!*

Thank you for this vast experiential adventure we call life.
Thank you for the myriad opportunities to serve and learn and grow as part of your loving universe family.
Moving ever upward and inward through your grace to the portals of Paradise.
Thank you for your faithful watch care and ministry.
Thank you for your liberating revelations of truth.
Thank you for your celestial children who lovingly lead us in the ways of righteousness.
Thank you especially Master for the life you lived on Urantia, demonstrating the way by which ordinary humans like us may live a Godlike life.

We welcome you Lord Michael, Sovereign of Nebadon, Jesus of Nazareth, we gather in your name, come now and bless us with your radiant presence.

We welcome and acknowledge all who are gathered here on this occasion, those seen and those unseen.
Welcome Angels, Midwayers, Student Visitors, Heavenly Hosts, Planetary Supervisors, and Believers around the globe, come join us as we praise our beloved Sovereign. Join us as we honor and adore him.



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Just to put personal drama into proper perspective.

THINKING ABOUT TOMORROW

Carolyn Kendall, Wheaton, IL

Excerpts from the address presented at the observance of the 50th Anniversary of the founding of Urantia Foundation, Chicago, IL, Saturday, March 18, 2000

INTRODUCTION

Someday on a bright tomorrow we, or our descendants, will awaken to the startling news that somewhere on our planet a majestic Paradise personality has arrived. He will be accompanied by twelve stately personalities visible to every citizen of our material existence. And if this were not sufficient cause for joy and thanksgiving, an even more astounding event will be transpiring—unseen by human eyes—but described in luminous detail by our new friends. Thus will the dispensational adjudication and resurrection of the sleeping souls of the Bestowal Son age occur. It will be conducted by the heralds of resurrection who have long been resident on our world. As the new dispensation is proclaimed, another group of Paradise beings will take up residence and begin planning the age to follow the new age: the stage of light and life. On that wondrous tomorrow, yet another being, familiar and fatherly, will grace our presence for an all too brief time among his mortal brothers and sisters. As that long day comes to an end, he will make ready to leave, but not before we savor one last moment in his gracious presence. We will hear again his inspiring admonition to proclaim the Fatherhood of God and the son-and daughtership of the Father's worldwide family.

day. Many new religions evolved through the efforts of his missionaries, including, Hinduism, Buddhism, Zoroastrianism, Confucianism, Taoism and Judaism.

Michael arrived on our world in 7 B.C. His primary mission was to achieve the sovereignty of his universe through experiential knowledge. Our world was the seventh and final bestowal in which he put on the cloak of one of his universe creatures. On Urantia he assumed the likeness of humanity, the lowest form of universe personality. Jesus taught us about the Heavenly Father, and demonstrated to the Father the highest example of humankind.

The *Urantia Book*, the fifth epochal revelation, in its brief 45-year history, has accumulated fanciful legends surrounding its origin. It was not brought to earth by aliens in space ships. It did not materialize in a locker in Detroit. It was not found in a bank vault in Chicago. This revelation was unique in its manifestation; its origin was truly mysterious, and events accompanying it were legendary, but it was not launched upon the world as an orphaned entity—set adrift, without plan, purpose or direction.

On page 241, the book states: "A Master Son may vary the order of the spiritual adjudication and adjustment of the inhabited planets." He can make and carry out plans of his own choosing particularly regarding the worlds of his bestowals, "and still more concerning the realm of his terminal bestowal." It was Michael himself who approved the prototype. The Word made Book.

This may or may not be an emergency revelation like Melchizedek's. Unlike his day, the God concept is alive and well. *The Urantia Book* seeks to remedy the losses of

The world's people are slowly refocusing upon higher values and more spiritual pursuits. Our task is to encourage, to enhance, and to uplift civilization.

A fantasy? Yes. But only in the sense of timing. These visitations will indeed occur, but we do not know when. How we envy our descendants who will surely be alive to see and hear such things!

THE MISSION OF THE URANTIA REVELATION

Four thousand years ago Machiventa Melchizedek came to Urantia. His mission was to prepare the way for the bestowal of the Creator Son of our universe of Nebadon, Christ Michael, Jesus of Nazareth. Machiventa reintroduced the concept of the one God to the people of his

the Dalamatian culture of the Planetary Prince, the first epochal revelation 500,000 years ago, which was lost in rebellion and disloyalty. It reintroduces the biologic principles of the Adamic bestowal, the second great revelation, 37,000 years ago, another loss due to the default of its two principal bestowal personalities. *The Urantia Book* is the precursor to even greater events to bless our planet sometime in the future.

BACKSTAGE

One might think of the revelators and planetary overseers

as operating backstage in a great theater. There are directors and managers who are subdued now, but whose voices were not so silent in the past. There are stagehands, and sound and light technicians. After the script was drafted, the playwrights spent upwards of twenty years polishing the lines and ensuring that the human actors rehearsed, learned their cues, and trained their understudies.

There is a high purpose to this epochal drama, and it's clearly presented in the script itself. The world will not come to an end. The planet will not be consumed in fire, nuclear or otherwise. Satan and Lucifer will not claim our errant population. Caligastia will not control our minds and souls. There is a much better plan in store for us all.

Jesus promised that "an enhanced demonstration of righteousness" and "an enlarged revelation of truth" will be sent by the Father. (P. 1914) This demonstrator of righteousness will either be an Avonal Son, or the Trinity Teacher Sons, or all three bestowal beings at once: an Avonal, Trinity Teachers and Michael himself on a return visit. We are promised in the book that these visitations will occur; there is no doubt about them. While it is highly doubtful any of us will live to witness them, we do have important work to do in future years preparing for this coming extravaganza.

IN THE MEANTIME

It's time to ponder the wisdom of the men and women whose concepts infused the revelation. Thousands of religionists and philosophers were drawn upon to enhance our comprehension of core truths. The sources are significant because they demonstrate the value of human evolutionary thought. The revelation won't take hold until the majority of the world's people evolve to a level of readiness for these ideas. There have been setbacks. World War II put us back philosophically, while science and technology progressed rapidly. The world's people are slowly refocusing upon higher values and more spiritual pursuits. Our task is to encourage, to enhance, and to uplift civilization.

Emma L. Christensen (Christy) shared some heartening information in her 1967 address to the Second Triennial Delegate Assembly. "I have heretofore reminded you that the celestial supervisors of Urantia are mobilizing small groups of spirit-led men and women throughout the world—among all nations—and these truth battalions, these selectmen, are concerned today with scores of vital enterprises which have to do with the rehabilitation of the world following the ending of the present distressing conflicts."

"And of all of the emergency corps of mortal selectmen on Urantia, none is charged with a more solemn obligation than our group. We have been called to do a great work of taking the first step in offering to mortal man a new light, a new revelation, of the love of God. The easy jog-trot religion of former days no longer suffices to

What will future revelators say about the servers of the Urantia revelation? Our mission is to help pave the way for the next bestowal Son.

meet the challenges of today. Following Jesus' way of life calls for an act of complete commitment, a dedicated intention, a resolute purpose, a trumpet call to a life that will not compromise."

UNITY OF PURPOSE

The Urantia Book points in shame at the follies of past revelators and their disciples. What will future revelators say about the servers of the Urantia revelation? Our mission is to help pave the way for the next bestowal Son. We cannot make progress in the next age while working at cross-purposes. We have no choice but to re-ignite the quest for unity.

A year ago, in the spirit of working toward unity of purpose, a small group of readers took it upon themselves to search for ways to get the two divergent groups together. The Millennium Initiative was born in March 1999 with ten people who represented various viewpoints. They met to debate the issues that separated the readership, and to consider the kind of organization that would appeal to both Fellowship and IUA members, as well as to readers having no affiliation. By June the group expanded to twenty, and an Alliance was unanimously proposed. The committee delegated the presidents of IUA and the Fellowship to take the idea back to their respective organizations. The Fellowship's General Council voted to support the Alliance. But before the vote, and before further progress could be made, a member of the Fellowship's leadership published the Part IV of *The Urantia Book* in a separate volume. IUA was disappointed in the Fellowship's reaction to this infringement of Urantia Foundation's copyright, and further progress stalled.

Many people are not concerned about the notion of having a multiplicity of separate organizations dedicated to the dissemination of *The Urantia Book*. Nevertheless,

too many groups performing the same services for the same people are competitive, wasteful of money, engender suspicion of each other, and confuse the public.

WHAT KIND OF ORGANIZATION WILL SERVE US BEST?

One of the things we will have to think about is the kind of organization that will serve us best when—not if—but when the two member groups unify. Sooner or later the Fellowship and IUA will have to find a way to integrate their functions.

A merger could be negotiated, but such entities seldom work. The Millennium Initiative Committee considered building a new organization from the ground up, incorporating workable features of both groups. What Americans must remember is that there are major differences between American-designed organizations and what is appropriate and useful for international readers.

The main problem is not whether two existing membership groups can combine. Any new entity will have to work in a lateral, equivalent, relationship with Urantia Foundation. The original plan for the two Urantia organizations made sense. Both Urantia Foundation and Urantia Brotherhood were charged with disseminating the book and its teachings. One group, the Foundation, was to be small, autocratic, self-perpetuating, and had just a few important functions: Publish the book, translate the book and protect the book. There were no stipulations in its trust document or bylaws as to how to disseminate the book and its teachings; there was no structure and no provision for membership. The other organization, the Brotherhood, was to be the membership group, to be democratic, and to function as the outreach agency. They coordinated all aspects of studying, teaching, and meeting.

These were spelled out in the Constitution. Although the Trustees started the Brotherhood, this was never intended to be a parent/child relationship. It was to be complementary and cooperative. Everyone understood the reasons for having separate organizations with their division of labor. One group was to be responsive to the will of the majority—political; the other had to be free of political pressures. Between 1955 and the mid-70s neither side encroached upon the other's prerogatives.

WHICH IS THE GENUINE REVELATION?

In the same vein, we must work cooperatively toward achieving one version of *The Urantia Book* and its translations. Believers are confused by the concept of "inviolate text" when there are successive printings incorporating textual changes. We must not compound their confusion by putting out new printings of less than high quality, or with new mistakes. The last series of changes that were

approved by the revelators were in the version published prior to the death of the last contact commissioner. One of the ideas behind the Foundation's diligent maintenance of the marks was so that they will be used to identify the genuine *Urantia Book* after the copyright expires. If there are multiple versions, which is the genuine revelation?

GET READY FOR THE "READY" TIME

The *Urantia Book* promises that "sooner or later another and greater John the Baptist is due to arise proclaiming 'the kingdom of God is at hand'—..." (P. 1866) and we are assured that someday a great religious teacher will arise to espouse the teachings of *The Urantia Book*. When a great human teacher arises, wisdom will be required to not turn over the reigns of administrative control to this one individual. Leadership must continue to be diffused, not concentrated in one person, whereas an inspirational, dynamic teacher can turn lives upside down, and bring many souls to the Father.

PRIORITIES

It might be useful to think about where our true loyalties and priorities should be placed both on the institutional and the individual, personal levels. First the organizational level. The first president of Urantia Brotherhood, William S. Sadler, Jr., addressed these matters in his report to the First Triennial Delegate Assembly. "*The Urantia Book* is not an End in itself. The Brotherhood is not a true End; they are Means to an End." "The only true End is the Universal Father." Dedication to dissemination—the propagation of *The Urantia Book*—is, according to Mr. Sadler, a secondary loyalty. Our primary spiritual loyalty and dedication is to the Universal Father, and to him alone. A sectarian Urantian is one who has allowed the importance of *The Urantia Book* to take precedence over the importance of God. The Brotherhood [today's Fellowship and IUA], and the Foundation were designed to disseminate the book; the book is designed to bring God and man closer together." He summed up 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...; a world that needs neither a new church nor a new sect."

Carolyn Kendall has been a reader since 1951, and was a member of the Forum, along with her parents, brother and husband, Tom. She is currently the president of the First Society of Chicago and a member of the Fellowship Publications Committee.

RESTATEMENT IN MODERN PHRASEOLOGY

David Elders, Darien, CT

One of the most provocative and mysterious aspects of *The Urantia Book* is the revelators' claim that they grafted newly revealed truth onto the "highest existing human concepts pertaining to the subjects to be presented." (P.17) A long-time reader of the book, Matthew Block, has spent a decade in the cause of identifying, where possible, those human authors whose thinking and expression might have been used in the building of this revelation. His untiring labor will soon show forth fruits that will serve for ages to come to deepen our appreciation for, and understanding of, the process by which humankind is uplifted by revelation, both personal and epochal. On the eve of the publication of Block's seminal work of discovering, compiling, comparing, and demonstrating the links between the book and many of these human source authors, it might be of value to explore the way in which the revelators themselves prepared us for this anticipated discovery of these human authors and what it might mean (Matthew's first volume, Sources of *The Urantia Book*: Papers 99-103, will be published later this year).

Perhaps the meeting described below did not actually take place, at least in the way depicted. Nevertheless, it is clear from the revelators' statements that they were mandated to graft new truth seamlessly onto the highest attained human comprehension of reality. So, the notion that an assembly of the selected revelatory team to finalize their plans for the revelatory process is perhaps not too farfetched.

was called by the Melchizedek Director of the Revelatory Commission. The purpose of the meeting was to establish the revelatory mandates. The typical revelatory process, only partially comprehended by those who are called to execute it, is entirely a mystery to the human mortals for whom the revelation is designed. On a normal world, this mysterious quality of revelation is an elegant stimulus to the ascending life of the soul. Indeed, with the active guidance of functioning planetary supervisors, the mystery is eventually transformed into the appreciative recognition of the inherent need and value of revelation. On Urantia, however, the natural process of successful epochal revelations has been interrupted and is somewhat more confusing. Indeed, the full integration of revelation into human experience, mind, and soul has been distorted by the planetary rebellion, the default of Adam and Eve, and the crucifixion of the Creator Son as he was manifest as Jesus of Nazareth. Only the Melchizedek mission can be said to have nearly fulfilled its purposes.

Most of those present at this historic meeting well understood one of the essential characteristics of the revelatory process: that "successive planetary revelations invariably embrace the highest existing concepts of spiritual values as a part of the new and enhanced co-ordination of planetary knowledge." (P. 17) Although that characteristic was plainly visible in the four epochal revelations so far presented to the mortals of Urantia, the plan to present the fifth epochal revelation as a written work in the English tongue of that world presented problems with which these revelators had not dealt before inasmuch as revelation is typically em-

... the plan to present the fifth epochal revelation as a written work in the English tongue of that world presented problems with which these revelators had not dealt before inasmuch as revelation is typically embodied in a living personality.

EDENTIA, CAPITAL OF CONSTELLATION NORLATIADEK
Conclave of the recently appointed *Urantia* Revelatory Commission

Sometime prior to the arrival on our planet of *The Urantia Book* and consistent with the proven technique of careful advance planning for each successive episode of epochal revelation of truth to a human world, a meeting

bodied in a living personality. Moreover, because this revelation was to be a presentation of many beings rather than a single one, the rules of revelation had to be understood in a new way.

One of the most interesting issues discussed at that eventful meeting had to do with this plan to use a book instead of a being. A revelation embodied as a being would appear naturally in the context of the time in which he

would appear, and be able seamlessly to communicate truth consistent with the cultural and linguistic forms current as of the visitation. However, as a printed revelation of truth, often necessarily compiled and written far in advance of the time of its intended communication to its mortal recipients, some conscious adjustment had to be made to deal with the differences in cultural expression and language to insure that the highest attained concepts to which new truth would be grafted were comprehensible to the mortals at the time of revelation.

The consequence of this memorable discussion became institutionalized as one of the mandates governing the process by which the fifth epochal revelation was assembled. Of great interest to observers was the decision to actually reveal in several places the agreed-upon technique as a part of the revelation itself. A Divine Counselor put it this way in the Foreword of the Urantia papers:

"In formulating the succeeding presentations having to do with the portrayal of the character of the Universal Father and the nature of his Paradise associates, together with an attempted description of the perfect central universe and the encircling seven superuniverses, we are to be guided by the mandate of the superuniverse rulers which directs that we shall, in all our efforts to reveal truth and co-ordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subjects to be presented. We may resort to pure revelation only when the concept of presentation has had no adequate previous expression by the human mind."

Successive planetary revelations of divine truth invariably embrace the highest existing concepts of spiritual values as a part of the new and enhanced co-ordination of planetary knowledge. Accordingly, in making these presentations about God and his universe associates, we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values

"... we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings." P.17

and universe meanings. Wherein these human concepts, assembled from the God-knowing mortals of the past and the present, are inadequate to portray the truth as we are directed to reveal it, we will unhesitatingly supplement them, for this purpose drawing upon our own superior knowledge of the reality and divinity of the Paradise Deities and their transcendent residential universe." (P. 16-17)

A secondary midwayer, once attached to the Apostle Andrew, and acting under the supervision of a Melchizedek revelatory director, echoed adherence to this mandate at the beginning of the Jesus papers, indited into the English language in 1935-36: "In carrying out my commission to restate the teachings and retell the doings of Jesus of Nazareth, I have drawn freely upon all sources of record and planetary information. My ruling motive has been to prepare a record which will not only be enlightening to the generation of men now living, but which may also be helpful to all future generations. From the vast store of information made available to me, I have chosen that which is best suited to the accomplishment of this purpose. As far as possible I have derived my information from purely human sources. Only when such sources failed, have I resorted to those records which are superhuman. When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, I invariably gave preference to such apparently human thought patterns. Although I have sought to adjust the verbal expression the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, I have adhered to the actual human concept and thought pattern in all my narratives. I well know that those concepts which have had origin in the human mind will prove more acceptable and helpful to all other human minds. When unable to find the necessary concepts in the human records or in human expressions, I have next resorted to the memory resources of my own order of earth creatures, the midwayers. And when that secondary source of information proved inadequate, I have unhesitatingly resorted to the superplanetary sources of information.

The memoranda which I have collected, and from which I have prepared this narrative of the life and teachings of Jesus—aside from the memory of the record of the Apostle Andrew—embrace thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations, more correctly restatements. The revelatory permission has been utilized only when the human record and human concepts failed to supply an adequate thought pattern. My revelatory commission forbade me to resort to extrahuman sources of either information or expression until such a time as I could testify that I had failed in my efforts to find the required conceptual expression in purely human sources. While I, with the collaboration of my eleven associate fellow midwayers and under the supervision of the Melchizedek of record, have

portrayed this narrative in accordance with my concept of its effective arrangement and in response to my choice of immediate expression, nevertheless, the majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races who have lived on earth during the intervening generations, right on down to those who are still alive at the time of this undertaking. In many ways I have served more as a collector and editor than as an original narrator. I have unhesitatingly appropriated those ideas and concepts, preferably human, which would enable me to create the most effective portraiture of Jesus' life, and which would qualify me to restate his matchless teachings in the most strikingly helpful and universally uplifting phraseology. In behalf of the Brotherhood of the United Midwayers of Urantia, I most gratefully acknowledge our indebtedness to all sources of record and concept which have been hereinafter utilized in the further elaboration of our restatement of Jesus' life on earth." (P. 1343)

Before the meeting ended, there was at least one more dimension of the process addressed. Specifically, in addition to expressing in the text itself their mandate to utilize existing and attained human thinking and expression, it was agreed that the use of particular human expressions would not be masked in any way and, moreover, whenever appropriate, a "flag" would be inserted into the text to alert the human reader of their existence: at least eleven times in the papers a phrase such as "restated in modern phraseology," or "adapted to twentieth-century religious and political conditions" was used. Though it was fully anticipated that the discovery of this material might at some future time risk weakening the revelatory credibility of *The Urantia Book*, it was agreed by the entire gathered revelatory team that the long-term benefits far outweighed the risk. The anticipated benefits included:

—the discoverable existence of the human resource materials, especially those more recent authors whose works were used to restate in modern language concepts understood in times past, would facilitate a deeper comprehension of the very process of epochal revelation itself;

—the discoverable existence of the human resource materials, at times used almost word for word, would enable the human recipients of the revelation to identify and separate new truth from attained human understanding and thereby facilitate the seamless integration of new truth into the human thought streams;

—the work of comparing the ways in which the rev-

elators culled these discoverable human resource works for the kernels of truth, while discarding the chaff, would enable the human recipients of the revelation to develop the discipline to sort truth from chaff in their own experience;

—the expected deeper comparison and study of this human resource material would demonstrate the manner

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in which partially comprehended truth was transformed by the revelators into a fuller expression of truth by the turn of a phrase, the use of an alternate word, or the subtle shift in a conclusion;

—it was hoped that the very existence of this human resource material would prompt the human recipients of the revelation to deepen their understanding of past revelations and the manner in which this same process was utilized: for example, Jesus' frequent use of the statements of the prophets, changed by the context in which he expressed their understanding and the linking of their statements to new and higher conclusions.

—it was believed that the discovery of this human resource material would prevent undue veneration of the book and instead require internal validation of the teachings via personal, spiritual experience. Its truth must reside not simply in its revelatory origin but in our soul's response to the thoughts and insights contained in the book. The written words were to be experienced as scaffolding and not an object of idolatry in themselves, notwithstanding their factual, historical validity or religious significance.

Upon adjournment of the meeting, the participants subsequently undertook those tasks which culminated in presentation of *The Urantia Book* to its intended mortal recipients.

For those among us (readers and non-readers alike) whose belief in the revelatory nature of the book is either non-existent or based on its mythological, phenomenological, or miraculous existence, a comparison of the hu-

man resource authors' works and *The Urantia Book* will be challenging to say the least. The logic of the human mind alone is insufficient to validate the book's revelatory promise, and doubt as to the validity of its revelatory authorship and significance may well be stimulated. This course represents the attempt to comprehend or validate the authenticity of *The Urantia Book* in the context of the human source material, and may show its fruits in the attempt to rationalize or alter the text to better conform to subjective human understanding.

For those among us who have personally validated the authenticity of the revelation in the consciousness of our souls, attested to by the Indwelling Spirit and the Spirit of Truth, the challenge will be a different one. The Melchizedek's claim that the "...historic facts and religious

this is the way revelation works ("restated in modern phraseology"), or will the existence of this human source material serve to deepen and expand our trust in the down reach of new truth to lure us into the ascending life of the soul? Will we be like the Simon Peter in Caesarea-Philippi who answered Jesus from his soul when he said, "you are the son of the living God." Or, will we be like the Simon Peter in Annas' courtyard who, overcome by the fear and doubt in his mind said, "I know not this man, neither am I one of his followers."

Two thousand years ago, there were some who saw the Creator Son of God in the being of Jesus of Nazareth, a respected carpenter, and they saw this in the consciousness of their souls. Others saw only a carpenter, disbelieving in their human minds the truth of his divine reality:

Will we today allow the existence of this human source material to gravitate our consciousness into our human minds alone and therein doubt the revelators' claim that this is the way revelation works

truths of this series of revelatory presentations will stand on the record of the ages to come..." (P. 1109) will long serve as a stimulus to deepen our comprehension of and appreciation for the elegance of the revelatory process that opens up to the ascending being new potentials for the understanding of God and his universes. This course represents the attempt to evaluate the human source material in the context of *The Urantia Book* as revelation, and may show its fruits in the effort to better conform one's understanding to its objective teachings. The choice awaits us as this material becomes more readily available, as the discussion of its meaning and value is ignited in our reader community, and as we consider how best to speak of it to new readers.

In a way, we have been given a gift that will enable us to deal with *The Urantia Book* in a manner not unlike those who lived at Jesus' time had to deal with his reality as revelation. At a park south of Bethsaida-Julius, Jesus' popularity as a miracle worker reached its peak when he performed his first and only nature miracle and five thousand human beings gathered to hear and see him were given sustenance derived from five barley loaves and two dried fish. At the time of his crucifixion, when it appeared that his power was insufficient to save himself, less than fifty persons remained at the scene to await his death. Will we today allow the existence of this human source material to gravitate our consciousness into our human minds alone and therein doubt the revelators' claim that

"You think you are better than the people of Nazareth; you moved away from us, but your brother is a common workman, and your sisters still live among us. We know your mother, Mary. Where are they today? We hear big things about you, but we notice that you do no wonders when you come back." Jesus answered them: "I love the people who dwell in the city where I grew up, and I would rejoice to see you all enter the kingdom of heaven, but the doing of the works of God is not for me to determine. The transformations of grace are wrought in response to the living faith of those who are the beneficiaries." (P. 1686)

As a student of *The Urantia Book* for almost 30 years, David Elders has tried to live up to the challenges and responsibilities of its teachings in his personal life as well as within the Brotherhood-Fellowship via service in various functional positions. He and his wife, Marta, who shares this dedication to the teachings, have raised two sons who have embarked on their own family journeys.

SCIENTIFIC PREDICTIONS OF *THE URANTIA BOOK* - PART II

Irwin Ginsburgh Ph.D., Newhall, CA

This paper discusses seven discoveries predicted by *The Urantia Book*, and eighteen more that are currently under development. This is quite miraculous, and beyond the capabilities of humans, especially since many of the discoveries are new and not extensions of known science.

The Urantia Book contains about 100 pages of scientific information that was revealed by the year 1935. Some of this information disagreed with science's concepts at the time. Sixty years later, some of this originally conflicting information now agrees with science's changed concepts, and other information still does not agree. Some new concepts were presented in *The Urantia Book* long before scientists knew about them.. Theories about these subjects evolve slowly as science matures, and science develops needed new concepts. These changes have brought about the new agreement between science and *The Urantia Book*, and the now agreeing Urantia information can be considered to have been predictions.

The authors considered about twenty-five predictions that are in their areas of expertise or interest, but there are many others in the book. Our scientists still have not developed theories that correspond with some of the other information in the book. There is a possibility that in the future, more of this information could turn out to agree with science. If this happens, it may give the scientific part of *The Urantia Book* an authenticity that will enhance the

agree or partly agree with science can be considered remarkable. Other predictions have yet to agree, but this is to be expected of a book with a very long life. More prediction analysis is warranted in the future, as is more detailed study of individual predictions.

In all, seven predictions have come true, and more than a dozen more are being studied. This is a remarkable achievement and implies interesting things about the authenticity of *The Urantia Book*. How should we take advantage of these predictions? How should we use them to recruit more readers to *The Urantia Book*? The questions are pregnant with possibilities!

INTRODUCTION

After studying *The Urantia Book*, one must deal with a personal question: Is the book completely correct, partially so, or wrong? Of course, one could take it all on faith and believe it completely. To help make this choice, we will examine some of the book's scientific information. The scientific information in the book that we will consider was either unknown to earth science in 1955 or differed from information generally accepted by earth science in 1955 (year the book was published). Some of this information now agrees with science's revised concepts, and can be considered predictions of what science would discover after 1955. We will examine these predictions and see how they now agree with science. These new agreements can enhance the believability of the rest of The

... changes have brought about the new agreement between science and *The Urantia Book*, and the now agreeing Urantia information can be considered to have been predictions.

believability of the rest of the book. The authors examine more than twenty-five scientific predictions in *The Urantia Book*, compare them with science's versions, see how much agreement we can find, and how much more we can anticipate. There was risk for the compilers of *The Urantia Book* to make these predictions, because if they turned out to be wrong, it would reflect on the authenticity of the rest of the book. Those book predictions that now

Urantia Book because some of the compilers of the science papers have also compiled other papers. However, we must remember that presently, science only deals with the physical world, while the book deals with physical, spirit, mind and other matters.

Much of the scientific information in the book agreed with our science in 1955, but some differed. Where they differed, the subjects cover fundamental matters such as

creation of the universe, creation of our world, creation of life, fundamentals of energy, etc. Many of these subjects cannot be tested in a laboratory. Science's theories about such matters are designed to explain the available evidence. Historically, some theories change with time as science matures, and new data become available. Some historians of science claim (5) that new scientific truths triumph when their opponents die, and younger scientists are not personally involved with the existing theories. Those 1955 disagreements, which now agree with science's changed theories, provide a unique way of testing the validity of the scientific part of *The Urantia Book*. The remaining conflicts may agree in the future, and these could provide additional confirmation of the scientific part of the book. The science part of the manuscript was available by 1935, but changes could have been made until 1955 (6). We did use a date of 1955 for book predictions, and considered discoveries made after 1955, the year the book was published.

LIMITATIONS OF DISCLOSURE

The Urantia Book warns of the limitation of the English language for transmitting some ideas, and these ideas may not have gotten through clearly or correctly. In addition, there are a number of compilers of the book, and some may be more skillful at revelation than others, especially in dealing with information that is unknown. In dealing with future events, the scientific names that will be used in the future may be different, and this may hinder identification. For example, the book discusses "continental drift" on the earth's surface, while science now talks of "plate tectonics"; but there is no problem with identification in this case. The book clearly states there is a future time limitation to the information that can be revealed, and information can only be provided if we will soon discover it ourselves. We are not told how soon. This is an understandable restriction on revelation, because there are cases on earth where an advanced culture introduced advanced technology to a less developed culture; and this usually harmed or destroyed the less developed culture.

ANALYSIS OF PREDICTIONS

Science may have a need for a new theory or improvements to an existing theory, usually because the existing theory disagrees with some new measurement. The new theory starts out as an idea in someone's mind. We do not know where the idea came from! The idea is changed, expanded, modified, etc., until it appears to fill the necessary data requirements. When the theory is completed and tested, it is published in science journals; scientists in the field learn about it, and the publication date is usually considered as the discovery date. Then it has to pass the

acid test of experimental verification and re-verification by other scientists in the field who compare the old and the new theories and informally decide which best explains the most data. There may be several years between conception and verification. Even before publication, the idea may be discussed with other experts in the field, and the new information is known to this small group of experts. We will use the publication date as the discovery date, even though the concept may have been known by a small group before this. Members of this group might have been unconscious sources of information for *The Urantia Book*'s compilers. We will also present major criticism of some predictions, since it exists in the real world and makes for a more balanced presentation. Science allows for improvements and additions to its theories, and these changes have given rise to many of the scientific predictions in *The Urantia Book*.

Much of our material is science that has been developed after 1955. There are three major categories for the predictions - (I) those that disagreed with science in 1955, (II) those that were unknown to science in 1955 and (III) those now being developed. Most of the material in the three categories involves science that has been developed within the authors' lifetimes.

The I and II categories cover a wide range of subjects. The seven predictions of categories I and II can be considered remarkable. These predictions disagreed with or were unknown to science in 1955. Since then, science has improved or found new theories and created the agreement. Critics will say that some concepts were known by 1955 by a few experts in each field; But the information was not generally known at that time and was unproven; and there was no assurance that the work would succeed. There was a risk in revealing new information if it wasn't true. This would affect the believability of the rest of the information in *The Urantia Book*. Category II is even more remarkable, since these items were unknown to science in 1955. There is another category of interest, a list of predictions that have not yet come true - category III -but some are in development. It will be interesting to see how many of these come true in the future.

The predictions will be listed in the three categories, and there will be a brief discussion of each prediction.

I. Predictions that disagreed with science in 1955, and now agree with science:

1. End of Cretaceous period and death of the dinosaurs
 2. Continental drift or plate tectonics.
 3. Dark matter in the universe
- II. Predictions unknown to science in 1955, and now known to science.
1. Large scale structure of the universe

2. Use of DNA for future human development
3. DNA came from outer space about 550 million years ago

4. Entire universe is on a plane

III. Predictions still unknown to science

1. Creation of the sun and planets

2. Continuous creation of matter and energy

3. Energy circuits of space

4. Breakup of fifth planet from the sun

5. Organization of matter into seven superuniverses

6. Location of seven superuniverses

7. Punctuated evolution

8. Origin of sunspot cycle

9. Twelve planets in solar system

10. Two unknown types of energy

11. Cause of wave action of light particles

12. Speed greater than speed of light

13. Two kinds of gravity

14. Anti-gravity

15. Major energy of space

16. Ultimaton

17. Neanderthal to Cro-Magnon transition

18. Life span of an ordinary star

19. Special conditions required on earth for our type of life

BRIEF DISCUSSION OF INDIVIDUAL PREDICTIONS

There is much material in *The Urantia Book* which agrees with our science. These cannot be used as predictions. However, there are other subjects which did not agree with our science in 1955, and some of these can be used as predictions. (Parentheses show the field of science and *The Urantia Book* page number). Historic scientific information is available in any good modern encyclopedia.

CATEGORY I - PREDICTIONS THAT DISAGREED WITH SCIENCE IN 1955 AND NOW AGREE.

1. *End of Cretaceous period and death of the dinosaurs.* (Geology, P.690) The *Urantia Book* claims that the Cretaceous period ended with one of the greatest volcanic magma flows of all time; it covered several continents. Science originally agreed with this; but late in the twentieth century, science found a tantalizing new solution to the problem. The cretaceous period supposedly ended when a ten mile diameter meteorite plunged into the Gulf of Mexico, raised a long lived dust and vapor cloud that obscured the sun, wiped out much plant life in the food chain, and led to the death of many animal species including the dinosaurs. The crucial clue was a thin layer of the metallic element iridium at the top of the cretaceous layer. Iridium has been found in a few meteorites; there is little

at the earth's surface but there are substantial amounts in deep magmas in the earth which could come to the surface during massive magma flows. The meteorite theory was the kind of story that popularizers of science could discuss in magazines and newspapers (Sunday supplement science). It became very popular, but in recent years the meteorite theory is having problems (1) and the magma theory is coming back even though a large meteoric crater has been found in the floor of the Gulf of Mexico. The question is which disaster did the most damage to the food chain?

2. *Plate Tectonics or Continental Drift* (Geology, PP. 663, 668). The book says that the continents drift slowly over the surface of the earth (several inches per year.) This was proposed in the early years of the twentieth century and had not been proved by 1955. However, a look at the east coast of South America and the west coast of Africa readily shows the ancient fit of the two continents. But science requires proof, and proof came in 1969 by matching subsurface earth layers on the two separated continents and finding a very long sectioned north-south crack in the ocean floor between the continents. Another prediction essentially came true even if science calls this plate tectonics.

3. *Dark matter in the universe.* The visible matter that we see in the sky is now thought to be a minor fraction (less than 5%) of the mass (stuff) in the universe. The rest of the mass is not visible, and is referred to as dark matter. It is needed for its gravitational attraction to keep rotating galaxies from tearing themselves apart. The first clue came in the thirties, but it was ignored by astronomers for decades. Recent measurements made on a large number of stars in the large Magellanic Cloud showed that some stars would disappear for a short time; this clearly implied that some dark matter moved in front of the missing star. The nature of the dark matter is not precisely known. *The Urantia Book* calls this subject the dark islands of space, and says that they are mostly dead suns. Science has to explain why there are so many dead suns.

II PREDICTIONS UNKNOWN TO SCIENCE IN 1955 AND NOW KNOWN

1. *Large scale structure of the universe.* In the thirties, the astronomy books said that galaxies are uniformly distributed throughout space. This was based on the relatively short distances that telescopes were able to see. Modern long-range telescopes can peer at matter that is thought to be billions of light years (distance light travels in one year, about 6 trillion miles) away. Studies of relative motions of distant galaxies beyond the Virgo constellation show what seems to be a massive gravity center (Virgo Cluster) that is about 50 million light years away and at-

tracts hundreds of galaxies. This structure tends to be somewhat flattened. The Milky Way is remote from the center of this structure; the entire structure is called the Virgo supercluster. This sounds like a major sector discussed in *The Urantia Book*. Astronomers have even found a larger structure (the Great Attractor) which could be the center of our superuniverse. This is a subject that science only recently discovered. *The Urantia Book* was clearly years ahead of its time. (See Fellowship Herald, Vol. 2, #1, 1999-2000 for detailed information.)

2. DNA for future development of the human race (Genetics P. 734) The *Urantia Book* says the human race has developed slowly by evolution, and by some crossbreeding with a pair of racial uplifters, Adam and Eve. The book also says that future human development will come from technical developments, rather than evolution. Since we are starting to understand the molecular structure of human DNA, it is highly likely that this will be the technology used.

3. Origin of DNA on Urantia (Biochemistry, P. 396, 397) Science claims to have found that simple, single cell life may have started here more than 3 billion years ago; but there was little evolution for almost 3 billion years. Nothing much changed until DNA showed up in living cells about 550 million years ago. This is when evolution started! The question is "Where did the DNA come from?" Scientists have found no trace of it here before 550 million years ago, have been unable to make it from scratch rather than copy it in the laboratory, and are seriously exploring the possibility that it may have accidentally arrived here from outer space - perhaps on a meteor. The *Urantia Book* also says that it came here about 550 million years ago from outer space; but DNA life was deliberately implanted in three salt water locations on Urantia by spirit beings called life carriers. Two implantations were successful and developed into all the life forms on our planet, Urantia.

4. Large scale structure of the universe is planar. (P. 124) Recent measurements of the ancient infrared radiation field are very uniform; this is indicative of a planar structure. Any curved structure would introduce non-uniformities. The *Urantia Book* says that the planar structure thickens at the outer edge. It is difficult to justify a flat universe coming from a Big Bang which expands in all directions..

III. POSSIBLE FUTURE PREDICTIONS THAT MAY COME TRUE

1. Creation of the Sun and planets (Cosmology, Stellar Physics, P. 651). Science says that the sun was created when an enormous cloud of hydrogen gas contracted by gravity and heated itself by gas compression until it was hot enough to become a solar furnace (ten million degrees C). The

book says the same thing except that there were more than one hundred thousand other suns that were also created from the same enormous Andronover nebula. Their creation took about two billion years, and they were ejected from the nebula after formation. The aftereffects of this energy disturbance are being studied and used by science to justify the Big Bang theory. Science does not know about the other hundred thousand suns or the nebula or the ejection of suns from the nebula.

But the sun was a solitary body, no planets. However another nebula passed "nearby" and pulled enough matter out of the sun to form all the planets and more. This took about half a million years. Much of the matter was recaptured by the sun, but the remnant formed the planets of the solar system. The large planets formed first, then the smaller ones. This concept explains why the plane of the planets is tilted seven degrees from being perpendicular to the axis of the sun. Science talks of a similar event, but the disk of matter that formed the planets was formed at the same time as the sun. In this case, the plane of the planets should be perpendicular to the sun's axis and it is not.

2. Creation of matter and energy. (Cosmology, Physics, P. 49, 55, 468) The book says that energy is continuously being created in one central place, is downgraded and transferred by energy circuits throughout the universe; and that matter is being created from energy in many places especially beyond the seven superuniverses. Science has a discredited theory about continuous creation, but the accepted theory today is that all the energy in our universe was created ten to fifteen billion years ago in an instant and in one place. Nothing is said about the source of the energy, even though the conservation of energy is a major principle of physics. This event is explained by the Big Bang theory. This energy has been cooling and spreading out ever since, and has created the entire universe. Interestingly, some of the newer experimental results are raising questions about the Big Bang. The *Urantia Book* does speak of an enormous energy disturbance in our part of the universe six to eight billion years ago, which could have been a local big bang; whose aftereffects could be assumed to be remnants from a Big Bang. The *Urantia Book* does not talk about a Big Bang.

3. Energy circuits of space. (P.177) If there was no Big Bang, what is the source of the energy to operate the universe? The *Urantia Book* talks of a central energy source and energy circuits to distribute the energy throughout the universe. The energy circuits go from the central Source to the major mass centers, superuniverses, and then down to smaller mass structures to finally arrive at the individual stars. The energy circuits also downgrade the energy so that the energy from our sun is the physical energy our life

system is able to use.,

4. *Breakup of the fifth planet from the sun.* (Astronomy, Cosmology, P. 658). The book says that the fifth planet from the sun was slowly attracted by the gravity of the giant sixth planet, Jupiter. When it was close enough, Jupiter's gravity pulled the fifth planet apart to create the band of asteroids between Mars and Jupiter. Science now says there never was a fifth planet, and that the asteroids

| Number of Inhabited | Urantia Book Name |
|---------------------|-------------------|
| 1 world, ours | Urantia |
| 1,000 or less | system |
| 100,000 | constellation |
| 10 Million | local universe |
| 1 Billion | minor sector |
| 100 Billion | major sector |
| 1 Trillion | superuniverse |
| 7 Trillion | grand universe |

are pieces of space matter (planetesimals) that never formed a planet. The Earth Chronicles (3) claim that a planetary collision shattered the fifth planet and created the asteroids.

5. *Organization of matter into superuniverses.* (Astronomy, P. 167,168). The book describes the organization of matter in a superuniverse. Science knows about some of this information, but does not know it all. In fact, science does not yet know about superuniverses. The book says that science will discover some of this information soon. The above table compares the equivalent information between science and *The Urantia Book*. The first column lists the book criteria for the number of inhabited worlds in various parts of a superuniverse. The other columns are self-explanatory, although the scientific name may not match *The Urantia Book* name. There is a question as to whether the Milky Way galaxy is a local universe or a minor sector of a superuniverse, but we think that *The Urantia Book* seems to imply it is a minor sector.

The Urantia Book implies that most stars do not have planets, and that is why the number of inhabited worlds is much less than the number of suns. Our guess is that there is one inhabited world for 100 stars of all types. (See Fellowship Herald, Vol 2, #1)

6. *Location of seven superuniverses in the grand universe.* (Astronomy, P. 164,165) The book describes the seven superuniverses circling around a central universe in a planar elliptic ring that thickens at the outer edges. It also says that science has almost found superuniverse number seven and will find the rest soon. In 1935, science thought that galaxies were uniformly distributed throughout space instead of in a thick "pancake". The existence of large voids between some galaxies and the gravity clus-

tering of galaxies have only recently been discovered. This also has a chance of coming true.

7. *Punctuated evolution.* Fossil evidence is showing that some species appear almost "instantly" instead of evolving slowly. But fossil evidence does not tell how short a time "instantly" represents. This is becoming accepted among evolutionists with the understanding that instantly can be many generations. *The Urantia Book* discusses several

| Scientific Name | Worlds |
|-----------------------|--------|
| Earth | |
| visible constellation | |
| local neighborhood | |
| Milky Way, galaxy | |
| cluster of galaxies | |
| supercluster | |
| Universe | |

of these rapid appearances in the section on evolution of life. The book talks of the appearance of a major human modification in one generation. This concept may become more accepted as time passes, and this prediction could be starting to come true.

8. *The origin of the sunspot cycle.* (Astronomy, P. 459,656). The book says that our eleven-year sunspot cycle is a very slow remnant of the short-term (3.5 day) Cepheid variable phase of the sun. (The Cepheid phase of a star is a cyclic variation of the brightness of a star, and the frequency of the variation and the brightness are related.) Although science does not make the above claim, it is plausible. A study would require accurate brightness measurements of very long-term low brightness Cepheid variable stars and precise, space based, long-term measurements of the variations in the sun's brightness. Since the eleven-year sunspot cycle shows a variation in the number of dark sunspots, these dark sunspots might reduce the sun's light emission.

9. *Twelve planets in our solar system.* (Astronomy, P. 656). While science knows of nine planets and the remnants or pre-planetesimals of a tenth, the book says there are twelve planets in the sun's family, with five beyond Saturn. Astronomers are presently looking for other outer planets by watching for very small changes in motions of the known outer planets, which could be caused by the gravity of two faraway planets. The two space probes that are traveling beyond Pluto, Pioneer 10 and 11, are also being watched for small changes that might be caused by the gravity of another planet or two. However if the two planets were in parts of their orbits far away from the space probes, they would have little effect.

10. *Two unknown types of energy.* (Physics, P. 474). The book discusses all the types of electromagnetic radiation known to science. It also discusses two other types of high-energy radiation that science does not know. One is called infraultimatonic rays and is involved in the first stage of created energy. The other is called ultimatonic rays and

involves the conversion of energy to ultimatons particles (see sixteenth prediction of this section). Some of the experimental work with high-energy machines may lead to discovery of these rays.

11. *Cause of wave action of light.* (Physics, P. 461). The book and science say that light consists of particles; but *The Urantia Book* says another energy, unknown on earth, acting on the light, causes the particles to bunch together in a wavelike fashion. Science knows that light has wave and particle properties, but does not know why the wave properties exist.

12. *Speed greater than the speed of light.* (Physics, Theology, P. 260). Science maintains that a physical body cannot move faster than the speed of light. The book discusses speeds faster than the speed of light, but it may be talking about spirit matter rather than physical. It might be considering matter that is unaffected by linear (conventional) gravity.

13. *Two kinds of gravity.* (Physics, P. 125). Science is familiar with the gravitational attraction between two physical bodies, but it does not understand the cause. The book calls this linear gravity. It also talks about radial gravity, which apparently works between the central universe and certain other bodies, such as free ultimatons, (item 16) and between the central universe and energy. Does

created from energy. One hundred slowed down ultimatons make up an electron, but they do not use orbits of motion as electrons do; ultimatons cluster. Perhaps some kind of shell structure is involved. Science has no idea that electrons are made up of smaller particles. Ultimaton speeds might exceed the speed of light because ultimatons are not affected by linear gravity.

17. *Neanderthal to Cro-Magnon transition.* (Anthropology, P. 890). Science is aware that there was a relatively rapid change from Neanderthal type of humans to Cro-Magnon or modern man about 35,000 years ago. Science does not know why this happened so quickly, since slow evolution will not account for such a quick transition. The book says that the descendants of superior extraterrestrials, namely Adam and Eve, crossbred with indigenous stone age earth people to create some modern men, who wiped out the Neanderthals. The Neanderthals and the Cro-Magnon had existed along side each other for thousands of years. Something happened to cause this change.

18. *Life of an ordinary star.* (Stellar Physics, P. 172, 465). The book says that an ordinary star, like the sun, can shine for billions of years. Science also calculates that stars can generate enough energy to shine for billions of years. But the book says stars that are in the mainstream of a space energy circuit can acquire more energy and shine indefinitely. On page 172, the book claims such star life of trillions of years. The existence of a special space energy flow is unknown to science, as is the existence

Science allows one to peek over God's shoulder and see how part of His universe works, but one does not find a personal God in science.

this mean that ultimatons are involved in generating a linear gravity field? Science has conducted very difficult experiments to see if linear gravity affects light energy. It does, but there may be enough of a discrepancy to account for another type of gravity.

14. *Anti-gravity.* (Physics, P. 101). The book discusses antigravity and some particles that are affected by it. Science speculates that anti-gravity may exist, but has few ideas about it.

15. *The major energy of space.* (Physics, P. 467). The book says that light and electricity are not the major energies of space. Apparently neither is gravity. The book said that science did not know about it in 1955. This energy apparently flows through space in circuits. Moreover, science still does not know about energy circuits.

16. *The ultimaton particle.* (Physics, P. 465, 467, 472, 473, 476). The book discusses the fundamental particle, the ultimaton. This is the first mass particle that is

of flow channels for this energy.

19. *Our type of life.* (P. 665) Our type of life requires very special conditions on the earth (6). Things such as temperature, an atmosphere with appropriate chemistry and pressure, eyes with sensitivity matched to the light emitted by the sun, make life possible for creatures such as us. The book talks of fifty thousand of these conditions. The probability for accidental origin of life is extremely small.

Summary: The two dozen discussed predictions involve subjects that science developed or discovered after 1955. Most of these predictions come from the following Urantia papers: 12, The Universe of Universes:15, The Seven Superuniverses: 41, Physical Aspects of the Local Universe: 42, Energy - Mind and Matter: 57, Origin of Urantia: 58, Life Establishment on Urantia. A tabulation of results follows:

Category I. Predictions that disagreed with science in 1955,

and now agree - three predictions that now agree with science

Category II. Predictions that were unknown to science in 1955 - five Predictions now known to science.

Category III. Predictions still unknown to science - nineteen predictions in the works.

The predictions that have been analyzed in this chapter are the easiest for the authors to judge. They cover the subjects of physics, cosmology, energy, etc. There are more analyses that can be done by experts in other fields, and in later years when more predictions may have come true. Category I can be considered remarkable for 1955. This information disagreed with science in 1955, but 45 years later there is agreement because of changes in the theories of science.

However, since the book was published in 1955, we are looking for subjects which changed after that date. These predictions are obviously in accord with *The Urantia Book* requirement that revelation be limited to information we will discover in the near future. This shows that some of the advanced technical information in *The Urantia Book* is correct. The compilers had access to information that was unknown to the human mind in 1955. This is further shown by category II which are predictions that science did not know in 1955. In addition, the information comes from a number of compilers and covers a number of fields of science. The remarkable predictions of this category make it easier to believe some of the other material in the book. The compilers of some of the science papers also compiled other papers. Category III has predictions that are still unknown to science, but many of these are fundamental subjects, and scientific data are often quite sparse. This does not mean that category III predictions are wrong. We will have to wait and see which predictions come true.

The book says that personal knowledge of God comes through the spirit, and science now cannot help with that. Science allows one to peek over God's shoulder and see how part of His universe works, but one does not find a personal God in science. What is the significance of these predictions? Why go to all the trouble? Especially since error would risk the believability of the rest of the book. This appears to be a deliberate effort to teach us some advanced science. Perhaps it was in answer to questions from the Forum members. Scientists will not believe *The Urantia Book* because they must find the truth for themselves and prove it! But there may be some interesting clues about where to look.

Some of the information is about very fundamental science. We know very little about fundamental science such as electric charge, gravity, fundamental particles and

the source of energy in the universe. *The Urantia Book* does discuss some of these matters. There are other subjects that are discussed in the book that may be amenable to prediction analysis. These include material such as spirit, mind, the Mystery Monitor, social science, etc. These should be combed to try to find objective material that could be new or predictive. Most likely, such information will be subjective, and this kind of material is very difficult to substantiate. Nevertheless, the results could be of great interest to other readers. However, even if such predictions are found, they would just make part of the book easier to believe. They would not necessarily prove the correctness of other parts of the book.

Revelation may not be absolute truth but is matched to the needs and understanding of those who receive it. It may not completely cover a subject, and could even omit major parts of a subject. It will not provide information that will become useful far in the future. Analysis of the predictions has presented an interesting view of the revealed science. This could be helpful to all readers, since it adds the factor of revelatory truth to some of the scientific material in the book, and implies that the rest of the book is more believable. One final piece of advice. Some help in understanding *The Urantia Book* are repetition, thinking, and not reading the book sequentially. Start and read what you can understand; then go back and study the other parts.

■ *Irwin Ginsburgh is a Ph.D. physicist. His book, First Man! The Adam, was published by Simon and Schuster. Among the letters he received from readers, there were several that suggested he read *The Urantia Book*. This is how, he says, the book "found" him. He has been a reader for twenty years, and writes commentary on science and *The Urantia Book*.*

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"I WILL TELL THEM A STORY"

Stephen Zendt, San Francisco, CA

Jesus began to use parables with this declaration (P. 1688) and proceeded to tell the multitude the story of the sower of the seed. Later, the apostle Matthew asked him: "Why do you speak in parables to those who seek the truth?" Jesus is instructive in his reply to them, saying, in part, ". . . those who really desire to enter the kingdom may discern the meaning of the teaching and thus find salvation, while those who listen only to ensnare us may be the more confounded in that they will see without seeing and will hear without hearing." (P. 1689)

I am fascinated with this storytelling which the Master uses so perceptively. It is my belief that the parables of Jesus are expressions of his genius and are genuine pieces of art. For many years, I treasured the story of the Prodigal Son, for it spoke to me deeply at a time when I felt like a prodigal. Ask many people, and they will remember the parables more than any other feature of Jesus' teaching.

Why are these parables so memorable? What is it that has carried them through two millennia as valuable treasures of spiritual teaching? How might we go about distilling our new universe perspective, our transforming religious insight, into just such memorable morsels?

"Light upon light, God guides whom He will to His light. God sets forth parables for men, and God has knowledge of all things." -The Qur'an 24:35

Some of us who were raised in the vacation bible school tradition may well remember an old song we were taught that began: "Tell me the stories of Jesus, I love to hear." People who hunger for truth and righteousness want to hear stories, tales to confirm their faith, strengthen their resolve to become a better person, and vitalize their hope of everlasting life. I am convinced that we have a task before us, as believers in the gospel, to formulate our contemporary experience into tales that will uplift other sincere seekers. I am equally persuaded that the most artful form these expressions might take is a parable. But this is not an easy task.

The condensation of symbol, plot and character into the jewel-like form of a parable, along the lines of Jesus' wondrous stories, will require all the talents we have to give.

After all, how do we symbolize our transformation? What "one great truth" will be our basic principle as the story unfolds? Which of the multifarious symbols now available to our discernment will carry our meaning to the eager listener?

Perhaps a careful reading of pages 1582 and 1583 in

The *Urantia Book* will give us an idea of Jesus' intentions. Our task, should we be moved to attempt the creation of a parable, will be to allow the meaning to reside in the listener or reader. On page 1876 Jesus says: "Ponder well these words in your hearts, while each of you finds out their true meaning." And again, he says on page 1836, "Let every man find out the meaning for himself and in his own soul."

The parable does its best work when, like the leaven in the measure of meal, it is allowed to permeate the entire personal life, and it is able to do so because it is concise, complete, and in a way, concentric. The mind is able to memorize the contents of a parable, even a mind cluttered with the demands of our tumultuous urban lifestyles. I like to think that it goes to the heart of the matter. It enlightens the mind, the soul, and the personality in three rings of influence that tend toward transformation.

The Prodigal Son meant so much to me because it assured me that I would be welcomed back and enjoined in celebration. It generated hope for me when I needed it most. The woman who finds her lost coin, the shepherd who finds the lost sheep, the merchant marveling over the pearl of great price, speak eloquent phrases to our inner life. But what about the future? Can there be some refreshment of our expressions of faith? How might we formulate meanings for a planetary culture, a worldwide fellowship of believers?

As you ponder this, I would challenge you to use your journal, or your scribble-book, or your jot pad, and in your moments of meditative contemplation, put down on paper some of the images and ideas that rise to consciousness. No one will have a perfect piece at the start. Yet, if we approach the task sincerely, willingly allowing the Father's will to be our guide, who can say what might be the result? Let us give it a try and strive for a good result. When you feel you have something true and beautiful and good, share it with loved ones and fellow believers.

Let their reactions guide you as you tone and perfect it. Shape your work as a sculptor or a composer might do. Recall that clarity, concise structure, and depth of meaning are goals.

When we have begun to mature as kingdom believers, we may have the thrill of having one of our parables chosen to be spread around the world, as our movement increases in numbers, and our opportunities for expression grow.

As you practice honing your writing skills, keep Jesus' admonition in mind:

"You cannot stand still in the affairs of the eternal king."

dom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me." (P. 1917)

Stephen Zendt, a reader since 1971, and host of a study group in San Francisco, is currently a member of the General Council, the Fellowship Education Committee, and is creating a Wrightwood Panel on parables. He has worked on various projects as a narration voice, including The Urantia Book on tape.

PARABLE OF THE TALENTS

(PP, 1916-17)

"As individuals, and as a generation of believers, hear me while I speak a parable: There was a certain great man who, before starting out on a long journey to another country, called all his trusted servants before him and delivered into their hands all his goods. To one he gave five talents, to another two, and to another one. And so on down through the entire group of honored stewards, to each he intrusted his goods according to their several abilities; and then he set out on his journey. When their lord had departed, his servants set themselves at work to gain profits from the wealth intrusted to them. Immediately he who had received five talents began to trade with them and very soon had made a profit of another five talents. in like manner he who had received two talents soon had gained two more. And so did all of these servants make gains for their master except he who received but one talent. He went away by himself and dug a hole in the earth where he hid his lord's money. Presently the lord of those servants unexpectedly returned and called upon his stewards for a reckoning. And when they had all been called before their master, he who had received the five talents came forward with the money which had been intrusted to him and brought five additional talents, saying, 'Lord, you gave me five talents to invest, and I am glad to present five other talents as my gain.' And then his lord said to him: 'Well done, good and faithful servant, you have been faithful over a few things; I will now set you as steward over many; enter forthwith into the joy of your lord.' And then he who had received the two talents came forward, saying: 'Lord, you delivered into my hands two talents; behold, I have gained these other two talents.' And his lord then said to him: 'Well done, good and faithful steward; you also have been faithful over a few things, and I will now set you over many; enter you into the joy of your lord.' And then there came to the accounting he who had received the one talent. This servant came forward, saying, 'Lord, I knew you and realized that you were a shrewd man in that you expected gains where you had not personally labored; therefore was I afraid to risk aught of that which was intrusted to me. I safely hid your talent in the earth; here it is; you now have what belongs to you.' But his lord answered: 'You are an indolent and slothful steward. By your own words you

confess that you knew I would require of you an accounting with reasonable profit, such as your diligent fellow servants have this day rendered. Knowing this, you ought, therefore, to have at least put my money into the hand of the bankers that on my return I might have received my own with interest.' And then to the chief steward this lord said: 'Take away this one talent from this unprofitable servant and give it to him who has the ten talents.'

To everyone who has, more shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away. You cannot stand still in the affairs of the eternal kingdom. My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants. And remember that, inasmuch as you minister to one of the least of my brethren, you have done this service to me.

And so should you go about the work of the Father's business, now and henceforth, even forevermore. Carry on until I come. In faithfulness do that which is intrusted to you, and thereby shall you be ready for the reckoning call of death. And having thus lived for the glory of the

Father and the satisfaction of the Son, you shall enter with joy and exceedingly great pleasure into the eternal service of the everlasting kingdom."

"Jesus emphasized the value of utilizing the analogy existing between the natural and the spiritual worlds...." (P. 1692)

THE SCIENCE OF PARENTING

Sara Blackstock, Benicia, CA

Parenting has always been a strange mixture of tradition and myth (which is often no different than hit and miss). Parents strive to express one of the most powerful and ingrained emotions - parental love - to and through their children. Here we are - thousands upon thousands of books and methods later, and billions of bits of advice from grandparents and other well-meaning family members and friends - still in confusion about how to "do" this most difficult of jobs, which, when done well brings great joy and satisfaction. It contributes to the welfare of family and community, and when it doesn't seem to work well, brings guilt and great trials to family and community.

There are no simple answers, and a part of parenting will probably always be part hit/miss/tradition/myth, but we can tip the scales in favor of successful parenting. Fifty years of science are providing a foundation upon which to think about parenting. Like other mortal realms, parenting involves all three realms of life: the physical (changing diapers, feeding, clothing), the mental (learning the facts of human development and correlating them into meaningful, unified interpretations), and the spiritual (knowing and living not only our values - truth, beauty and goodness - but as importantly, our loyalties.)

Preparing for parenthood on Urantia ranges from "It just happened to me and I couldn't do anything about

subjects could take so much time in the demanding and compulsory schools of parenting mentioned in *The Urantia Book*:

"*Permission to marry is only granted after one year's notice of intention, and after both bride and groom present certificates showing that they have been duly instructed in the parental schools regarding the responsibilities of married life.*" (P. 811)

"*The home life of this people has greatly improved during the last century. Attendance of parents, both fathers and mothers, at the parental schools of child culture is compulsory. Even the agriculturists who reside in small country settlements carry on this work by correspondence, going to the nearby centers for oral instruction once in ten days - every two weeks, for they maintain a five day week.*" (P. 811)

What is it that parents or parents-to-be could be studying that would be so crucial to the development of children as to be "compulsory?" How hard is it to learn how to hold and diaper a baby? What would be included in the curriculum of such intense studies for the "Parenting Certificate" before marriage? What required studies could be undertaken that evidently have greatly improved the home life of the people on this nearby planet?

Even though we are a long way from "compulsory" parental education, there are some members of our society who willingly enter into the studies of genetics, sociology, psychology, anthropology, education, physiology,

This triodity of the physical, mental and spiritual aspects of children can be used as a foundational model for forming a parenting curriculum

it," to high schoolers carrying a chicken's egg around for a week with complete responsibility for its welfare, to consciously and conscientiously prepare for parenthood through examination of one's own past, looking at one's values and loyalties and studying parenting as the science it truly is. Researchers in the fields of genetics, sociology, psychology, anthropology, education, physiology, anatomy, nutrition, and lately the neurosciences and bio-molecular medicine are researching almost every aspect of human behavior. The information resulting can be pooled and synthesized into a paradigm of parenting which can be studied and understood by parents and parents-to-be.

Until I became aware of the contributions of the many realms of science which can be applied to parenting, especially in the neurosciences, I often wondered what

anatomy, nutrition, the neurosciences and bio-molecular medicine in order to educate ourselves to be able to raise our children with the greatest of advantages, with love, wisdom and knowledge.

Since we are told: "*This recital of the affairs of a neighboring planet is made by special permission with the intent of advancing civilization and augmenting governmental evolution on Urantia.*" (P. 812) it would be to our collective advantage to build a curriculum for the parents on our planet who want to educate themselves, and who have spiritual values and loyalties.

Do we want our children to be able to have the greatest potential for receiving truth? How can we provide an environment for them to ascend the circles? I believe we have been given a formula which can help unify those ar-

eas of science which apply to "spiritual parenting."

"It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical functions - when the physical, mental and spiritual powers are in triune harmony of development - that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth does man ascend the circles of planetary progression one by one, from the seventh to the first." (P. 1210)

This triodity of the physical, mental and spiritual aspects of children can be used as a foundational model for forming a parenting curriculum, which would include garnered knowledge from the many fields of science mentioned above. AND the timing is just right! It is a fortuitous aspect of today's world that current scientific research is driving us very quickly to a holistic paradigm of looking at who we mortals are and how we can plot the optimum development of our parenting potential.

Candace B. Pert, Ph. D., is a research professor in the Department of Physiology and Biophysics at Georgetown University Medical Center in Washington, D. C. In her most recent book, *Molecules of Emotion*, she shares her research in the field of neuroscience. She uses the term bodymind to define the area of her research which shows how our thoughts and emotions affect each other and almost every aspect of our physical being. This body of information gives new depth to that citation in *The Urantia Book*, "As a man thinks in his heart, so is he." It turns out that every emotion, every thought we have has a positive or negative effect on almost every cell in our bodymind system.

We have known since the early 1900s that the brain and body are connected through an electrical system. It has been common knowledge that the neurons - the nerve cells of the brain - form an intricate system of little transmitters sending out signals as discharges of electricity jump from neuron to neuron (recall the earlier quote regarding "stabilized neural energies..").

The "chemical brain" came into focus as a second nervous system in the 1970s with the discovery of the brain peptides and cell receptors which bind to the strings of amino acids which make up the peptides. Serotonin and dopamine are examples of a class of neurotransmitters which bind to the receptors of cells in the brain. They are part of a class of ligands called neurotransmitters. These neurotransmitters carry information across the gap of synapse between neurons in the brain. Specifically, dopamine and serotonin are opiates and bind to opiate receptors. As the name implies, these are natural "feel good" compounds.

When these neurotransmitters dock or land on the receptors of cells, they pass information into the cell, tell-

ing it what it should do - divide, shrink, open or close channels of energy. This information translates into big changes in the body - changes that affect the physiology, the behavior and the mood of an individual. The discovery of the opiate receptors and the natural opiates produced by the brain has helped scientists, psychologists, and doctors understand addiction. When the receptor on an opiate cell is taken up by an addictive chemical like caffeine, nicotine, alcohol, marijuana, opium, etc., two things happen: there is no room for the natural opiates to land or dock because the space is already taken up, and there are fewer and fewer of the natural opiates made because there is no need for them. Even after the "foreign" opiate is stopped, there can be a long period before the cell receptors develop a sensitivity again to the natural opiates produced by the brain. It is quite common for children to be "addicted" to the caffeine in the soft drinks they are downing by the gallons. They "need" it. Is this information parents should have? You bet!

Scientists were able to observe the "chemical brain" and thus were given the means to decipher what "balanced chemical function.." might look like. Peptides can be seen binding to receptors throughout the whole bodymind system. This binding causes complex physiological changes in the cells, which in turn can cause major shifts in the emotions. This molecular action created the "basic units for a language used by cells through the organism to communicate across systems.." (*Molecules of Emotion*, p. 27) The combination of the electrical and chemical brain has also been found to be intimately connected to the heart through direct neural and hormonal compounds. This gives only a very sketchy idea of amazing and profound pathways of action and change in the body.

What does this information have to do with parenting and teaching? Everything concerning our children's physical, mental, and spiritual development. For example, it is a fact that there are windows of opportunity in brain development during the fetal stage and the first two years of life, when the synaptic nerve growth is at its

greatest, that language is formed by the child hearing language. In *Ghosts from the Nursery - Tracing the Roots of Violence* by Robin Karr-Morse and Meredith S. Wiley, the authors tell of this scene: "At Rockefeller University there is a birdcage and it's quiet. The scientists tell us that they've learned that when baby songbirds like these don't hear a parent singing, when they grow up, they will never learn to sing." (p. 32) Fortunately we know that "never" only applies to life on this planet, but even if we can make up for it in the mansion worlds, what a loss of potential. This complex, fluid and intertwining study of all of the above sciences, tied in with our own hearts and emotions, hopes, dreams and love for our children. What a powerful mix! Science and love!

Another way the results of scientific studies might apply to raising children is to understand that our children's physical, mental, emotional and spiritual health is directly related to how they FEEL about the way we FEEL about them and their behavior. This concrete understanding with the backing of science might help us deal with our parental negative emotions with more control. It is our emotional tenor as we interact with our children, which allows children to take in information unhindered by outside negative emotions. Research at the Institute of Heartmath in Boulder Creek, CA, has shown that the heart is a balancing organ and produces the hormone ANP, which is called the "balancing hormone." This research has shown that, "the higher perceptual faculties in the brain perform better when electrical rhythms produced by the heart are balanced and harmonious." (*Teaching Children to Love*, Doc Lew Childre, p. 16)

What do negative emotions do? "All physical poisons greatly retard the efforts of the Adjuster to exalt the material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance likewise tremendously interfere with the spiritual progress of the evolving soul." (P. 1204) The Heartmath research shows that there is a physiological aspect to the effect of positive and negative emotions, as well as spiritual. I have seen the effect of anger on a child at the day care center. A parent comes to pick the child up and can't find her coat. The parent berates the child for carelessness, and demands she "think" about where it might be. The child is not attending to where the coat is, but instead to the emotional state of the parent. If the parent realized that anger was slowing down the process of going home, he or she might develop an increased awareness. I have placed my hand on the chest of a child who had just experienced negative emotions coming from another child or adult. That heart is pounding, and yet, from the child's appearance, you might not realize that this pounding heart is producing hormones which affect the brain. Remember Jesus' response to the only time he ever

saw his father angry with him: "Jesus was startled by his father's display of emotion; he had never before been made to feel the personal sting of his father's indignation and was astonished and shocked beyond expression." (P. 1371)

The need for a parenting curriculum was mentioned earlier. A Science of Parenting would be a big piece of the curriculum. If it were elevated to the realm of a science, more people might be compelled to study it like they study astronomy, biophysics, or psychology. Sciences are overlapping - biology is combining with physics; theology is meshing with quantum physics; neurosciences are intertwining with the sciences of nutrition. When parents understand that at least one third of parenting is a science that can be studied, understood and applied to everyday life with children, then they will be able to ground their "love". All parents "love" their children, but this feeling can be moved from the realm of sentiment into the arenas of science with actualities which can be applied to the rigors of everyday life.

I am not a scientist. I just work with hundreds of kids a day, and have for 30 years. I struggle to educate myself on the concepts I have attempted to share with you because I see the effect of this knowledge every day. When a child comes to tell a teacher something, and this could be a twelve-year-old as well as a four-year-old, that child has already "read" the emotional state of the adult concerning the approaching child. This will affect how open the child will be to the adult's interaction, information and guidance. The science of emotion and understanding is real. Molecules of emotion are real, material parts of the bodymind system. The heart and brain are intimately connected with rhythms and hormones. And our children know this at the most basic level.

Sara Blackstock has worked with children for most of her life. Currently, she is the director of a large day care center, and her work for the Urantia movement has revolved around her interest in families and children. Sara has a grown son who was brought up with The Urantia Book. She is devoted to kindling the spark of God in children and youth.

THE ETHICS OF GENETIC CONTROL AND SOCIAL ENGINEERING

Charles Laurence Olivea, Santa Fe, NM

(This address was presented at the Fellowship Summer Study Session 2000, in Elmhurst, IL on July 2, 2000)

The ethical tension surrounding issues over genetic control and social engineering is essentially a reflection between realism and idealism, which is to say, between what is and what ought to be. Frankly, the human reputation for controlling the power of science or engineering social behavior is part reality and part myth, due to the law of "unintended consequences." Nonetheless, we should address our problems with every ability and resource at our command. Modern society needs a keener sense of spirituality and a higher ethic of behavior to shape its underlying and long term interests.

It is the hope of many of us that the disparity between the actual and the ideal will be bridged gradually through the effective dissemination of the teachings in *The Urantia Book*.

Society must develop a superior ethics based upon the spiritual doctrine of equal footing emphasized in the religion of Jesus.

At stake is the destiny of evolutionary progressive civilization.

At the heart of the matter is the question: who is fit to have children? This question carries profound biological and social repercussions for individuals and for society. There is within the modern world mounting pressure to not only control the growth of human population but also to assess the present and future quality of that population.

Consider the following points: (1) *The Urantia Book* indicates that there has been more mixing of different races and ethnic groups in the last 150 years than in thousands of years. (P. 920) (The time frame is adjusted from when the book was written to now.) (2) The world's population doubled in the 20th Century. (3) The human genome project, which is progressing on the cutting edge of biology, appears to be opening up a new horizon for science to deal with health and disease and to give people the knowledge they need to select genetic traits. (4) Mar-

riage and family - the home life - seem to be reeling under the unrelenting pressure of a civilization top heavy with material power. (5) Martin Luther King has pointed out that science and technology have made the world into a neighborhood; but, ethics and religion have heretofore failed to make the world into a brotherhood.

Dr. King has perhaps touched on the core issue bedeviling the modern world: the lack of balance between our great industrial, technological, and scientific growth on the one hand and society's ethical and religious immaturity on the other. Ethics is characterized in *The Urantia Book* as "social judgment" - a matter of social consciousness or awareness of one's obligations to others; religion is denoted as "God-judgment" - choice directed by God-consciousness or living faith in our Heavenly Father. (P. 2094)

The great lesson religion can teach human culture is the doctrine of equal footing, which refers to the sweeping truth that each person is a child of the living God, indwelt by an absolutely perfect spirit-fragment of that

infinite source and center of the universe. In responding to a question by Ganid on the caste system in India, Jesus explained that, "...as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing..." (P. 1468)

What to do? Society must develop a superior ethics based upon the spiritual doctrine of equal footing emphasized in the religion of Jesus.

Within the broader context contained in divine revelation as we have it now in *The Urantia Book*, a higher sense of ethics may be called the doctrine of fair play, as a compliment to the doctrine of equal footing.

To paraphrase some of the language in *The Urantia Book*, the doctrine of fair play may be defined as behaving in a way that exercises self-control, exhibits due restraint, and shows proper respect to other individuals and toward society as a whole. In Webster's, the notion of fairness "implies an elimination of one's own feelings, prejudices, and desires so as to achieve proper balance of conflicting

interests..” The doctrine of fair play would require both the institutions of society and its members to place responsibility over rights. *The Urantia Book* cites twelve factors that are needed for civilization to progress. The ethics in the doctrine of fair play speak to most, if not all, of these factors. “1. preservation of individual liberties 2. protection of the home 3. promotion of economic security 4. prevention of disease 5. compulsory education 6. compulsory employment 7. profitable utilization of leisure 8. care of the

approached as two sides of the same foundational coin for civilization. We labor in this world under a peculiar set of circumstances.

Because of planetary treason and Adamic default in the past, we have been denied the superhuman supervision that was ordained for us. This is essentially the origin of our problem. The revelation in *The Urantia Book* affirms that “*In a general way, man’s evolutionary destiny is in his own hands, and scientific intelligence must sooner or later*

“In a general way, man’s evolutionary destiny is in his own hands, and scientific intelligence must sooner or later supersede the random functioning of uncontrolled natural selection and chance survival.”

unfortunate 9. race improvement 10. promotion of science and art 11. promotion of philosophy – wisdom 12. augmentation of cosmic insight – spirituality” (P. 804)

If we were to distill these twelve factors down to the three most critical ones, that is, the ones most essential to the course of civilization, they might be these: (1) mindfulness of the invisible presence of God; (2) upgrading the quality of the gene pool; and, (3) enhancing the integrity of marriage and family – the home life. Seriously damage any one of these three essentials and the course of civilization would suffer grievous harm.

So significant is the first essential concerning knowledge of the true God, that 4,000 years ago, a Melchizedek was moved to incarnate into human form for the purpose of reintroducing the concept of a single, universal, personal God. The second and third essentials are the biological and cultural foundations of society. According to their relative quality, the DNA and family structure together lay the groundwork for human destiny. One overlaps the other. The home life draws on the gene pool for its quality potentials; the gene pool’s strengths and weaknesses are actualized through the choices people make to mate and bear children. These three essentials combined constitute the core of what is indispensable for the forward movement of civilization.

From these observations, our highest priorities would seem to be for us to spiritually exhibit the presence of God in our lives and apply a higher ethical consciousness to the complexities resulting from the convergence of biological and cultural factors. In particular, maybe a new institution needs to be created to more effectively promote the ethical doctrine of fair play as we address sensitive problems associated with the gene pool and family life. Human genetics, along with marriage and family, should be

supersede the random functioning of uncontrolled natural selection and chance survival.” (P. 734) It is certainly in our interest to foster healthy genes for mind and body and to fight against disease. However, ethical concern over mind and body will become very controversial if information from the human genome project is used as a parts list by the average person as a means of genetic control. (Newsweek, 4/10/00)

Therefore, we must become wiser if we are to ethically practice genetic control and improve the institutions of marriage and family through better social means. There are many instances of citing the need for ethical consciousness within the vast scope of teachings contained in *The Urantia Book*. You may recall that one of the factors deemed necessary for the progression of civilized society is “care for the unfortunate.”

The necessity for wise ethics will be all the more pressing because of an issue we may have to face for a long time to come: whether or not to employ some measure of coercion to deny certain individuals the right to mate and bear children. We are already facing related issues, for example, in the form of discrimination over genetically based diseases having an impact on employment and life insurance. If and when respected, the doctrine of fair play would impose restraint on society in its behavior toward its members and, similarly, would require an individual to weigh sincerely the real interests of society. In any event, the current evolutionary political language of a modern democracy distinguishes this point-counterpoint as majority rule in tension with minority rights. The historical record of modern democracy offers to us some light on how to deal fairly with majority rule vs. minority rights under the principle of universal law.

The Urantia Book states that we should at least be

willing to agree on restricting the reproduction of our markedly defective types. (P. 585) This is quite a challenge, politically speaking, given the egalitarian character of modern society. Equality has ever struggled with excellence. As we gain more and ever more knowledge of human biology, through such projects as the human genome study, society's norms may shift closer to the actual issue at hand based on accurate scientific intelligence. But the ethics of the doctrine of fair play will be needed to guide the decision-making process with compassionate safeguards to prevent the brutality of evil and sin characteristic of totalitarian oppression and also to discourage misfits from exploiting society. Part of the problem is inherent in the way people and society change.

There are mainly three ways people typically learn: (1) through the imitation of someone else (which is how children usually learn); (2) thinking one's way through a question or task (using knowledge and wisdom); or, (3) the aspect of struggle in human experience (the age-old process of trial and error). The harmony of ethics, science and social engineering will probably have to come about largely by means of the third method entailing the vicissitudes of human experience. If this latter point proves to be the case, then, more aggressive legislation toward genetic control and social engineering may rise in popularity if, for example, there should be a marked increase in recessive genes due to a further breakdown in the home life. It is at this point, with the pressure mounting to "control" or to "engineer," that the principles and procedures governing majority rule and minority rights under law will be most needed, if we are to avoid tyranny or chaos.

Yet, education and voluntary choice concerning genetics and mating are preferable to the heavier hand of legislative fiat. However, freedom becomes license (false liberty) when ethics are lagging. Taking the long view, it is only with the enrichment of the ethical norms of society, coupled with a deeper, genuine spirituality, that we can hope to deal effectively and fairly with manipulating human biology and strengthening the home.

The central thesis of this presentation is that the birth of a new hope for society will occur when responsibility toward the interplay of genetics and the home life is viewed as a trusteeship from God and for God. Indeed, the attitude toward fatherhood and motherhood - even the very words themselves - must come to be understood as "the supreme responsibility of human existence." (P. 941) This point should be incorporated within the embrace of cosmic citizenship, or at least, a greater sense of obligation to humanity contained in the general notion of planetary citizenship. 20th Century civilization has already given birth to the beginning of such a concept, albeit vaguely expressed.

The propagation of a higher sense of fair play must come from the more enlightened individuals in the opinion shaping institutions of society. And, as suggested earlier, perhaps such a transformation in thinking will require a new, innovative, creative institution borrowing in part, shall we say, from aspects of the moral outreach and organizational generosity of the Salvation Army combined with the humanistic idealism and non-violent ethics of the Quakers. Just a thought!

Here is where the potential leavening influence of *The Urantia Book* ought to come into play. This revelation accurately describes the reality of how culture is dependent on biology and how biology is manifested in the development of culture — two sides of the same coin. We have the model of the Mansion World program of compensation to inspire us for action down here. Furthermore, from the book's teachings, we know that all persons are ennobled and dignified by the presence of a spark of God within them, implying a dearer and spiritually sweeter sense of brotherhood and sisterhood. Through the Fifth Epochal Revelation we can also appreciate authoritatively that, as children of God starting out on an earthly level, our future development is dependent on the dual foundations of a good genetic inheritance and a stable family structure. Moreover, *The Urantia Book* points out that these qualities can and should eventuate into a universal brotherhood and sisterhood gracious and good enough for our world to make a notable contribution to the evolution of the Supreme Being.

What a wonder it is to know that we have a direct hand in the growth of the God of Finite Experience. This multifaceted concept, of a nobler view of the children of God, who require a sound biological inheritance expressed through a sound family offers society a perspective powerful enough to address its basic issues of evolutionary progressive civilization and its core question of who is fit to have children

But to get there, we must succeed in employing the doctrine of fair play, predicated on the doctrine of equal footing, as modern society attempts to re-align itself on the road to eventual light and life. Higher ethics mandate that the ends must be pre-existent in the means.

Charles Laurence Olivea is a long-time *Urantia Book* reader, drawn by its clarity of language, wisdom of thought, and the matchless story of Jesus. He and his wife Mary have two sons, Peter (30) and Gordon (29). Last year Charles retired from his career as a public high school history teacher. He and Mary now live in Santa Fe, NM.

THE INTELLECTUAL ROLE OF “THE URANTIA BOOK”

“Stephen”

(Note: The author has asked us to withhold his full identity to protect his professional status and connections. We are complying with his request. - Editors)

Why was *The Urantia Book* given? I find an answer here: “It is helpful to man’s cosmic orientation to attain all possible comprehension of Deity’s relation to the cosmos.” (P. 1295) Comprehension is an intellectual function. One of the points I wish to prove in this paper is that *The Urantia Book* has more of a truth-function than a goodness- or beauty-function.

In several places where the book speaks of a triad of science-philosophy-religion, or of matter-mind-spirit, we find that revelation consistently comes down in the philosophy/mind category:

“The highest attainable philosophy of mortal man must be logically based on the reason of science, the faith of religion, and the truth insight afforded by revelation.” (P. 1137)

“The truth - an understanding of cosmic relationships, universe facts, and spiritual values - can best be had through the ministry of the Spirit of Truth and can best be criticized by revelation. But revelation originates neither a science nor a religion; its function is to co-ordinate both science and religion with the truth of reality.” (P. 1138)

Both of these passages are surrounded by disparagements of human metaphysics. Revelation, by mediating between science and religion in ways that metaphysics was unable to do, provides a basis for criticizing human understandings of truth. This is confirmed by the passage on five values of revelation. Some of what revelation does is to: “clarify knowledge by: 1. The reduction of confusion by the authoritative elimination of error...3. The restoration of important bits of lost knowledge concerning epochal transactions in the distant past. 4. The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.” (PP.1109-10)

Elimination of error is philosophically “critical”, while supplying missing truth is philosophically “constructive”.

The eventual function of *The Urantia Book* in human society will be to enable philosophic sorting and censoring, to aid in the critique of religion. Of course, it will be a very long time before *The Urantia Book* gains widespread acceptance as a “censor” of religion and philoso-

phy. In the meantime this seems to be the function of individuals who utter effective and truthful words in social venues: in churches, in schools, in print. “Effective” is the key word in that sentence. Merely spouting revelation in a way that ignores the readiness or the sensitivities of one’s hearers, is ineffectual.

In our attempts to be truth-revealers, we must become “audience-sensitive”, both in intellectual and in personal ways. It is helpful that one be “educated” in the subject matter on which one speaks. When we criticize Christianity, for instance, are we well-informed? Do we recognize the diversity of thinking among Christians? Do we appreciate the importance of Christian proclamation of the divinity of the Creator Son? Do we work with or against the angels of the churches?

We can also benefit from having audience-sensitivity in a personal sense: using Jesus’ method of “making intimate and personal contact” (P. 1485) with the people. When intimacy exists, any instance of insensitivity on *The Urantia Book* reader’s part will evoke a protest, and the reader will be forced either to appreciate the motivation of the protest or to break off the relationship. Our effectiveness as philosophic leaveners will improve greatly if we learn to be intellectually and personally sensitive to our hearers.

I have made my central points. There is an important consequential point that also involves audience-sensitivity. Earlier I cited the passage on five values of revelation, but I did not quote the fifth value, which is this: “Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.” (P. 1110). This is a compelling argument against publishing the Jesus Papers (or a portion thereof) separately: they are not accompanied by the cosmic data that is needed to make sense of much of the content: Who are the Ancients of Days? What is meant by “earning of the perfected sovereignty?” What were the “affairs of...the Lucifer rebellion” that he was to “untangle?” What is a Personalized Thought Adjuster, a morontia form, a bestowal life? Someone may say that these questions will prompt the new readers to go purchase the whole book, and a few will undoubtedly do that. But others will either ignore or misinterpret these important terms. The fact is, insufficient “cosmic data” are here “accompanying” the “spiritual teachings.” If we’re going to throw these terms at new readers, we need to give them the whole story.

Master, press closely to us, hold us tightly in the embrace of your spirit.
Touch us with your truth and grace.

We are pilgrims of remembrance, recounting the life you lived as a man among us.

You took in the fullness of human life, the joy and sorrow, the tragedy and triumph, and you gave back the fullness of God, the peace which passes understanding.

You showed us the way to human dignity and sublime self-respect.

We have truly come to know your humanity as well as your divinity.

You have refreshed our souls with your understanding sympathy, renewed our strength with your enduring hope, lessened our burdens with your forgiving tolerance, illuminated our path with your unfailing wisdom, and restored our faith with your sublime Fatherly affection and devotion.

You have allowed us to foretaste in time the Paradise Father's eternal love.

Truly Jesus, you have bound our broken hearts and set us free.

You are our Master, our Father, our Brother, and our friend.

You are our inspiration and our way home. Our hearts are bursting for love of you.

On this occasion we would give you a gift.

Our sincere commitments to be like you, true ambassadors of the Heavenly Father.

Know Master, that we mark this day as a new beginning.

We consecrate our wills to the doing of the Father's will.

With new resolve we go out into this weary, way worn world, to spread your light...your peace...your forgiveness...and your love.

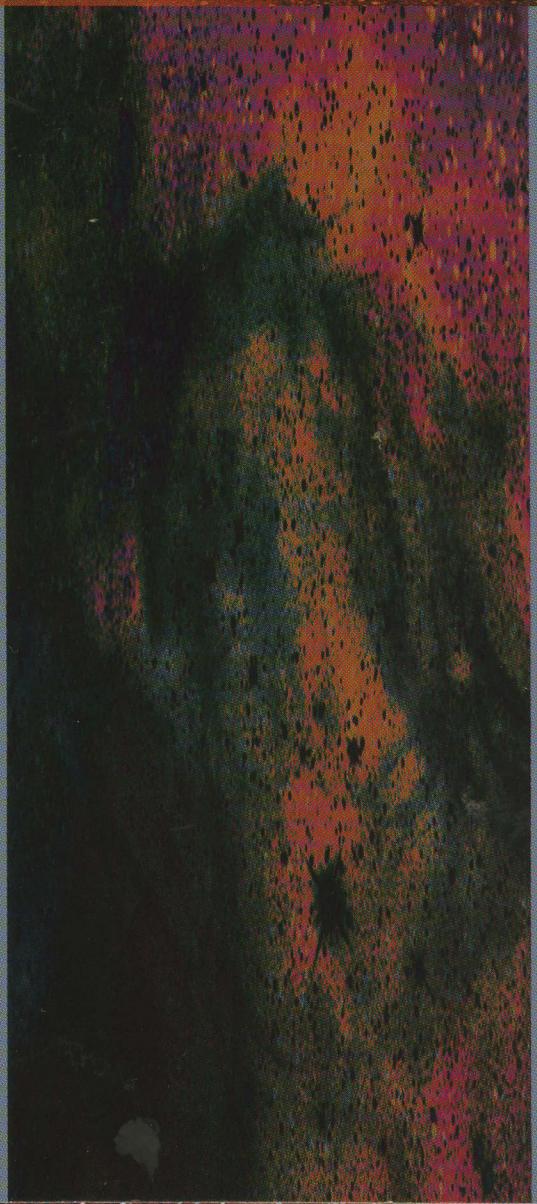
We will that *all* men and women should come to know and love you as we do.

To the end that they may see you living again, in and through us, and thereby help Urantia to reach its goal of Light and Life.

Help us Lord Michael, to usher in this new dispensation of peace and prosperity for your children's sake. Show us the way to love as you love, trust as you trust, give as you give, and *be* as you are.

For truly, "Old things are passing away; behold, all things are becoming new."

Even so may it be, Amen.



Glorious Father and Mother, in one parent combined,
Loyal would we be to your divine nature.
Your own self to live again in and through us,
By the gift and bestowal of your divine spirit,
Thus reproducing you imperfectly in this sphere
As you are perfectly and majestically shown on high.
Give us day by day your sweet ministry of brotherhood
And lead us moment by moment in the pathway of loving service.
Be you ever and unfailingly patient with us
Even as we show forth your patience to our children.
Give us the divine wisdom that does all things well
And the infinite love that is gracious to every creature.
Bestow upon us your patience and loving-kindness
That our charity may enfold the weak of the realm.
And when our career is finished, make it an honor to your name,
A pleasure to your good spirit, and a satisfaction to our soul
helpers.
Not as we wish, our loving Father, but as you desire the eternal
good of your mortal children,
Even so may it be.

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