

# THE FELLOWSHIP FORUM

No. 4

For Readers of *The Urantia Book*

June, 1995

**WRIGHTWOOD SERIES SEMINARS**

**Number 3**

## **Gender and *The Urantia Book***

MAY 22-24, 1993

CHICAGO, ILLINOIS



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The opinions and interpretations expressed in these essays are those of the authors and do not necessarily reflect the views of The Fellowship or any other *Urantia Book*-related organization.

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# THE WRIGHTWOOD SERIES SEMINARS:

## "GENDER AND *THE URANTIA BOOK* "

May 22–24, 1993

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# THE WRIGHTWOOD SERIES CONCEPT

By Dan Massey—1991

The Wrightwood Series Seminars, initiated by the Education Committee of The Fellowship for readers of *The Urantia Book*, is a service project for readers. This project began in the summer of 1991 as an outgrowth of the commitment to enhance the quality of study of the book and to provide this improved understanding to the readership.

There are three factors underlying this program:

- The Wrightwood Opportunity
- The Wrightwood Process
- The Spirit of Wrightwood

## The Wrightwood Opportunity

The separation of The Fellowship (formerly known as Urantia Brotherhood) from its long-time relationship to Urantia Foundation produced confusion within the organization as independence became a reality. The Executive Committee chose to rely on the teachings of the book and the spiritual insight of its members to guide the organization during those troubled times. When the stability of The Fellowship was assured, it became clear that carrying the mission of *The Urantia Book* to the peoples of Urantia required clear and confident understanding of its many-faceted teachings, not only within the organizational leadership, but also within the readership. Only the thoughtful, spiritually motivated and guided actions of large numbers of readers and believers can possibly achieve the mission of the book.

The Executive Committee and the General Council are composed of long-time dedicated readers who have been elected to conduct the operations and to determine the policies of The Fellowship. These groups are too large to assemble for long-term, intimate, coordinated technical studies. In addition, the individual Councilors vary too widely in their individual interests to provide a coherent focus on narrow topical issues.

By drawing together a small group of students of similar interest but differing viewpoints, it should be possible to conduct an intense, in-depth examination of the teachings of the book in a specific area. Such an effort should produce valuable and thought-provoking results for the leadership and educate all the readership to the deeper issues uncovered.

The organizational tranquility which emerged after the separation from the Foundation provided an opportunity to experiment with this new approach. The Fellowship office facilities at 529 Wrightwood Avenue, Chicago, afford a close homelike environment where extended meetings can be held.

## The Wrightwood Process

The essence of the Wrightwood process is in-depth preparation and intimate, thorough discussion. The Education Committee limits participation to a small number of very well-prepared participants, requires each participant to draft a written position paper for presentation and eventual publication, and asks the participants to develop a plan of action for presenting their results to the readership at large. The seminar meets on three days over a weekend to complete these tasks.

This process has since been adapted and applied to the work of committees other than Education. For example, a seminar on constitutional and organizational issues was similarly convened by the Judicial Committee in October 1992.

## The Spirit of Wrightwood

The topics and issues addressed in the Wrightwood Series are not simple matters on which readers think alike or on which consensus is readily achieved. The experience of these first seminars has shown us that, when we have troubled ourselves to become well-informed on complex issues, and when we sincerely commit ourselves to work through our differences by the power of mutual respect and love, a transcendent, harmonizing vision emerges. Rather than finding others converted to our viewpoint, we learn to appreciate what we hold in common. We grow to understand other points of view as our common values are uniquely expressed through other personalities and experiences.

The benefits of these insights, as they are projected through the readership at large, will become apparent in our enhanced understanding and application of these ideas and ideals in the development, evolution, and growth of planetary society.

(Revised — L. Watkins)

# INTRODUCTION

By B. Belitsos and L. Watkins

The Fellowship for readers of *The Urantia Book* is pleased to present the third in a series of specialized studies known as the Wrightwood Seminars. The first of these Seminars, held in April of 1992, was titled "Building a Living Temple of Spiritual Fellowship" and addressed the topic of community. The second, held in May of 1993, was titled "Race and *The Urantia Book*."

For this study, the Education Committee contacted several readers who had responded to a request in an issue of the Fellowship *Bulletin* to explore the gender topic. The participants researched the topic over the course of fall, winter and spring; numerous additional aspects and implications emerged always threatening to mushroom the topic to unwieldy proportions. New questions arose to be addressed, such as:

- How might gender antagonisms be resolved if the teachings of Jesus regarding the equality of the sexes were more widely understood?
- How best can Jesus' intriguing portrayal of equality co-exist today alongside the special allowances necessary for women's role as mothers?

In May 1993, the six participants convened at the Fellowship's administrative headquarters on Wrightwood Avenue to present their diverse approaches. By the conclusion of the weekend meeting, the panelists, having read and discussed their papers, agreed that these papers should provide a thought-provoking overview of value to the readership. They also concluded that this contemporary topic deserves further and on-going consideration. These papers can be regarded as a starting point but by no means a definitive study.

You may ask is, why has it taken three years since the gender panel convened until the publication of these papers? The truth is, these papers represent an extensive investment of time on the part of each participant and, much like a stone thrown into a pond, the authors found themselves interacting with the waves the papers created. After the seminar, most of the papers were revised to some degree, several of them going through major revisions. Each panelist then had the opportunity to review

the others' paper and to make suggestions to its author. Once the authors were satisfied with their product the papers were edited as a group to provide a consistent format. Again they were returned to their authors for more examination and revision. Although there were some extended break periods during preparation, due to the relevance of the topic, publication was eventually accomplished.

## STATEMENT TO READERS FROM THE GENDER PANEL

This Wrightwood Gender Series is a first attempt by a diverse group to provide close personal examination of the complex teachings regarding gender from *The Urantia Book*. It is our hope that these essays will make an enduring contribution to today's sometimes turbulent gender debates. In this time of transition in gender relations, marriage, and the family, our reflections underline the surprising relevance of *The Urantia Book* to the debate as it stands in the mid-1990's. We believe these essays will prove useful to the reader-believers of the book and to others who might be curious about the revolutionary teachings of this text on such subjects as: the history of sexuality and marriage, feminism and the emancipation of women, gender differentiation and complementarity, the theory of gender spheres and rights, Jesus' teachings on women's equality, and the gender characteristics of deity.

While we are all spiritually equal in the eyes of God, we are not equal in physical or mental endowment. Whether through environmental and social conditioning or through body chemistry, men and women perceive the opposite sex as well as life itself in significantly different contexts. We must acknowledge the significance of these differences and accept and honor differing perceptions.

We welcome your comments regarding this study.

You may address comments to:

Wrightwood Gender Panel  
c/o The Fellowship  
529 Wrightwood Ave.  
Chicago, IL 60614

# OVERVIEW OF PARTICIPANTS AND TOPICS

## Alison Gardner, Sherborn, Massachusetts

Gardner, moderator and panelist, feels privileged to have been reading *The Urantia Book* for more than half her life, although she believes understanding the revelation is not a function of time, but a truly "spiritually based phenomenon." During the past 25 years, Gardner has been actively involved as a society member, society president and board member, and international conference organizer and presenter. As a result of her extended study of the book and many meaningful relationships with readers, she has discovered that "the seminal ideas in *The Urantia Book* must be fully grasped as a function of living rather than as a scholastic mastery of the text." In addition to her work on the topic of gender, Gardner has focused on the evolution of group worship, the practice of which she hopes will someday be central to all revelation-based activities.

Gardner was struck by the near "magical" balance immediately apparent when the panelists met face-to-face in Chicago to present their initial papers. They seemed to represent an understanding that appeared replete. The topic itself stimulated the study process, generating a high degree of trust, resulting in an expansion of each individual's point of view, regardless of gender. Their interactions led to soul growth by virtue of further freeing each other from gender obstacles. "Almost any group of open-minded men and women represents a virtual library on gender." Although six divergent perspectives were presented, it soon became clear to Gardner that "human sexuality problems can only be understood, and resolved, from the perspective of gender." More specifically, a key to the understanding and resolution of sexuality problems can be found in her synthesis of the book's many gender-related sections which show clearly how men and women can unify equality with chivalry. True equality and true chivalry are not mutually exclusive; in fact, each makes the other one possible. Gardner looks forward to continuing her work with this panel of "gender and *The Urantia Book* experts," hoping to organize workshops and other presentations on this subject in the future.

Gardner's essay is titled "**Historical, Contemporary, and Potential Roles for Women.**" She asserts that *The Urantia Book* is a pro-feminist document that paradoxically supports some traditional notions of chivalry—the special treatment of women. According to her, the tensions between woman's "logical demand for equal opportunity" and her "need for chivalry" can be resolved in such a way that it will set all men and women free. Indeed, this liberation will allow us one day to "...worship God as one worldwide family [by] creating a culture that is spiritually, socially, politically, emotionally, and psychologically balanced, fully, between men and women."

She introduces this argument by making note of the book's feminist stance: "There is no greater indictment of perpetrated wrongs nor vindication of women's rightful, spiritually and socially equal place among men than in *The Urantia Book*." She argues that Jesus was "the ultimate feminist," declaring that "Jesus' gospel incorporated the greatest redefinition of women's rights, roles, and responsibilities ever made, before or since." At the heart of her thesis she shows that Jesus recognized the paradox of equality versus chivalry. She exalts Jesus' formation of the Women's Evangelistic Corps and his full recognition of equal rights on the one hand and, on the other, she evokes Jesus' teaching to men that promotes special treatment for women as mothers.

She highlights the fact that mother love is instinctive, and her own belief that it is biology that determines women's planetary destiny. From these concepts she derives a program for equality with chivalry that she thinks must be carried forth by contemporary feminists, male and female.

Gardner concludes her study with a look toward the future. She shows that there is a spiritual and social quest to grant women importance and value in the planetary culture of the future. She ends on a hopeful note: "We can be assured that it is possible for fair competition to co-exist with needed chivalry. It all works in harmony if we treat one another as Jesus did."

## Byron Belitsos, Oklahoma City

Belitsos first heard of *The Urantia Book* at 3 A.M. on a campus radio talk show one night in the summer of 1974. Since then he has participated in study groups in Chicago (he has a B.A. in history from the University of Chicago), as well as in San Francisco (where he worked in journalism and communications), and now in Oklahoma City. More recently he has published articles and poems in *Urantia* movement publications and writes a column for the *Spiritual Fellowship Journal*. A member of The Fellowship, he has made presentations at conferences and workshops, has served on the Publications Committee, and is poetry editor for *The Journal* of the Fellowship. When not researching gender differences, he works currently as both a writer and businessman, and has an eclectic taste for all manner of books, music, and movies. Belitsos says his feelings about *The Urantia Book* have changed over the years: "At first I saw the book as a pure revelation that stood outside and above human evolution. But through in-depth studies, such as on gender, I've grown to see it as a superb blend of the best of evolutionary thought of mid-century with revealed truths that are timeless. I think that our challenge is to create the basis



for a dialogue between the book's 'evolutionary revelation,' and the evolutionary culture of the 21st century."

The title of Belitsos's essay is **"Spheres and Rights: A Study of *The Urantia Book* on Gender Differences."** Belitsos explores the book's disclosure that gender differences are an essential, irreducible, and deeply meaningful feature of human life. *The Urantia Book* not only highlights (and even celebrates) gender-based biological and mental differences, but suggests that we can enjoy a beneficial complementarity of the sexes through the recognition of gender-spheres which have a cosmic basis. He analyzes this thesis, and using it as a premise, works to untangle gender mysteries and paradoxes in evolutionary thought such as have led contemporary feminist author Camille Paglia to recognize and declare: "What an abyss divides the sexes! Let us abandon the pretense of sexual sameness and admit the terrible duality of gender."

Throughout his essay, Belitsos turns to culture critics Paglia and George Gilder, feminist writers Carol Travis and Wendy Kaminer, and men's movement writers Robert Bly and Robert Moore for evolutionary support and amplification. Bringing them with him on the interpretive journey, he explores several of the book's more controversial teachings on gender, including its assertions about maternal instinct, its claim that women appear to be more intuitive and less logical than men, and its allusion to unexplored realms of feminine "charm and grace."

According to Belitsos, the book's key argument on gender seems to be that gender differentiation and complementarity reveal a Creator design of spheres of existence assigned to men and women—spheres in which they "reign supreme" and which are accompanied by gender-specific rights. He contends that *Urantia* stands on the brink of the discovery of these gender spheres and gender rights, along with their eventual harmonization. He presents feminism as the first modern statement in this evolving search for harmony, and the men's movement as the next step, revealing an entirely new dimension.

In the second part of the essay, Belitsos looks to Jesus to understand the cosmic basis of the masculine gender-sphere. Belitsos writes, "we must always remember—of course!—that the incarnate Creator Son *must be* much more than a mere exemplar of the 'mature masculine.' But men can be safe in assuming that—as the Creator incarnate in a *male* body—he *cannot be anything less than that.*" With that proviso in mind, Belitsos presents evidence that *The Urantia Book's* depiction of Jesus' life and personality matches the emerging paradigm of authentic masculinity that men are beginning to uncover in the 1990s.

### Jeanne "Jane" Melchior, Dubois, Indiana

Melchior has been a *Urantia Book* reader since 1980, has attended several Midwest Conferences, currently meets

with a Southern Indiana group and sporadically meets with the Indianapolis Study Group. While she continually reads lots of other material, she says, "I have always been a truth seeker for as long as I can remember. I live in the beautiful hills of rural southern Indiana where I'm trying to get closer to God, to live in greater harmony with all creatures and 'walk my talk.' I like walking in the woods and watching the stars at night." She teaches English at Vincennes University, a community college, and is the vice president and newsletter editor for a publication titled "Protect Our Woods," a grassroots publication dedicated to protecting the air and water, forests and farms of southern Indiana. She is a mother, a sister, and a good friend, enjoying cooking, baking bread, reading, writing and drawing. She also makes quilts and confesses to dabbling in clay.

Her essay is titled **"The Future of Patriarchy: Gender Bias in *The Urantia Book* and New Paradigms of Reality."** Much as feminist thinkers have exposed the male bias at the heart of the Judeo-Christian tradition, Melchior's paper is an eye-opening attempt to demonstrate that *The Urantia Book* does not accomplish a break from this same patriarchal heritage. She believes this to be true not just because of the book's use of masculine imagery when referring to both men and women, but also in the book's content and structure.

Throughout her essay is a deep-felt concern about the book's seeming gender bias. She writes: "There are many of us who feel excluded rather than invited by the predominantly male symbolism for God in *The Urantia Book*.... It is my deep-felt hope that by bringing this debate into the open and explaining why many feel such pain to read words that no longer mean what they purport...that we can come to a deeper understanding of one another so that we can focus on our true task."

Among the examples Melchior cites as examples of biased presentation is Jesus' "Lesson on the Family" in which "...gender-bias is at its worst, for in the entire lesson the word *mother* is never mentioned once!" While mother qualities are not attributed to any of the Deities in the Foreword, later in the book we read that the Son is the "Universal Mother" and that the Supreme is the "Divine Mother," even though throughout the book they are referred to in male terminology. She calls this and related usages the cause of a most confusing state of affairs. Later in the essay she writes that the divergence between what is stated as truth, namely that women and men are equal, and the meta-language, the slanted way in which these concepts are explained, sends a double message which is experienced as a kind of cognitive dissonance.

Still, Melchior acknowledges effort by the book's authors to include the feminine. "It is not the truth of *The Urantia Book* that I take issue with, but it is the language of patriarchy...that I feel has a bleak future." At the same time, she emphasizes that the book is marred by an "androcentric focus." The contribution of females to

planetary history is mentioned in places, but "it is almost completely overshadowed by the discussions of supposed male beings, in male terms." She cites the lack of detail on the women's corps of disciples, the focus on Adam's activities in the Garden, and more. She concludes that "women are no more discussed in *The Urantia Book* than they are in the Bible."

Melchior also explores alternative modes of thought, new auto-revelations, and the new paradigms emerging in our culture, including concepts from eco-feminism, the new physics, Native American religion, prophetic feminism, and the teaching mission. "Many of these prophets," she writes, "are describing a future for humanity that is only broadly hinted at in *The Urantia Book*.... Undoubtedly, we are in the midst of a paradigm shift of epochal proportions, moving from one patriarchal paradigm that has dominated history for thousands of years, to a paradigm of reality which is indeed universal, and which is based on the true equality of all creatures, in which we will recognize our...cosmic citizenship."

### Stuart Kerr III, Fort Mill, South Carolina

Kerr is married and has one daughter. In 1974 he received the book as a gift from his mother and within four months had read it cover to cover. Many in Kerr's immediate family are either dedicated readers or are familiar and sympathetic with its content. Kerr says, "My strongest conviction regarding the outreach activities inspired by *The Urantia Book* is that every effort should be extended towards providing the reinforcing sustenance of this revelation to all hungry souls. Any policy that would ultimately deprive a fellow mortal of the potential benefits of this revelation is a crying shame. I cannot conceive of being condemned to a lifelong experience of emptiness and the confusion that was representative of my state of being prior to being graced with the book. I believe that my active participation in the Urantia movement will provide a better opportunity for me to serve God and my fellows." Kerr has a B.S. degree in organic chemistry and works at Rhone-Poulanc in Rock Hill, South Carolina, having recently transferred from GE Silicones in New York. He has a massive library of books and manuscripts on theology, philosophy, metaphysics and cosmology, the sciences, and secondary works to *The Urantia Book*. He has played classical guitar since 1966 and has transcribed over 180 works of music from popular, folk, and classical literature to the guitar. He and his family participate in a Charlotte-based study group. When in New York he was the president of the Connecticut Fellowship for Readers of *The Urantia Book*.

His essay is titled "Functional Gender Designation in *The Urantia Book*." This essay on the theology of gender begins with an explanation as to why the revelators use language considered by many as gender-biased. Kerr reminds us that "a new revelation is always contaminated

by the older evolutionary techniques." This reality clearly affected the revelators in their choice of gender designation, he says. Accordingly, they struck a theological compromise that supports male-oriented terminology. He cites analogous examples of such compromises, such as Jesus' use of *kingdom* terminology as a concession to his Jewish cultural/religious environments.

Kerr then launches upon an extensive analysis of the gender characteristics found at each level of personality, from the Paradise Deities and local universe beings to angels, midwayers, and mortals. He reminds us that while we will learn to recognize seven specific *fathers* during our ascent to the Paradise Father, we are also *enmothered* throughout the ascent Godward by the mother aspect of deity that is experienced at all levels.

Among the relationships revealing the Michael Son/Paradise Mother-Spirit partnership, Kerr notes that Michael of Nebadon elected to bestow himself as one of the Mother's daughter-spirits, a supreme seraphim. He calls this a "sublime act of reciprocal subordination to his creative liaison partner."

Addressing the gender natures of mortals, Kerr notes that most of us have very confused notions regarding the meaning of gender differences. He uses *The Urantia Book's* portrayal of the gender-differentiation of mind and spirit endowments, emphasizing that mother-love is not an evolutionary acquirement, but an inherent endowment bestowed by the Mother Spirit.

Kerr ends by summarizing and acclaiming the book's teachings on the benefits of the equal, differentiated, and complementary natures of men and women, and the resulting satisfactions arising from marriage and parenting. He concludes by pointing out again that *The Urantia Book* makes a strong break from Judeo-Christian patriarchy. Its theology, says Kerr is "bursting with images of maternal divinity and femininity. The ultimate power of femininity and maternity forever courses through the very fabric of the universe of universes; the creative heart of God is beautifully characterized by the image of the Universal Mother. Today, we are in possession of a revealed theology that is capable of fulfilling both male and female desires."

### Claudia Ayers, Sacramento, California

Ayers describes herself before finding *The Urantia Book* as "...having been a practicing atheist in a family of agnostics." She enjoyed pointing out discrepancies and inconsistencies in the religious beliefs of those "who needed the crutch of religion to give their life meaning." Ayers found the book in 1972 in the possession of her younger brother. It was her intent "to set him straight by disproving the book," but somewhere in the reading a conversion occurred. Her mother had seen the light a few months earlier; now all members of the family participate in Urantia activities to some degree.

Ayers worked as an environmental activist and in state government in the 1970s, was a full-time mother in the 1980s, and currently teaches math and algebra at a neighborhood middle school as she works towards a Masters Degree program in counseling. Her hobbies include camping and hiking, tennis, skiing, and reading. She has attended nearly all of the major Urantia conferences since 1978. She is the Area Coordinator for the Sacramento-Sierra area and has served on the board of the General Council.

### Larry Watkins, Sacramento, California

For Watkins, the search for a spiritual identity seemed to be inborn, going back as far as he can remember. Religion and the spiritual world were always of prime interest, almost to the exclusion of the usual things a growing boy finds appealing. From extensive reading as a teen he had developed an intellectual view of the world and the spiritual framework supporting it that served him well, with a few minor adjustments along the way, until his early 30s.

As a youngster he had developed an expectation for "a radical religious transformation at the magic and mystical age of 33." A period spent in learning meditation eventually altered his primarily intellectual approach to life and prompted him to become more interested in others. In 1975, at 33, as the result of "a strong desire to know Jesus better" he obtained *The Urantia Book* from an "angel in the flesh" and found himself again being transformed. Today he finds the book even more meaningful and relevant than when he first discovered it.

Watkins is retired. His activities include reading, writing, *Urantia Book* study, tennis, travel, hiking, and computer consulting.

He has been an Area Coordinator since 1986, and has taken on Claudia Ayers's Sacramento and Northern California area (in name only) since their marriage in 1991.

Claudia Ayers and Larry Watkins share the responsibilities of joint custody of her two "perfect" daughters. They have a weekly *Urantia Book* study group at their home and participate with the Golden Gate Circle of San Francisco.

Asked to participate in this Wrightwood Series as a couple, their topic is "**The Complementary Natures and Potentials of Men and Women in Partnership.**" The cen-

tral message of this essay is the potential for a genuine partnership of the sexes, based upon teamwork, which is blended with an awareness of innate gender differences.

Ayers and Watkins support the inspiring notion of a complementary partnership of man and woman by pointing to the cosmic examples of triune and dual deity associations, and by singing the praises of the synergistic benefits of teamwork and personality association.

Ayers writes that her own feminism has become transformed through her experiences as a teacher and as a mother. "We, and most of our peers, have attempted to raise our own children free of gender bias.... Yet, along the way, despite our best intentions, our sons and daughters made it clear to us that they were not cut from the same cloth." She and Watkins lean on Deborah Tannen's findings in *You Just Don't Understand* to interpret life experiences resulting from our innate gender differences. Their essay explores the prospects for partnership in light of these gender distinctions. After exploring differences in the way men and women think and communicate, they conclude: "Since habitual ways of thinking and talking are hard to change, learning to respect others' ways of thinking and doing will have to be one of the first steps to better understanding each other. Men need to understand that many women regard exchanging details about personal lives as a basic ingredient of intimacy, and women need to accept that many men do not share this view."

They offer other insights from their unique blend of experiences. Here is their message to social policy makers: "Be aware that inherent differences between the sexes have value and must not be pushed aside in the otherwise appropriate goal of obtaining equal rights for women." Later in the essay they assert that there may be too much emphasis today placed upon developing a *lack* of gender distinctions. Their copious and well-chosen supporting material from *The Urantia Book* upholds these views.

Their essay ends with a look at Jesus as a role model for both sexes. It is captivating to read that Watkins began in disagreement with Ayers's view that Jesus is an appropriate model for women. (He believed "the most meaningful model would have been Eve.") But, as if to prove the central thesis of the essay, through discussing these opinions and working on this study with his partner, they "proved to his own satisfaction that his original prejudices were wrong." Chalk another one up for the partnership between male and female.





# HISTORICAL, CONTEMPORARY, AND POTENTIAL ROLES FOR WOMEN

By Alison Gardner

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THE FATHER IN HEAVEN,  
treats the Mother Spirit as one equal to himself.  
The Father in heaven honors and exalts the Infinite Spirit.

*The Urantia Book* (p. 1471)

MEN AND WOMEN,  
positively will not live without each other, a simple and innate biologic fact.

The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness.

*The Urantia Book* (p. 1471)

MARRIAGE,  
its progress a reasonably accurate gauge registering the advances of human civilization.

FAMILY,  
the greatest human achievement, essential to the realization of brotherhood among men...*the master civilizer*.

RAISING UP A CHILD,  
a supreme responsibility.

THE HOME,  
man's supreme evolutionary acquirement and civilization's only hope of survival.

FINDING GOD,  
the supreme adventure.

(From *The Urantia Book* Paper 84, or otherwise noted)

## Feminism Fights Genderism

"Man did not consciously nor intentionally seize woman's rights and then gradually and grudgingly give them back to her; all this was an unconscious and unplanned episode of social evolution." [UB: 937]

For the individual, a thorough reading of *The Urantia Book* puts to rest most of the uneven and often misguided rantings of the so-called "women's movement." There is no greater indictment of perpetrated wrongs nor vindication of women's rightful, spiritually and socially equal place among men than *The Urantia Book*.

However, for the group, our world community, the justifiable outcry against genderistic inequality comprises the core of true feminism. Feminism is practiced daily by women and men throughout the world. Feminism is the sum total of all the positive decisions benefiting and realigning the status of women. Anti-feminism, or genderism, is any backward choice that diminishes or delimits the future of one woman or all women.

Feminist activism is noble in that it creates a context that is easily accessed and that readily defines what *must* be changed among us, on a global scale, to set all men and women free. Men and women can and will one day be free from the primitive myths, confused legends, and misled practices of our forebears, and free to embrace their spiritual emancipation as a world people. Then, and only then, can we worship and love God as one world-wide family. Together, in unity and harmony, and only together, we will satisfy an essential prerequisite to Light and Life status by creating a culture that is spiritually, socially, politically, emotionally, and psychologically balanced (equal), fully, between men and women. The ongoing, vocal activism of feminists, therefore, is a service to all humankind, for the benefit of all women and all men for all time.

Throughout human history, women have been our civilization's moral standard bearers, and today continue that now urgent role.

"Today, in the twentieth century, woman is undergoing the crucial test of her long world existence!" [UB: 937]

## Jesus: The Ultimate Feminist

"Woman's status in Palestine was much improved by Jesus' teaching; and so it would have been throughout the world if his followers had not departed so far from that which he painstakingly taught them." [UB: 1840]

Jesus' gospel incorporated the greatest redefinition of women's rights, roles, and responsibilities ever made,

before or since. Jesus strived valiantly throughout his earthly sojourn to override and correct the mistaken treatment of women, the cumulative but still primitive appreciation of what women were all about. Jesus unhesitatingly broke with existing culture and tradition to say that women were important. His actions and words on behalf of women and the celebration of women were intentionally and carefully woven into his private and public ministries.

"After Pentecost, in the brotherhood of the kingdom woman stood before God on an equality with man .... among the followers of Jesus woman has been forever set free from all religious discriminations based on sex. Pentecost obliterated all religious discrimination founded on racial distinction, cultural differences, social caste, or sex prejudice. No wonder these believers in the new religion would cry out, 'Where the spirit of the Lord is, there is liberty.'" [UB: 2065]

Jesus spoke specifically and unhesitatingly on many "women's issues." His courage sprang from personal conviction and the divine intelligence that women were equal in every way to men, just "personality trends" humankind calls male and female, two sides of the same coin. And he did this in an age, two thousand years ago, when

"...it was not deemed proper...for a self-respecting man to speak to a woman in public." [UB: 1612]

With regard to the teachings of his day regarding marriage and divorce,

"...the Master countenanced only those...which accorded women equality with men." [UB: 1839]

Jesus observed a man mistreating his wife:

"My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children.... It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe." [UB: 1471]

In his travels with Ganid, the young boy had several times tried to get Jesus to discuss the relations of the sexes. He always answered Ganid's questions but never talked on



this subject at any great length until one night the pair was accosted by two prostitutes. Ganid "spoke sharply and rudely motioned them away." But Jesus took this opportunity both to teach Ganid a valuable lesson about the heavenly kingdom and to embrace the souls of these two women, and help them in a very practical sense to

"...make plans for a new and better life on earth and eternal life in the great beyond." [UB: 1473]

"...[Y]ou should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we to sit in judgment of these women?" [UB: 1472]

"I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" [UB: 1473]

Jesus' formation of the Women's Evangelistic Corps was "most astounding in that day, when women were not even allowed on the main floor of the synagogue (being confined to the women's gallery)." [UB: 1679]

It was "astounding" that Jesus formally recognized ten women

"as authorized teachers of the new gospel of the kingdom. The charge which Jesus gave these ten women as he set them apart for gospel teaching and ministry was the emancipation proclamation which set free all women and for all time; no more was man to look upon woman as his spiritual inferior." [UB: 1679]

The "women's issues" of modern feminists continue Jesus' legacy, as they, too, revolve around the eradication of genderism. Feminism fights genderism, the most extreme and insidious form of racism.

If we are to regard Jesus as the Ultimate Feminist, then we might view Paul as the ultimate genderist. Paul's erroneous views of women, marriage, and fornication stemmed wholly from his adherence to irrelevant cultic rituals. Worse, he cynically attached these perverted views to early Christianity—well knowing

"that such teachings were not part of Jesus' gospel." [UB: 977]

Paul's rampant genderism has adversely influenced men and affected women for the last two thousand years.

Although much of what Jesus said during his ministry was practiced in the period immediately following his departure, a definite regression in women's roles and status came about as a result of Paul's low opinion of women. Many men today personify Paul-like, materialistic, egotistic, and backward views of women.

"...[T]hey [the apostles] were literally stunned when he [Jesus] proposed formally to commission these ten women as religious teachers and even to permit their traveling about with them. The whole country was stirred up by this proceeding, the enemies of Jesus making great capital out of this move, but everywhere the women believers in the good news stood stanchly behind their chosen sisters and voiced no uncertain approval of this tardy acknowledgment of woman's place in religious work. And this liberation of women, giving them due recognition, was practiced by the apostles immediately after the Master's departure, albeit they fell back to the olden customs in subsequent generations. Throughout the early days of the Christian church women teachers and ministers were called *deaconesses* and were accorded general recognition. But Paul, despite the fact that he conceded all this in theory, never really incorporated it into his own attitude and personally found it difficult to carry out in practice." [UB: 1679]

Despite the foibles of Paul, the early female ministers, teachers, and followers of Jesus still stand as one of the most poignant and graphic messages of our age. In fact, it is a chief argument now being put forward in support of the ordination of women priests and pastors throughout the world. Today's still fairly impotent women plaintively assert that if it is the role of the preacher to teach the good news of the gospel then all of us must remember the important role that women have played in proclaiming Jesus' gospel of the kingdom. It was to a woman, Mary Magdalene, and her four women companions, that Jesus first appeared in resurrected (morontia) form. [Indeed, Mary Magdalene witnessed four of the first five morontia appearances. (2033)].

These women preachers-in-waiting might be encouraged further to know also that it was to a woman, Fonta, that the adjutant spirit of worship first made contact. And, that Jesus' first direct, positive, and undisguised pronouncement of his divine nature and sonship on earth was made to a woman. This is when he said, "I who speak with you am he," to Nalda, a woman with a questionable character in the eyes of men up to that moment. But Jesus beheld her *now* being a human soul who desired salvation, desired it sincerely and wholeheartedly, and that was enough. (UB: 1614) It should be *enough* for all of us, should it not?

## The Great Paradox

"Woman's status has always been a social paradox; she has always been a shrewd manager of men; she has always capitalized man's strong sex urge for her own interests and to her own advancement. By trading subtly upon her sex charms, she has often been able to exercise dominant power over man, even when held by him in abject slavery." [UB: 935]

This paradox is broadly illustrated in *The Urantia Book's* fine exposition of the pre-history and history of women's roles. Woman's long struggle for equality has been fought on at least three major fronts, all playing a part in this so-called paradox:

- First, she was forced by biology, and her innate human desire for survival to continually seek special recognition for her special service to children, home, and family. Although, as Jesus taught, she was worthy of special accommodations as a woman, she almost never received any. Therefore, she was forced to use any method at her disposal to perpetuate the family's goals.
- Second, she could neither anticipate nor mitigate the fears, suspicions, and lack of trust her behavior engendered, and these effects are cumulative and, unfortunately, negatively self-reinforcing. Man's distrust of woman is a personal, almost undefined fear. It can only be broken down and eradicated by mortal experience and spiritual pressure from above.
- Last, as modernity somewhat freed her from fighting for basic survival, it has also challenged her to display her full human talents, as a leader, a businessperson, or in other male-dominated activities. She has had trouble balancing her logical demand for equal opportunity (competition) with her continuing need for chivalry (special recognition).

This latter problem, competition versus chivalry, is the core of the paradox; but it should not be examined without full recognition of the other two predisposing factors.

It was quite late on the continuum of women's history that Jesus sought to teach humankind of the importance of women, their relevance to social and spiritual progress, and the need to make special accommodations for their important role. He achieved only measured success in this arena, as we can see over the last two thousand years. Even industry has done more to free woman than religion.

"Once a woman's value consisted in her food-producing ability, but invention and wealth have enabled her to create a new world in which to function—spheres of grace and charm. Thus has industry won its unconscious and unintended fight for woman's social and economic emancipation. And again has evolution succeeded in doing what even revelation failed to accomplish." [UB: 937]

Today and tomorrow, it will be humankind's reawakening to the living gospel of Jesus, good news for all men, women, and children, that will set gender relations right. Although divinity is our spiritual destiny, it is biology that determines a woman's planetary destiny.

"Mother love is instinctive; it did not originate in the mores as did marriage." [UB: 932]

"...women naturally love babies more than men do." [UB: 774]

"The mother and child relation is natural, strong, and instinctive, and one which, therefore, constrained primitive women to submit to many strange conditions and to endure untold hardships. This compelling mother love is the handicapping emotion which has always placed woman at such a tremendous disadvantage in all her struggles with man." [UB: 932]

"She [woman] failed to get social recognition during primitive times because she did not function in an emergency; she was not a spectacular or crisis hero. Maternity was a distinct disability in the existence struggle; mother love handicapped women in the tribal defense." [UB: 934]

"Primitive women...unintentionally created their dependence on the male by their admiration and applause for his pugnacity and virility. This exaltation of the warrior elevated the male ego while it equally depressed that of the female and made her more dependent...." [UB: 934]

"It may be that the instinct of motherhood led woman into marriage, but it was man's superior strength, together with the influence of the mores, that virtually compelled her to remain in wedlock." [UB: 933]

With all the manipulation that early woman was forced to set in motion, it is no wonder that man developed a distrust of the opposite sex. Both men and women have been unwitting victims of humankind's slow social evolution and waylaid spiritual awakening.

"When man was a hunter, he was fairly kind to woman, but after the domestication of animals, coupled with the Caligastia confusion, many tribes shamefully treated their women.... Man's brutal treatment of women constitutes one of the darkest chapters in human history." [UB: 778]

These early misperceptions and misunderstandings of women have been carried on from father to son, not genetically, but through a shared psychic and psychological experience. Again, because of woman's need to survive and provide the most stable care for her young, these attitudes have been self-reinforcing in the worst possible way, with the worst possible results, in many men leading to downright contempt for women.

"Men have long regarded women as peculiar, even abnormal."

"...proper and satisfactory sex relations have always involved the element of choice and cooperation by woman, and this has always given intelligent women considerable influence over their immediate and personal standing, regardless of their social position as a sex. But man's distrust and suspicion were not helped by the fact that women were all along compelled to resort to shrewdness in the effort to alleviate their bondage.

"...Man found it hard to understand woman, regarding her with a strange mixture of ignorant mistrust and fearful fascination, if not with suspicion and contempt." [UB: 935]

Fear of modern feminism, and women in general, still draws heavily on these accumulated fears. Strides in gender equality often do little to assuage men's fears. In deeply confused, gender-threatened men it can have the reverse effect, making matters worse for these men and for any men and women with whom they come into contact.

"A great advance was made when a man was denied the right to kill his wife at will." [UB: 936]

"Primitive man never hesitated to enslave his fellows. Woman was the first slave, a family slave. Pastoral man enslaved woman as his inferior sex partner. This sort of sex slavery grew directly out of man's decreased dependence upon woman." [UB: 778]

"Woman has always been treated more or less as property, right up to and in the twentieth century after Christ. She has not yet gained world-wide freedom from seclusion under man's control. Even among advanced peoples, man's attempt to protect woman has always been a tacit assertion of superiority." [UB: 936]

Conversely, it is because of the sex urge that selfish man is lured into making something better than an animal out of himself.

"The self-regarding and self-gratifying sex relationship entails the certain consequences of self-denial and insures the assumption of altruistic duties and numerous race-benefiting home responsibilities. Herein has sex been the unrecognized and unsuspected civilizer of the savage; for this same sex impulse automatically and unerringly **compels man to think** and eventually **leads him to love**." [UB: 922]

"Moved by the force of love, fragments of the world would seek out one another so that a world may be." [Pierre Teilhard de Chardin]

Distrust of women has been counted among the chief reasons behind celibacy practices. Distrust of women is likely at the root of many dissolved marriages, homes, and families. It could be a force behind nurture-driven homo-

sexuality. With regard to the alleged rise in homosexuality, theorists like Lila Karp and Renos Mandis, in their essay, "Genderless Sexuality: A Male-Female Psychological Exploration of the Future of Sexual Relationships," postulate that the spread of homosexuality

"...is a biting statement against the failure of heterosexual relationships in our sexist society...most vividly putting its finger on the total fiasco of our sexist society in regard to male-female relationships."

In light of *The Urantia Book's* statement that

"...a man and a woman, cooperating, even aside from family and offspring, are vastly superior in most ways to either two men or two women," [UB: 932]

we might want to analyze the growing trend toward homosexuality, if it is indeed growing, which may affect our collective planetary destiny.

If the most sensitive, thoughtful, caring among us are increasingly rejecting male-female sexuality, are we not denuding our planetary gene-pool of these attributes, all essential to spiritual growth? Will the world one day be dominated by people who can abide the psychological misery and sexual dissatisfaction brought about in partnerships overtly demeaning to women? If it is true that homosexuality is growing, and growing for these reasons, it is yet another indication that we are in urgent need of doing something each day, each moment, to reshape and improve gender relations.

One might wonder if the new reproductive strategies being practiced by some women, enabling them to fertilize, gestate, bear, support, and raise children without encountering a male, is somehow another effort to circumvent man's mistreatment of woman, however unintentionally it developed.

Women have enjoyed few instances of positive reinforcement for their gender. Modern feminists are attempting to reawaken the images of strength, intelligence, integrity, and power of womankind.

"The simple act of telling a woman's story from a woman's point of view is a revolutionary act."

[Carol P. Christ]

There are references to a Golden Age, to Amazon princesses, to goddesses of all persuasions, but there is a general paucity of images on which to draw, and these images, too, can be infected with the virus of male distrust and suppression.

The great Amazon myths have been, in part, an effort to overcome the otherwise demeaning history of women on this planet. Phyllis Chesler, in her essay, "The Amazon Legacy" (with subheads which include "Amazons: The Universal Male Nightmare"), examines the psychological heart of these myths by dissecting the two chief themes.



First, "women sacrificing and killing men," the other, "the ultimate male triumph over such female acts." The themes of the myths shape, re-create, and explain both social and individual history.

"Thus, for example, female children must still give up or minimize supposedly male activities, must *naturally* desert preadolescent or adolescent female comrades if they are to please boys, get married, and become mothers. And male children certainly never fall in love with or marry 'Amazons'—at least, not until such women are safely disarmed."

Philip Zabriskie (*Goddesses in Our Midst*) was a Jungian who noted that the power and presence of the ancient archetypes of goddesses can become part of one's present psychic life. Margot Adler continues this idea in her essay, "Meanings of Matriarchy," and in her book, *Drawing Down the Moon*:

"It is obvious that even the Greco-Roman classical goddesses who were known in a patriarchal context are much richer images of the feminine than we have today, although it is equally true that such images can be used to repress as well as to liberate women."

Thus, the alleged Golden Age of powerful women, although purported to be a period that may have been better for women, carries with it difficulties and problems of its own.

Feminist Adrienne Rich, writing in *Partisan Review*, states the fundamental meaning for today's woman:

"Whether such an age, even if less than golden, ever existed anywhere, or whether we all carry in our earliest imprints the memory of, or the longing for, an individual past relationship to a female body, larger and stronger than our own, and a female warmth, nurture, and tenderness, there is a new concern for the *possibilities* inherent in beneficent female power, as a mode which is absent from the society at large, and which, even in the private sphere, women have exercised under terrible constraints of patriarchy."

Theorist Erich Neumann, in *The Great Mother*, asserts that

"...matriarchy was not a historical state but a psychological reality with a great power that is alive and generally repressed in human beings today."

Again, in the words of Adrienne Rich, writers like Neumann and Robert Graves (*The White Goddess*) have seemingly rejected

"...masculinism itself and have begun to identify the denial of the feminine in civilization with the roots of inhumanity and self-destructiveness and to call for a renewal of the feminine principle."

It is interesting to note that full discussion of how to demand gender equality while at the same time assuring

the special accommodation women need and deserve (for the special service only their gender offers to children, family, and the home) is almost completely absent from feminist literature. Feminists are not talking about the interconnectedness of these two issues: How can women simultaneously maintain the options for fair competition—to live and share their talents on the world stage with equal opportunity—and maintain their survivalist need for chivalry?

This great and important question is rarely discussed among feminists because of fear. Women are afraid this will mitigate their future progress to date and regress their cause back to "a woman's place is in the home." These feminists who are afraid to accept chivalry as part of the equality equation are not true feminists. They fail to see both that their quest is for human liberation (all men, women, and children) and equality; and, that it is chivalry's special recognition that will achieve this real and everlasting social, political, and spiritual liberation.

Therefore, this is our call. We must become Jesusonian feminists in the war to eradicate genderism and bring about woman's social and spiritual equality. We can look to the feminist Jesus to understand that chivalry can be co-equal with sex equality. Chivalry (special recognition/accommodation of women) does not cancel out sex equality; rather, it enables sex equality.

## Where Do We Go From Here?

What a gift we have in *The Urantia Book*! It gives us a deity-eye view of what is really going on. We can ask what are the ideals of gender relations, and get some answers. We can be assured that it *is* possible for fair competition to co-exist with needed chivalry. It all works in harmony and unity if we treat one another as Jesus would.

The book reinforces that women are *spiritually* equal in God's eyes, and assures them that spiritual equality *includes* fighting for *planetary* equality (at home, in the work place, in society at large, in all her relationships). It is simply a matter of social justice and ethical morality.

Carol P. Christ, co-author with Charlene Spretnak of the essay, "Images of Spiritual Power in Women's Fiction," believes

"[T]hat women's spiritual and social quests are two dimensions of a single struggle and it is important for women to become aware of the ways in which spirituality can support and undergird women's quest for social equality.

"Women's **social quest** concerns women's struggle to gain respect, equality, and freedom in society—in work, in politics, and in relationships with women, men, and children.

"Women's **spiritual quest** concerns a woman's awakening to the depths of her soul and her position in the universe."

Among "prerequisites of progressive government and the earmarks of ideal statehood" is the

"due recognition of sex equality and the coordinated function of men and women in the home, school, and church, with specialized service of women in industry and government." [UB: 807]

(Unfortunately, there is no further exposition of "specialized service.")

The Material Son and Daughter mission incorporated the inclusion of women in the council selected to assume responsibilities in the new administration of world affairs.

"Take note! women as well as men were in this group, and that was the first time such a thing had occurred on earth since the days of Dalamatia."

[UB: 831]

Men and women are mutually dependent, literally from here to eternity. One cannot, and should not, live without the fully realized potential of either gender. Perhaps this is the greatest imperative for men as well as women to become feminists (anti-genderists). Man simply will not make spiritual progress without woman's freedom to fulfill her own human and spiritual potential. And, we cannot escape the

"...innate biologic fact that men and women positively will not live without each other, be they the most primitive savages or the most cultured mortals." [UB: 922]

As Helen E. Fisher has described in her book, *Anatomy of Love*, pair bonding has withstood the torrents of time in every culture. It has survived harems, polygamy, polyandry, adultery, and divorce. The amazing fact in our divorce statistics is that 50% of marriages *do last*, and that most, almost two-thirds, of those divorced remarry and have more children, all of which is good for the human race.

"Men and women will need each other in the morontial and spiritual as well as in their mortal careers." [UB: 939]

"Never, even in the Corps of the Finality, will the creature metamorphose so far as to obliterate the personality trends that humans call male and female; always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on cooperation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties." [UB: 939]

"The pairing of the sexes enhanced survival and was the very beginning of society." [UB: 932]

Consider the results of a recent study by the professor of epidemiology and biostatistics at the University of California-San Francisco, of 7500+ Americans. They report that men need to be married or they starve to death! Married men add ten years to their life simply by virtue of the fact that they live with a woman and enjoy better nutrition.

On a planet achieving the first, or planetary, stage of Light and Life, we are given a glimpse of what we are shooting for:

"The majority of social and administrative posts are held jointly by men and women. Most of the teaching was also done jointly; likewise all judicial trusts were discharged by similar associated couples." [UB: 625]

There is no getting around the fact that modern men must make room for women in all spheres of daily life. There is no place where any human should be excluded because of gender. If genderism is the silent front of the war against racism, then its eradication will surely diminish, even extinguish all other types of racism based on skin color, ethnicity, or religion.

"When the Veils Come Tumbling Down" is an essay written by Sheila Collins in *Women in the Year 2000*. She refers to both literal and symbolic veils:

"Everywhere today women are casting off the veils of compliance, complicity and comfort which have kept them in tow to a male-dominated system of values and objectives—in religious areas as elsewhere. Sometimes the veils which women are shedding are palpable; the heavy, dark veils that Moslem women wear as a sign of being possessions of their husbands, or the veils of the Roman Catholic nuns, which signify possession by the Church. At other times the veils are symbolic—veils of ignorance, apathy, fear, complacency, self-dislike, the internalized taboos with which religious systems have surrounded women to keep them in their place."

Within Collins's essay, its leader, in fact, is a parody of a Bible story called "*After Joshua 6:1-5*":

"Now women the world over were shut up from within and without, because of the veils which patriarchal religious systems had devised for them to wear. None of the values, wisdom, insights or talents which were locked up inside these women could come out, and no new ideas, experiences or opportunities could come in. And the Lord said to some women, 'See, I have given into your hands the women of this earth with all their rich gifts and manifold wisdom. You shall march through the banks and office buildings, the factories, the

kitchens, the fields and religious houses, all the women who desire to see women free and strong going through at least once. Thus you shall do for seven years. And seven women will bear signs which read: "Equal Pay for Equal Work," "No More War!" "Our Children Need Day Care!" "Women Bear UP Half the SKY," "Sisterhood is Powerful," "Women of the World Unite!" "Mountain Moving Day is Coming." And in the seventh year you shall march around, arm in arm, now in a great army. And when the call is sounded, as soon as you hear the phrase, "Liberation means wholeness," then all

the people shall shout it with a great shout. And the veils will come tumbling down from their eyes, and women together, hand and hand shall walk proudly into the future."

Muriel Rukeyser, the feminist writer, said, "The universe is made of stories, not atoms." She was trying to convey the role of communication in shaping the destiny of the world. Feminist authors today are striving to reshape women's status. We must all work together to communicate to one another, through whatever means at our disposal, the importance and value to women in our culture. Our civilization depends on it!

# APPENDIX A:

## X: A FABULOUS CHILD'S STORY

by Lois Gould

Once upon a time, a baby named X was born. This baby was named X so that nobody could tell whether it was a boy or a girl. Its parents could tell, of course, but they couldn't tell anybody else. They couldn't even tell Baby X, at first.

You see, it was all part of a very important Secret Scientific Xperiment, known officially as Project Baby X. The smartest scientist had set up this Xperiment at a cost of Xactly 23 billion dollars and 72 cents, which might seem like a lot for just one baby, even a very important Xperimental baby. But when you remember the prices of things like strained carrots and stuffed bunnies, and popcorn for the movies and booster shots for camp, let alone 28 shiny quarters from the tooth fairy, you begin to see how it adds up.

Also, long before Baby X was born, all those scientists had to be paid to work out the details of the Xperiment, and to write the *Official Instruction Manual* for Baby X's parents and, most important of all, to find the right set of parents to bring up Baby X. These parents had to be selected very carefully. Thousands of volunteers had to take thousands of tests and answer thousands of tricky questions. Almost everybody failed because, it turned out, almost everybody really wanted either a baby boy or a baby girl, and not Baby X at all. Also, almost everybody was afraid that Baby X would be a lot more trouble than a boy or a girl. (They were probably right, the scientists admitted, but Baby X needed parents who wouldn't *mind* the Xtra trouble.

There were families with grandparents named Milton and Agatha, who didn't see why the baby couldn't be named Milton or Agatha instead of X, even if it was an X. There were families with aunts who insisted on knitting tiny dresses and uncles who insisted on sending tiny baseball mitts. Worst of all, there were families who already had other children who couldn't be trusted to keep a secret. Certainly not if they knew the secret was worth 23 billion dollars and 72 cents—and all you had to do was take one little peek at Baby X in the bathtub to know if it was a boy or a girl.

But, finally, the scientists found the Joneses, who really wanted to raise an X more than any other kind of baby—no matter how much trouble it would be. Ms. and Mr. Jones had to promise they would take equal turns caring for X, and feeding it, and singing it lullabies. And they had to promise never to hire any babysitters. The government scientists knew perfectly well that a babysitter would probably peek at X in the bathtub, too.

The day the Joneses brought their baby home, lots of friends and relatives came over to see it. None of them knew about the secret Xperiment, though. So the first thing they asked was what kind of baby X was. When the Joneses smiled and said, "It's an X!" nobody knew what to say. They couldn't say, "Look at her cute little dimples!" And they couldn't say, "Look at his husky little biceps!" And they couldn't even say just plain "kitchy-coo." In fact, they all thought the Joneses were playing some kind of rude joke.

But, of course, the Joneses were not joking. "It's an X" was absolutely all they could say. And that made the friends and relatives very angry. The relatives all felt embarrassed about having an X in the family. "People will think there's something wrong with it!" some of them whispered. "There *is* something wrong with it!" others whispered back.

"Nonsense!" the Joneses told them all cheerfully. "What could possibly be wrong with this perfectly adorable X?"

Nobody could answer that, except Baby X, who had just finished its bottle. Baby X's answer was a loud, satisfied burp.

Clearly, nothing at all was wrong. Nevertheless, none of the relatives felt comfortable about buying a present for a Baby X. The cousins who sent the baby a tiny football helmet could not come and visit any more. And the neighbors who sent a pink-flowered romper suit pulled their shades down when the Joneses passed their house.

The *Official Instruction Manual* had warned the new parents this would happen, so they didn't fret about it. Besides, they were too busy with Baby X and the hundreds of different Xercises for training it properly.

Ms. and Mr. Jones had to be Xtra careful about how they played with little X. They knew that if they kept bouncing it up in the air and saying how *strong and active* it was, they'd be treating it more like a boy than an X. But if all they did was cuddle it and kiss it and tell it how *sweet and dainty* it was, they'd be treating it more like a girl than an X.

On page 1,654 of the *Official Instruction Manual*, the scientists prescribed: "Plenty of bouncing and plenty of cuddling, *both*. X ought to be strong and sweet and active. Forget about *dainty* altogether."

Meanwhile, the Joneses were worrying about other problems. Toys, for instance. And clothes. On his first

shopping trip, Mr. Jones told the store clerk, "I need some clothes and toys for my new baby." The clerk smiled and said, "Well, now, is it a boy or a girl?" "It's an X," Mr. Jones said, smiling back. But the clerk got all red in the face and said huffily, "In that case, I'm afraid I can't help you, sir." So Mr. Jones wandered helplessly up and down the aisles trying to find what X needed. But everything in the store was piled up in sections marked "Boys" or "Girls." There were "Boys' Pajamas" and "Girls' Underwear" and "Boys' Fire Engines" and "Girls' Housekeeping Sets." Mr. Jones went home without buying anything for X. That night he and Ms. Jones consulted page 2,326 of the *Official Instruction Manual*. "Buy plenty of everything!" it said firmly.

So they bought plenty of sturdy blue pajamas in the Boys' Department and cheerful flowered underwear in the Girls' Department. And they bought all kinds of toys. A boy doll that made pee-pee and cried, "Pa-pa." And a girl doll that talked in three languages and said, "I am the Pres-i-dent of Gen-er-al Mo-tors." They also bought a storybook about a brave princess who rescued a handsome prince from his ivory tower, and another one about a sister and brother who grew up to be a baseball star and a ballet star, and you had to guess which was which.

The head scientists of Project Baby X checked all their purchases and told them to keep up the good work. They also reminded the Joneses to see page 4,629 of the *Manual*, where it said, "Never make Baby X feel embarrassed or ashamed about what it wants to play with. And if X gets dirty climbing rocks, never say 'Nice little Xes don't get dirty climbing rocks'."

Likewise, it said, "If X falls down and cries, never say, 'Brave little Xes don't cry.' Because, of course, nice little X's *do* get dirty, and brave little Xes *do* cry. No matter how dirty X gets, or how hard it cries, don't worry. It's all part of the Xperiment."

Whenever the Joneses pushed Baby X's stroller in the park, smiling strangers would come over and coo: "Is that a boy or a girl?" The Joneses would smile back and say, "It's an X." The strangers would stop smiling then, and often snarl something nasty—as if the Joneses had snarled at them.

By the time X grew big enough to play with other children, the Joneses' troubles had grown bigger, too. Once a little girl grabbed X's shovel in the sandbox, and zonked X on the head with it. "Now, now, Tracy," the little girl's mother began to scold, "little girls mustn't hit little—" and she turned to ask X, "Are you a little boy or a little girl, dear?"

Mr. Jones, who was sitting near the sandbox, held his breath and crossed his fingers.

X smiled politely at the lady, even though X's head had never been zonked so hard in its life. "I'm a little X," X replied.

"You're a *what*?" the lady exclaimed angrily. "You're a little b-r-a-t, you mean!"

"But little girls mustn't hit little Xes, either!" said X, retrieving the shovel with another polite smile. "What good does hitting do, anyway?"

X's father, who was still holding his breath, finally let it out, uncrossed his fingers, and grinned back at X.

And at their next secret Project Baby X meeting, the scientists grinned, too. Baby X was doing fine.

But then it was time for X to start school. The Joneses were really worried about this, because school was even more full of rules for boys and girls, and there were no rules for Xes. The teacher would tell the boys to form one line, and girls to form another line. There would be boys' games and girls' games, and boys' secrets and girls' secrets. The school library would have a list of recommended books for girls, and a different list of recommended books for boys. There would even be a bathroom marked BOYS and another marked GIRLS. Pretty soon boys and girls would hardly talk to each other. What would happen to poor little X?

The Joneses spent weeks consulting their *Instruction Manual* (there were 249½ pages of advice under "First Day of School"), and attending urgent special conferences with the smart scientists of Project Baby X.

The scientists had to make sure that X's mother had taught X how to throw and catch a ball properly, and that X's father had been sure to teach X what to serve at a doll's tea party. X had to know how to shoot marbles and how to jump rope and, most of all, what to say when the Other Children asked whether X was a Boy or a Girl.

Finally, X was ready. The Joneses helped X button on a nice new pair of red-and-white checked overalls, and sharpened six pencils for X's nice new pencilbox, and marked X's name clearly on all the books in its nice new bookbag. X brushed its teeth and combed its hair, which just about covered its ears, and remembered to put a napkin in its lunchbox.

The Joneses had asked X's teacher if the class could line up alphabetically, instead of forming separate lines for boys and girls. And they had asked if X could use the principal's bathroom, because it wasn't marked anything except BATHROOM. X's teacher promised to take care of all those problems. But nobody could help X with the biggest problem of all—Other Children.

Nobody in X's class had known an X before. What would they think? How would X make friends?

You couldn't tell what X was by studying its clothes—overalls don't even button right-to-left, like girls' clothes, or left-to-right, like boys' clothes. And you couldn't guess whether X had a girl's short haircut or a boy's long haircut. And it was very hard to tell by the games X liked to play. Either X played ball very well for a girl, or else X played house very well for a boy.



Some of the children tried to find out by asking X tricky questions, like "Who's your favorite sports star?"

That was easy. X had two favorite sports stars: A girl jockey named Robyn Smith and a boy archery champion named Robin Hood. Then they asked, "What's your favorite TV program?" And that was even easier. X's favorite TV program was "Lassie," which stars a girl dog played by a boy dog.

When X said that its favorite toy was a doll, everyone decided that X must be a girl. But then X said that the doll was really a robot, and that X had computerized it, and that it was programmed to bake fudge brownies and then clean up the kitchen. After X told them that, the other children gave up guessing what X was. All they knew was they'd sure like to see X's doll.

After school, X wanted to play with the other children. "How about shooting some baskets in the gym?" X asked the girls. But all they did was make faces and giggle behind X's back.

"How about weaving some baskets in the arts and crafts room?" X asked the boys. But they all made faces and giggled behind X's back, too.

That night, Ms. and Mr. Jones asked X how things had gone at school. X told them sadly that the lessons were okay, but otherwise school was a terrible place for an X. It seemed as if Other Children would never want an X for a friend.

Once more the Joneses reached for their *Instruction Manual*. Under "Other Children," they found the following message: "What did you Xpect? *Other Children* have to obey all the silly boy-girl rules, because their parents taught them to. Lucky X—you don't have to stick to the rules at all! All you have to do is be yourself. P.S. We're not saying it'll be easy."

X liked being itself. But X cried a lot at night, partly because it felt afraid. So X's father held X tight, and cuddled it, and couldn't help crying a little, too. And X's mother cheered them both up by reading an Xciting story about an enchanted prince called Sleeping Handsome, who woke up when Princess Charming kissed him.

The next morning, they all felt much better, and little X went back to school with a brave smile and a clean pair of red-and-white checkered overalls.

There was a seven-letter-word spelling bee in class that day. And a seven-lap boys' relay race in the gym. And a seven-layered-cake baking contest in the girls' kitchen corner. X won the spelling bee. X also won the relay race. And X almost won the baking contest, except it forgot to light the oven. Which only proves that nobody's perfect.

One of the Other Children noticed something else, too. He said: "Winning or losing doesn't seem to count to X. X seems to have fun being good at boys' skills and girls' skills."

"Come to think of it," said another one of the Other Children, "maybe X is having twice as much fun as we are!"

So after school that day, the girl who beat X at the baking contest gave X a big slice of her prize-winning cake. And the boy X beat in the relay race asked X to race him home.

From then on, some really funny things began to happen. Susie, who sat next to X in class, suddenly refused to wear pink dresses to school any more. She insisted on wearing red-and-white checked overalls—just like X's. Overalls, she told her parents, were much better for climbing monkey bars.

Then Jim, the class football nut, started wheeling his little sister's doll carriage around the football field. He'd put on his entire football uniform, except for the helmet. Then he'd put the helmet *in* the carriage, lovingly tucked under an old set of shoulder pads. Then he'd start jogging around the field, pushing the carriage and singing "Rockabye Baby" to his football helmet. He told his family that X did the same thing, so it must be okay. After all, X was now the team's star quarterback.

Susie's parents were horrified by her behavior, and Jim's parents were worried sick about his. But the worst came when the twins, Joe and Peggy, decided to share everything with each other. Peggy used Joe's hockey skates and his microscope, and took half his newspaper route. Joe used Peggy's needlepoint kit and her cookbooks, and took two of her three babysitting jobs. Peggy started running the lawn mower, and Joe started running the vacuum cleaner.

Their parents weren't one bit pleased with Peggy's wonderful biology experiments or with Joe's terrific needlepoint pillows. They didn't care that Peggy mowed the lawn better and that Joe vacuumed the carpet better. In fact, they were furious. It's all that little X's fault, they agreed. Just because X doesn't know what it is, or what it's supposed to be, it wants to get everybody *else* mixed up, too!

Peggy and Joe were forbidden to play with X any more. So was Susie, and then Jim, and then *all* the Other Children. But it was too late; the Other Children stayed mixed up and happy and free, and refused to go back to the way they'd been before X.

Finally, Joe and Peggy's parents decided to call an emergency meeting of the school's Parents' Association, to discuss "The X Problem." They sent a report to the principal stating that X was a "disruptive influence." They demanded immediate action. The Joneses, they said, should be *forced* to tell whether X was a boy or a girl. And then X should be *forced* to behave like whichever it was. If the Joneses refused to tell, the Parent's Association said, then X must take an Xamination. The school psychiatrist must Xamine it physically and mentally, and

issue a full report. If X's test showed it was a boy, it would have to obey all the boys' rules. If it proved to be a girl, X would have to obey all the girls' rules.

And if X turned out to be some kind of mixed-up misfit, then X should be Xpelled from the school. Immediately!

The principal was very upset. Disruptive influence? Mixed-up misfit? But X was an Xcellent student. All the teachers said it was a delight to have X in their classes. X was president of the student council. X had won first prize in the talent show, second prize in the art show, honorable mention in the science fair, and six athletic events on field day, including the potato race.

*Nevertheless*, insisted the Parents' Association, X is a Problem Child, X is the Biggest Problem Child we have ever seen!

So the principal reluctantly notified X's parents that numerous complaints about X's behavior had come to the school's attention. And that after the psychiatrist's Xamination, the school would decide what to do about X.

The Joneses reported this at once to the scientists, who referred them to page 85,759 of the *Instruction Manual*. "Sooner or later," it said, "X will have to be Xamined by a psychiatrist. This may be the only way any of us will know for sure whether X is mixed up—or whether everyone else is."

The night before X was to be Xamined, the Joneses tried not to let X see how worried they were. "What if—?" Mr. Jones would say. And Ms. Jones would reply, "No use worrying." Then a few minutes later, Ms. Jones would say, "What if—?" and Mr. Jones would reply, "No use worrying." Then a few minutes later, Ms. Jones would say, "What if—?" and Mr. Jones would reply, "No use worrying."

X just smiled at them both, and hugged them hard and didn't say much of anything. X was thinking. What if—? And then X thought: No use worrying.

At Xactly 9 o'clock the next day, X reported to the school psychiatrist's office. The principal, along with a committee from the Parents' Association, X's teacher, X's classmates, and Ms. and Mr. Jones, waited in the hall outside. Nobody knew the details of the tests X was to be given, but everybody knew they'd be very hard, and that they'd reveal Xactly what everyone wanted to know about X, but were afraid to ask.

It was terribly quiet in the hall. Almost spooky. Once in a while, they would hear a strange noise inside the room. There were buzzes. And a beep or two. And several bells. An occasional light would flash under the door. The Joneses thought it was a white light, but the principal thought it was blue. Two or three children swore it was either yellow or green. And the Parents' Committee missed it completely.

Through it all, you could hear the psychiatrist's low voice, asking hundreds of questions, and X's higher voice, answering hundreds of answers.

The whole thing took so long that everyone knew it must be the most complete Xamination anyone had ever had to take. Poor X, the Joneses thought. Serves X right, the Parents' Committee thought. I wouldn't like to be in X's overalls right now, the children thought.

At last, the door opened. Everyone crowded around to hear the results. X didn't look any different; in fact, X was smiling. But the psychiatrist looked terrible. He looked as if he was crying! "What happened?" everyone began shouting. Had X done something disgraceful? "I wouldn't be a bit surprised!" muttered Peggy and Joe's parents. "Did X flunk the *whole* test?" cried Susie's parents. "Or just the most important part?" yelled Jim's parents.

"Oh, dear," sighed Mr. Jones.

"Oh, dear," sighed Ms. Jones.

"Sssh," ssshed the principal. "The psychiatrist is trying to speak."

Wiping his eyes and clearing his throat, the psychiatrist began, in a hoarse whisper. "In my opinion," he whispered—you could tell he must be very upset—"in my opinion, young X here—"

"Yes? Yes?" shouted a parent impatiently.

"Sssh!" sshed the principal

"Young Sssh here, I mean young X," said the doctor, frowning, "is just about—"

"Just about *what*? Let's have it!" shouted another parent.

"...just about the *least* mixed-up child I've ever Xamined!" said the psychiatrist.

"Yay for X!" yelled one of the children. And then the others began yelling, too. Clapping and cheering and jumping up and down.

"SSSH!" ssshed the principal, but nobody did.

The Parents' Committee was angry and bewildered. How *could* X have passed the whole Xamination? Didn't X have an *identity* problem? Wasn't X mixed up at *all*? Wasn't X *any* kind of a misfit? How could it *not* be, when it didn't even *know* what it was? And why was the psychiatrist crying?

Actually, he had stopped crying and was smiling politely through his tears. "Don't you see?" he said. "I'm crying because it was wonderful! X has absolutely no identity problem! X isn't one bit mixed up! As for being a misfit—ridiculous! X knows perfectly well what it is! Don't you, X?" The doctor winked. X winked back.

"But what is X?" shrieked Peggy and Joe's parents. "We still want to know what it is!"

"Ah, yes," said the doctor, winking again. "Well, don't worry. You'll all know one of these days. And you won't need me to tell you."

"What? What does he mean?" some of the parents grumbled suspiciously.

Susie and Peggy and Joe all answered at once. "He means that by the time X's sex matters, it won't be a secret any more!"

With that, the doctor began to push through the crowd toward X's parents. "How do you do," he said, somewhat stiffly. And then he reached out to hug them both. "If I ever have an X of my own," he whispered, "I sure hope you'll lend me your instruction manual."

Needless to say, the Joneses were very happy. The Project Baby X scientists were rather pleased, too. So were Susie, Jim, Peggy, Joe, and all the Other Children. The Parents' Association wasn't, but they had promised to accept the psychiatrist's report, and not make any more

trouble. They even invited Ms. and Mr. Jones to become honorary members, which they did.

Later that day, all X's friends put on their red-and-white checked overalls and went over to see X. They found X in the back yard, playing with a very tiny baby that none of them had ever seen before. The baby was wearing very tiny red-and-white checked overalls.

"How do you like our new baby?" X asked the Other Children proudly.

"It's got cute dimples," said Jim.

"It's got husky biceps, too," said Susie.

"What kind of baby is it?" asked Joe and Peggy.

X frowned at them. "Can't you tell?" Then X broke into a big, mischievous grin. "It's a Y!"

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# SPHERES AND RIGHTS:

## A STUDY OF *THE URANTIA BOOK* ON GENDER DIFFERENCES

By Byron Belitsos

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"Forever each sex will remain supreme in its own domain, domains determined by *biologic* differentiation and by mental dissimilarity..."

"Each sex has its own distinctive sphere of existence, together with its own rights within that sphere..."

"Women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights..."

*The Urantia Book* (p. 938)

What an abyss divides the sexes! Let us abandon the pretense of sexual sameness and admit the terrible duality of gender.

Camille Paglia, *Sexual Personae*

As we strive to find common ground with women, let us never forget that our two systems are fundamentally dissimilar. Their system is based on estrogen, ovaries, fallopian tubes. They give birth; we give advice.

Humorist Charles Varon, "State of the Gender," from *Wingspan: Inside the Men's Movement*

## Introduction

*The Urantia Book* reveals that gender differences are an essential feature of human life, even the afterlife, and that gender-based biological and mental differences are the basis of the complementarity of the sexes. Further, we are told that gender differentiation and complementarity reveal a *creator design* that assigns spheres of existence to men and women—spheres in which they “reign supreme” and which are accompanied by gender-specific rights.

I believe that our planet stands on the brink of the discovery of these “gender-spheres” and the “gender rights” that accompany them. Feminism was the first modern statement in this evolving debate; the *men’s movement* is the next step and will, I believe, reveal an entirely new dimension.

Though staunchly affirming the political, social, intellectual and spiritual equality of women, *The Urantia Book’s* chief contribution to the debate about gender is a disclosure of sex *differences*. This includes assertions about maternal instinct, the indication that women *appear* to be more intuitive and less logical, and an allusion to unexplored realms of feminine *charm and grace*. Like the book’s theory of race differences, these revelations are jarring. They seem arbitrary to many readers.

But recent developments in science and social evolution seem to lend outside support. It is also remarkable to witness the emergence in recent years of “difference feminism,” a movement which is quite compatible with the book’s teachings on sex differences and even celebrates them.

**Part I** of this essay explores the wide-ranging implications of the book’s teachings on gender differences. I also make some preliminary attempts to define gender spheres and rights, especially the female sphere. **Part II** goes in search of more clues on the qualities of the male sphere. My method is to take a close look at passages that appear to describe the masculine qualities of Jesus.

Much of what follows is experimental and speculative. So much is at stake, and so much more research needs to be done. My hope is that this and future studies will some day point the way to a new epoch in which gender harmony will finally reign supreme.

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NOTE TO READERS NEW TO *THE URANTIA BOOK*: The book’s key passage on gender is reproduced in **Appendix A**.

NOTE ON PUNCTUATION: Use of **bold** in quoted passages has been inserted by the author for the sake of emphasis.

## PART I: Gender Differences And Gender-Spheres

### Deity And Gender Differentiation

“As love is comprehended on a sex planet, the love of God is more comparable to the love of a father, while the love of the Eternal Son is more like the affection of a mother...there is a **difference**, not in divine content but in quality and technique of expression, between the love of the Father and the love of the Son.” [UB: 76]

The great gift of *The Urantia Book* to gender studies is the revelation that sexual differentiation has a cosmic basis. Sex differences are meaningful even in understanding Trinity relationships—they can be found throughout the book’s discussion of deity personalities.

While the author of this paper in *The Urantia Book* calls the above illustration “crude, indeed”; it is surprising that this Divine Counselor draws any gender distinctions at all in his (her?) presentation of the nature of Paradise Deity.

At the level of local universe deity, gender differences are explicit, but gender harmony is perfect. Indeed, the divine couple on Salvington is a model for mortal couples; they provide the “transcendent pattern for family organization...of the worlds of space.” In addition, we are invited to know Christ Michael as a father and the Creative Spirit as a mother, for this aids our devotional practice and theological understanding.

“The Son functions as a father in his local universe. The Spirit, as mortal creatures would understand, enacts the role of a mother....

“Though he was the sovereign of this local universe, the Son published to the worlds the fact of the Spirit’s equality with him in all endowments of personality and attributes of divine character. And this becomes the **transcendent pattern** for the family organization ....of the worlds of space. This is, in deed and in truth, the high ideal of the family....” [UB: 366]

What is the “transcendent pattern for family organization” that our beloved Sovereign and his co-equal divine consort provide? In my reading, their cosmic endowments of gender difference and role complementarity should be at the heart of our understanding. For though they are equal in divinity, Michael and the Mother occupy vastly different cosmic roles.

For example, cosmic roles are revealed in the most severe test a Creator Son can undergo: insurrection by a subordinate. Role differentiation comes to the fore as we read that only Sons can contest rebellion. However, role

complementarity is also essential, for the Mother's cooperation is necessary for success.

"In the face of insurrection only the Son and his associated Sons can function as deliverers. Never can the Spirit undertake to contest rebellion or defend authority...but no Son could hope for final success without the incessant cooperation of the Divine Minister and her vast assemblage of spirit helpers, the daughters of God...." [UB: 368]

Many other indicators of distinctive roles and spheres of activity at the local universe deity level are also revealed:

- "Only the Michael Sons go forth into the worlds of space to incarnate, while only the Creative Mother Spirit can provide the 'vital spirit spark' of life through the Life Carriers...."
- "The Creator Son pours out his Spirit of Truth which is the basis of 'spiritual philosophy, the wisdom of spirit realities,' while the Creative Spirit originates the spirit circuit of the Holy Spirit, the basis of spiritual reason, or 'soul intelligence.'" [UB: 1108]
- She is "equally and diffusely present throughout her entire local universe," while he "....cannot personally be in two places at the same time...."
- He acts "timelessly within his own universe" while she is "...wholly and entirely independent of space..."
- She "...never leaves the local universe headquarters world...," while the Creator Son "...may come and go..." [UB: 366-369]

## Biological Determinism And Gender Justice

"Forever each sex will remain supreme in its own domain, domains determined by biologic differentiation and by mental dissimilarity." [UB: 938]

Forever supreme? Only revelation can get away with such a brave statement. This stunning description of immutable gender differences points to a pre-existing, purposive Creator design. Apparently, the deity patterns of gender differentiation that we have just examined are mirrored in human life. This means that not all of today's notions of human gender differentiation are hopelessly culture-bound for *The Urantia Book* tells us they have cosmic and divine roots.

For today's scholars of gender, theories of sex difference based on biology are held in low repute—especially anything as drastic as an "instinct." Ten years ago, at the zenith of liberal feminism, any belief in biological determinism was also deemed an intellectual crime. Even in today's more flexible climate, most scholars mistrust or ignore even the striking discoveries of recent brain research in sex differences.

Surely here is a case where the guidance of revelation would come as a welcome gift. *The Urantia Book* gives us a firm basis to announce that biology can be the starting point for a close look at sex differences and resulting sex roles.

### MATERNAL INSTINCT

In this connection, it may come as a surprise to many that the book bases much of its discussion of gender differences on the notion of "mother instinct."

We are told that civilization can never "...obliterate the behavioral gulf between the sexes." [UB: 938]

And what is the basis of this difference? Woman has an innate maternal instinct, which man lacks.

"...women naturally love babies more than males do." [UB: 774]

"Mother love is instinctive; it did not originate in the mores as did marriage. All mammalian mother-love is the inherent endowment of the adjutant mind-spirits of the local universe and is in strength and devotion always directly proportional to the length of the helpless infancy of the species." [UB: 932]

Here, then, is the holy grail of gender studies: A Creator design for biological motherhood, a pre-programmed endowment of the adjutant mind-spirit circuits of the local universe Mother Spirit.

### INDUSTRY AND INSTINCT

For some of us, the existence of a maternal instinct is intuitively demonstrated by experience and observation. But the following assertion may not be so obvious:

"Innate maternal affection will never permit emancipated woman to become man's serious rival in industry." [UB: 938]

Nothing is said in the text of *The Urantia Book* to prove this claim. It is amplified, however, with a similar bold assertion:

"In self-perpetuation woman is man's equal, but in the partnership of self-maintenance she labors at a decided disadvantage, and this handicap of enforced maternity can only be compensated by the enlightened mores of advancing civilization and by man's increasing sense of acquired fairness." [UB: 936]

You won't find much evidence or explanation for these provocative statements in the book about women's prospects in industry. Apparently, the revelators won't rob us of the pleasure of discovering the logical and experiential basis of these propositions.

### THE "APOLLONIAN SWERVE" FROM NATURE

Several modern authors, two men and one woman, each very much against the grain of trendy thought on the subject of gender, come to mind as corroborators of *The Urantia Book's* teachings on gender and biology. Each

arrives at this uncomfortable place by way of logic and by reflection on a history of the sexes.

In *Sexual Personae*, Camille Paglia, an influential “post-feminist” scholar, does not concern herself directly with woman’s prospects in industry. But she does persuasively argue that in Western history, the realm of industry and culture was invented by men as a defensive reaction—an “Apollonian swerve”—from woman’s natural procreative power. In one typical passage she contrasts *male* theories of history with woman’s “cyclical nature”:

“The western idea of history as a propulsive movement into the future...is a male formulation. No woman, I submit, could have coined such an idea, since it is a strategy of evasion of woman’s own cyclic nature, in which man dreads being caught.... Woman does not dream of transcendental or historical escape from natural cycle, since she is that cycle....Whether she desires motherhood or not, nature yokes her into the brute inflexible rhythm of procreative law.” [Paglia: 10]

According to Paglia, Western culture arose from man’s struggle for a separate identity in the face of the primeval power of nature, which he confronts especially in the engulfing sexual and procreative power of woman. Behind the veil of her beauty and nurturance is her “confederacy with chthonian nature”—the life-giving but chaotic forces of nature. These forces may threaten masculine security; but woman is given by nature her *biological purpose*.

Man reacts by carving out a separate domain, one marked by reason and logic; like the golden Apollo who stands astride the dark and wild Dionysus in Greek myth, he erects a separate realm of male activity whose chief preoccupation is *mastery of nature*. By striving for mathematical and conceptual purity, he escapes from nature and from his overwhelming debt to his mother. *The Urantia Book’s* claim that women “appear to be somewhat less logical” than men (UB: 938) makes more sense in light of man’s defensive Apollonian swerve from woman and nature.

#### REVENGE AND PARADOX

As further revenge, man objectifies woman’s beauty, turns her into a sex fetish and imprisons her in spheres of his exclusive definition. This process goes further than it might, because woman is emotionally handicapped in this millennial struggle for power:

“The mother and child relation is natural, strong, and instinctive, and one which, therefore, constrained primitive women to submit to many strange conditions and to endure untold hardships. This compelling mother love is the handicapping emotion which has always placed woman at such a tremendous disadvantage in all her struggles with man.” [UB: 932]

Males are insecure in the face of woman’s sex charms and natural procreative powers, yet woman’s mother-love paradoxically makes her *less powerful* in the power struggle with defensive males. But she takes revenge, setting off a paradox:

“Woman’s status has always been a social paradox; she has always been a shrewd manager of men; she has always capitalized man’s stronger sex urge for her own interests and to her own advancement.

“By trading subtly upon her sex charms, she has often been able to exercise dominant power over man, even when held by him in abject slavery.”

[UB: 935]

That is not all, for the struggle escalates! As further revenge, men even conspire to monopolize the realm of spirit. According to Paglia, their technique is, again, Apollonian: The intellectual mastery of man-made religious doctrine, or “revealed texts”; the demonizing of the body and of feminine nature; and domination of religious ritual and symbolism. But this is yet another paradox, for the revelators tell us that

“Woman...has always been the moral standard bearer and spiritual leader of mankind.” [UB: 938]

One wonders how we got into this confused mess! It required an incarnation by a Creator Son to initiate Urantia’s break from male domination of religious institutions. But this project is far from completion.

“And this liberation of women, giving them due recognition, was practiced by the apostles immediately after the Master’s departure, albeit they fell back to the olden customs in subsequent generations...Paul, despite the fact that he conceded all this in theory, never really incorporated it into his own attitude and personally found it difficult to carry out in practice.” [UB: 1679]

“Woman’s status in Palestine was much improved by Jesus’ teaching; and so it would have been throughout the world if his followers had not departed so far from that which he painstakingly taught them.” [UB: 1840]

Why would sincere men undo the teachings of their Master, as this passage tells us, and return to a dark past of oppression? Paglia pins her explanation on overwhelming male insecurity; men must find themselves through unsteady performances and arduous achievements in the realm of mind, but woman’s usefulness to evolution is given in her body and in her instinctive bond with her children. She does not have to wander the earth in a quest for her identity. She is already central to life. Woman’s womb is man’s point of origin, of birth. Her sexual organs are sufficient for the mission of nurturing infants. As mother, she stamps an indelible mark on the child, which the child carries into eternity.



"A human being's entire afterlife is enormously influenced by what happens during the first few years of existence." [UB: 1922]

In this sense, she is in control of destiny as well. All men are aware of the enormous influence of their mothers, and many never escape from its bonds.

How does man, in flight from biological mother domination and woman's inherent sexual power, compensate for his lack of natural power? According to Paglia, his natural genital constitution lends some hint:

"The male genital metaphor is concentration and projection. Nature gives concentration to man to help him overcome his fear. Man approaches woman in bursts of spasmodic concentration. This gives him the delusion of temporary control of the archetypal mysteries that brought him forth. It gives him courage to return. Sex is metaphysical for men, as it is not for women. Women have no problem to solve by sex. Physically and psychologically, they are serenely self-contained. They may choose to achieve, but they do not need it." [Paglia: 19-20]

She continues the genital metaphor into the mental realm:

"The male projection of erection and ejaculation is the paradigm for all cultural projection and conceptualization—from art and philosophy to fantasy, hallucination and obsession. Women have conceptualized less in history not because they were kept from doing so but because women do not need to conceptualize in order to exist.... Without [the power of conceptualization], he would be helpless before woman's power. Without them, woman would long ago have absorbed all creation into herself. There would be no culture, no system, no pyramiding of one hierarchy upon another.... Political equality for women, desirable and necessary as it is, is not going to remedy the radical dysfunction between the sexes that begins and ends in the body." [Paglia: 20-21]

None of Paglia's arguments deny woman's ability to function equally well in any of the realms of conceptualization that are identified with men; they are simply less motivated to enter therein. The issue is one of motivation. For man, these Apollonian realms of activity provide a much needed sexual affirmation. For many, it provides the very basis of psychological survival in the face of female power.

#### SEXUAL SUICIDE AND THE ECONOMY OF EROS

This theme is also taken up by George Gilder in his 1973 book *Sexual Suicide*, one of the most articulate conservative responses to the first wave of feminism.

"Sex is the life force—and cohesive impulse—of a people, and their very character will be deeply affected by how sexuality is managed,"

writes Gilder in his introduction. After a cogent summary of the biological and sociological differences between the sexes, he concludes that

"...[women] control not the economy of the marketplace but the economy of eros: the life force in our society and in our lives."

Woman's ability—and consequent right—to control sexuality is based on two essential and natural qualities of her sex, according to Gilder: Her innately secure sexual identity and the long-term horizons of female procreative biology.

Woman's sexual identity is inherent in her physical being and confers on her certain powers and prerogatives not available to men. Indeed, woman's sexual constitution has an inexorable cosmic power which lends to her sexual and erotic advantages over man. Many studies of sexual intercourse, beginning with Masters and Johnson, have shown that woman enjoys sexual relations more profoundly and yet can forgo sex more easily than man. In addition, her success in the sex act does not depend on a contingent physical performance, as does the man's. Nor does her identity as a woman depend on engaging in intercourse; she has other specifically female experiences that affirm her sexuality. She is reminded of her sexual nature monthly by her menstruation, and her breasts and womb are further omnipresent reminders of her potential to enact her biological function.

"In discussing the erotic aspects of our lives, we must concern ourselves chiefly with women. Males are the sexual outsiders and inferiors. A far smaller portion of their bodies is directly erogenous. A far smaller portion of their lives is devoted to sexual activity. Their own distinctively sexual experience is limited to erection and ejaculation. Their rudimentary sexual drive leads only toward copulation. The male body offers no sexual fulfillment comparable to a woman's passage through months of pregnancy, the tumult of childbirth, and on to the suckling of her baby. All are powerful and fulfilling sexual experiences completely foreclosed to men." [Gilder: 14]

Her sexual power is also obvious in courtship and sexual selection. Although men are almost everywhere found to be the initiators of relations between the sexes, Gilder reminds us that *this responsibility for initiative derives from male sexual disadvantage*. She has less to prove sexually, and more to lose by entering into indiscriminate sexual relations.

"From her position of greater natural restraint and selectivity, she is the sexual judge and executive, finally appraising the offerings of males, favoring one and rejecting another, **managing the sexual nature of society.**" [Gilder: 23]

Men's deficit in the economy of sexuality gives rise to the uniquely male condition—puzzling to many women—of a restless, often undefinable sexual insecurity and mistrust. Here we can turn to *The Urantia Book* for support.

"...man's distrust and suspicion were not helped by the fact that women were all along compelled to resort to shrewdness in the effort to alleviate their bondage.

"The sexes have had great difficulty in understanding each other. Man found it hard to understand woman, regarding her with a strange mixture of ignorant mistrust and fearful fascination, if not with suspicion and contempt. Many tribal and racial traditions relegate trouble to Eve, Pandora, or some other representative of womankind. These narratives were always distorted so as to make it appear that the woman brought evil upon man; and all this indicates the onetime universal distrust of woman."

[UB: 935]

### THE VICIOUS CIRCLE OF GENDER REVENGE

We've seen that women's sexual identity and security are a natural endowment, while men must validate and express their manhood through continuous action in the external world.

Unfortunately, this male drive may become an *unstoppable force*. Insecure men will seek sexual affirmation through the control of women's lives or anything else in their environment that will submit to harsh logic if not brute force. In primitive societies, insecure men seek to subjugate woman socially and subdue her cosmic sexual power, to control her body and mind and the prerogatives of her gender-domain, even turning her into a piece of property. This is also witnessed in modern society:

"Woman has always been treated more or less as property, right up to and in the twentieth century after Christ. She has not yet gained world-wide freedom from seclusion under man's control. Even among advanced peoples, man's attempt to protect woman has always been a tacit assertion of superiority."

[UB: 936]

As the revelators tell us,

"We do not regard a planet as having emerged from barbarism so long as one sex seeks to tyrannize over the other."

[UB: 564]

But any given reaction by women to this male tyranny is not necessarily righteous. As Sam Keen pointed out in *Fire In the Belly*, there is a crucial difference between a *prophetic feminism*, which cries out against the unjust domination by men of women's lives, and an *ideological feminism*, which seeks to blame and attack men, creating even greater male insecurity.

A feminism that attacks men only plays into the *social paradox* we have been dissecting: The vicious circle of man's reaction to natural female sexuality, leading to shrewdness and covert manipulation by women, leading to Paglia's "Apollonian swerve" of icy male intellectualism, leading to covert female sex manipulation to regain some power, leading men to become increasingly abusive and mistrustful to maintain their control. As we will see in Part II, no one gets to *grow up* under this arrangement—certainly not men.

### GEORGE GILDER'S SOLUTION: WOMEN MUST CIVILIZE MALE NATURE

Gilder suggests that woman's unacknowledged sexual power points the way to a solution. Like Paglia, he offers a sociological argument derived from a biological/cosmological thesis. These methodologies of Gilder and Paglia are strikingly similar to that of *The Urantia Book's* own theory of gender.

Like Paglia, Gilder argues that the horizons of female sexuality are relatively long-term; her procreative powers tie her into natural rhythms quite unlike the short-term, repetitive build up and release of sexual tension so characteristic of male sexuality. Ultimately, her identification with nature's extended cycles of gestation, birth, and nurturance—supported by an innate mother-love implanted in her by the Universe Mother Spirit—have profound cosmic implications. This connection is rightly celebrated in contemporary feminist spirituality and ecofeminism—but ignored by ideological feminism.

The "feminine principle," if you will, is more in tune with the demands of advanced cultural evolution. Cosmic cycles—even the demands of producing cosmic citizens and sons of the Father—are implied in woman's very biology. Here then is Gilder's solution:

"The crucial process of civilization is the subordination of male sexual impulses and psychology to long-term horizons of female biology. If one compares female overall sexual behavior today with women's life in primitive societies, the difference is relatively small. It is male behavior that must be changed to create a civilized order. **Modern society relies increasingly on predictable, regular, long-term human activities, corresponding to the female sexual patterns.** It has little latitude for the pattern of impulsiveness, aggressiveness, and immediacy, arising from male insecurity without women—and further enhanced by hormonal activity. This is the ultimate and growing source of female power in the modern world. **Women domesticate and civilize male nature. They can destroy civilized male identity merely by giving up the role.**"

[Gilder: 23]

**JESUS' SOLUTION: SPECIAL PROTECTION AND MALE MATURITY**

*The Urantia Book* largely supports Gilder's assertion that "it is male behavior that must be changed." This is well exemplified in Jesus' instructions to the man who was mistreating his wife. This remarkable lecture explains how a loving, mature male must treat his wife (and children). As we have seen with Paglia and Gilder, Jesus' teaching centers on the issue of woman's natural procreative powers and specialized sexual and nurturing role. Note how Jesus supports his case by an appeal to gender differentiation and complementarity at deity levels, which we examined earlier.

"Jesus said: 'My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe.'" [UB: 1471]

Here's how I would summarize Jesus' teaching in relation to the book's own history of the relations of the sexes. Through attaining "higher levels of creative and spiritual self-consciousness" (see above quote), a man can harmonize the tension between woman's desire for equality and her need for special protection. He must do this much as the Father honors the divine motherhood of the Infinite Mother Spirit, yet remains equal to her in trinitarian relationship.

In Part II, we will return to this theme by looking closely at how Jesus' life provides a new model for masculine maturity (i.e., "higher levels of creative and spiritual self-consciousness") and for the male gender-domain in its fullness. We will also see in the coming sections how

women must play their part in civilizing men—as Gilder believes they must—by exalting high moral and spiritual standards.

**Gender Appearances And Realities**

"Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different..." [UB: 938]

This quote echoes the earlier theme of "...domains determined by biological differentiation and mental dissimilarity." In which ways are men and women "essentially different" in viewpoint and reaction to life? The book gives us a few precious hints:

"Women seem to have more intuition than men, but they also appear to be somewhat less logical." [UB: 938]

We all know this as one of the most carefully crafted statements in the book. Note the qualifiers: "seem to have more intuition" ... "appear to be less logical." This passage is a profound moment in a revelatory text, so we must unpack its possibilities.

The first question is: Why not authoritatively sort out for us the difference in mental attributes between the sexes? Couldn't uncounseled marriages be salvaged by agreement on this point alone?

Seeming appearance is one thing, reality another. Why not just state the essential differences in unambiguous form? How, for example, does a transcendent being like Michael of Nebadon see mortal sex differences at the level of mind? Does the author of this paper in *The Urantia Book* know the answer, yet labor under a mandate to withhold the truth?

Consider the possibility that the mental dissimilarity of the genders is an unsolvable mystery for all sex creatures. The author of the above passage is chief of Urantia seraphim. About seraphim we are told the following:

"Though not male and female as are the Material Sons and the mortal races, seraphim are negative and positive. In the majority of assignments it requires two angels to accomplish the task.... Such associations are primarily necessitated by function...." [UB: 420]

Seraphic pairs are complementary in function like Materials Sons and mortals. Material Sons and Daughters have distinct sex differences—this is evident when you read the narration of the default of Adam and Eve—and they always operate in pairs.

In my view, such sexual or complementary associations of beings are *closed epistemological systems*. Beings operating in such dyads cannot get outside the system far enough to see the absolute essence of the other sex (or

the other “complement of being”). This handicap in perception would even include our author of the key paper on gender differences, the chief of Urantia seraphim. Perhaps this explains the use of terms such as *seem* and *appear*.

#### AMBIGUOUS FINDINGS OF SOCIAL SCIENCE

If we look at evolutionary thought on the subject, we find the same conceptual muddle. A defining moment in gender studies of the past 20 years was the publication in 1982, *In a Different Voice*, by Carol Gilligan. Much of previous male-dominated psychology had concluded that women were somehow morally deficient because they lack moral reasoning skills displayed by boys and men. Gilligan convincingly showed that women live by different—but equally moral—ethical norms. According to Gilligan, women tend to base moral decisions on principles of compassion and care, whereas men base theirs on abstract principles of justice. Women ask “who will be hurt least?” while men think “what is the fairest thing to do?” Women reason that they must care for others, based on intuitions of relationship, while men concern themselves with the logic of determining the rights of others.

One is tempted to see in this tidy theory a gender difference along rigid lines of emotion-intuition versus logic. But in a thorough review of the research findings since Gilligan’s book, Carol Travis showed in her 1992 book, *The Mismeasure of Woman*, that the wide popularity of the theory “does not rest on its scientific merit.” Subsequent studies showed that *men* were more care-based. One overview of the studies of the last decade showed that women were actually more justice-based than men! So much for the findings of social science. It’s likely that mental differences between the sexes will always be a matter of appearance, always subject to a debate about semantics.

Issue settled? Not with regard to our beloved book, which gives us other hints about mental dissimilarity. Remember this puzzling passage?

“It was farthest from Eve’s intention ever to do anything which would militate against Adam’s plans or jeopardize their planetary trust. **Knowing the tendency of woman to look upon immediate results rather than to plan farsightedly for more remote effects**, the Melchizedeks, before departing, had especially enjoined Eve as to the peculiar dangers besetting their isolated position on the planet and had in particular warned her never to stray from the side of her mate, that is, to attempt no personal or secret methods of furthering their mutual undertakings.” [UB: 840]

#### BRAIN SCIENCE AND MENTAL DISSIMILARITIES

Perhaps the physical sciences can offer fresh insight. For this we turn to a remarkable book, entitled *Brain Sex*,

which summarizes worldwide brain research in sex differences. The findings are startling. These excerpts (from the book’s opening chapters) are offered for the interpretation of others. Emphasis is mine:

To maintain that [men and women] are the same in aptitude, skill or behavior is to build a society based on a biological and scientific lie.

**The brain...is differently constructed in men and women;** it processes information in a different way, which results in different perceptions, priorities and behavior.

In the past 10 years there has been an explosion of scientific research into what makes the sexes different. [Scientists and others] working apart, have produced a body of findings, which, taken together, paints a remarkably consistent picture. And the picture is one of startling sexual asymmetry.

The truth is that **virtually every professional scientist and researcher into the subject has concluded that the brains of men and women are different.** There seldom has been a greater divide between what intelligent, enlightened opinion presumes...and what science knows...

...the differences between the brains of males and females...are now clear. There is more to know...but the nature and cause of brain differences are now known beyond speculation, beyond prejudice, and beyond reasonable doubt.

**The biggest behavioral difference between men and women is the natural, innate aggression of men....** Even researchers who are hostile to the acknowledgment of sex differences agree that this is a male feature, and one which cannot be explained by social conditioning.

On measurements of various aptitude tests, the differences of the average scores between the sexes can be as much as 25 percent.

The area where the biggest differences [in aptitude] have been found lies in what scientists call **spatial ability**. That’s being able to picture things, their shape, position, geography and proportion, accurately in the mind’s eye.... One scientist who has reviewed the extensive literature on the subject concludes, “The fact of the male’s superiority in spatial ability is beyond dispute.” It is confirmed by literally hundreds of different scientific studies.

At the very highest level of mathematical excellence, according to the biggest survey ever conducted, the very best boys totally eclipse the very best girls...for every exceptional girl there were more than 13 exceptional boys.

The male advantage in seeing patterns and abstract relationships—what could be called general

strategic rather than detailed tactical thinking—perhaps explains the male dominance of chess, even in a country like the USSR, where the game is a national sport played by both sexes.

While the male brain gives men the edge in dealing with things and theorems, the female brain is organized to respond more sensitively to all sensory stimuli. Women do better than men on tests of verbal ability. Females are equipped to receive a wider range of sensory information, to connect and relate that information with greater facility, to place a primacy on personal relationships, and to communicate.

Girls learn to say their first words...earlier than boys, and are generally more fluent in their preschool years. They read earlier too.... Boys outnumber girls 4:1 in remedial reading classes. Later women find it easier to master foreign languages, and are more proficient in their own, with a better command of grammar and spelling.

**Girls and women hear better than men.** When the sexes are compared, women show greater sensitivity to sound.... Six times as many girls than boys can sing in tune.

Women see better in the dark.... Men see better than women in bright light. Intriguing results also show that men tend to be literally blinkered; they see in a narrow field—mild tunnel vision—with greater concentration on depth than women. Women, however, quite literally take in the bigger picture. They have wider peripheral vision....

In childhood and maturity, women have a tactile sensitivity so superior to men's that in some tests there is no overlap between the scores of the two sexes; in these, the least sensitive woman is more sensitive than the most sensitive man.

This superiority in so many of the senses can be clinically measured—yet it is what accounts for women's almost supernatural 'intuition.' **Women are simply better equipped to notice things to which men are comparatively blind and deaf....** Women are better at picking up social cues, picking up important nuances of meaning from tones of voice or intensity of expression.

### **"Spheres And Rights": The Master Concept Of Gender**

"Each sex has its own distinctive sphere of existence, together with its own rights within that sphere....

"...women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights...." [UB: 938]

We have considered "domains determined by biologic differences..." and the more controversial issue of "domains determined by...mental dissimilarity." If we continue to follow the thread of the book's teachings on gender, we arrive at a concept of gender even more controversial—the notion of complementary but distinctive "spheres and rights" of each gender. This appears to be *The Urantia Book's* master concept of gender.

Some may argue that this standpoint represents only the highest point of evolutionary thought in the 1930s; others may regard it as an echo of the Victorian separate-spheres ideology; some will accept it as the last word on the issue. I prefer to treat any sociological statement in the book as simply a working hypothesis and an indispensable starting point.

Let us return to our exegesis. Note the use of a three-dimensional spatial metaphor—"spheres of existence." Apparently, creator design has reserved for each of the sexes a substantive "gender-world"—an expansive realm in which it "reigns supreme." We have already seen that these gender-spheres are not merely *conditioned* by biology and psyche; they are *determined* by inherent physical and mental characteristics.

Bearing this in mind, what guidance do the revelators give us concerning how to recognize woman's distinctive sphere? Literally speaking, it seems there are only two passages; one on moral and spiritual leadership and one on "spheres of charm and grace."

#### **THE HAND THAT ROCKS THE CRADLE**

In constructing the first of these spheres, it appears that the revelators ranged far and wide in the written record of planetary thought in search of "a highest existing human concept" that might apply. The result is a fragment from an 1865 poem by William Ross Wallace, a minor poet of the nineteenth century who was a close friend of Edgar Allan Poe. The poem is entitled "The Hand That Rocks the Cradle Is the Hand That Rules the World," and the original stanza is as follows:

"Blessings on the hand of woman!  
Angels guard its strength and grace,  
In the palace, cottage, hovel,  
Oh, no matter where the place;  
Would that never storms assailed it,  
Rainbow ever gently curled;  
**For the hand that rocks the cradle  
Is the hand that rules the world."**

These lines appear to be translated into the following passage, one of the most vivid in the book:

"Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind.  
**The hand that rocks the cradle still fraternizes with destiny."**

[UB: 938]



She has led in spirituality and in upholding moral standards. This is the domain in which she has reigned supreme. Does she still? The revelator's next move is a leap to the concept of her instinctive mother-love. Yes, the mother of the species gives birth to, and "fraternizes" with, the child's destiny. Of course, *fraternize* is a weaker term than Wallace's sentimental notion of "ruling" the world. Still, this passage presents a strong image of leadership.

Let's not ignore the previous context of this line. We can see here a connection between a mental dissimilarity—"more intuition" and "less logic"—and the sphere in which she reigns supreme. The use of *however* strongly implies that moral and spiritual leadership do not require logic so much as intuition; presumably, the activities specific to the male sphere do.

In the final analysis woman's right to leadership in the moral/spiritual domain is derived (at least in part) from her motherhood and the innate mental capacities and aptitudes that accompany it. As the poet Wallace would have it, this supremacy is symbolized by her nurturing hand, whose "strength and grace" is guarded by angels.

#### ARE MOTHERS MORALLY SUPERIOR?

The distinguished anthropologist Ashley Montagu argues this case in his beautiful book, *The Natural Superiority of Women*, especially in a chapter entitled, "The Genius of Woman as the Genius of Humanity":

"The maternalizing influences of being a mother have, from the very beginning of the human species, made the female the more humane of the sexes. The love of a mother for her child is the basic patent and model for all human relationships. Indeed, to the degree to which men approximate in the relationships with their fellow men the love of the mother for her child, to that extent do they move more closely toward the attainment of genuine humanity." [Montagu: 182]

For Montagu, this mother-love is paradigmatic of the highest form of human love. Men participate in this love as a child, but increasingly depart from it as they leave childhood behind. Because of their "greater competence" in loving and cooperative relationships, women are naturally superior to men in the moral and spiritual realm. Indeed, Montagu concludes the argument with an allusion to Wallace's famed poetic line!

"It is in this, of course, that women can realize their power for good in the world, and make their greatest gains. **It is the function of women to teach men how to be human.** Women must not permit themselves to be deflected from their function by those who tell them that their place is in the home, in subservient relation to man. It is indeed in the home that the foundations of the kind of world in which we live are laid, and in this sense it will

always remain true that the hand that rocks the cradle is the hand that rules the world." [Montagu: 183]

Montagu takes Gilder's position that women must civilize male nature. But Montagu argues throughout the book, somewhat like Paglia, that men's historical response to this natural rule of women is reactionary. It drastically exalts the male sphere—the cold object-world of industry, the brute logic of the market, the violence of the battlefield—over the spiritual and moral values of the home and of mother-love.

#### THE WAGES OF PATRIARCHY

As we have seen, Paglia argues that this seizure of power was motivated by man's terror of woman's procreative powers, including male fear of being engulfed by mother-love. Here is another of her vivid accounts:

"Male bonding and patriarchy were the recourse to which man was forced by his terrible sense of woman's power....Reason and logic are the anxiety-inspired domain of Apollo, premier god of the sky-cult. The Apollonian is harsh and phobic, coldly cutting itself off from nature by its superhuman purity...Apollo's great opponent Dionysus is ruler of the chthonian whose law is procreative femaleness." [Paglia: 12]

On its positive side, Apollonian male reason produced the material and cultural achievements of Western civilization; its negative manifestation was an all-pervasive, oppressive patriarchy.

Patriarchy operated not only by devaluing the feminine as a realm of "soggy emotionalism and bristling disorder," in Paglia's terms, but by invading woman's domain in order to control it with Apollonian logic. This violated her basic rights, the rights belonging to her gender-sphere.

Lest male resentment build, I would like to lend the book's much wider perspective to this discussion of the ravages of patriarchy:

**"But man did not consciously nor intentionally seize woman's rights and then gradually and grudgingly give them back to her; all this was an unconscious and unplanned episode of social evolution.** When the time really came for woman to enjoy added rights, she got them, and all quite regardless of man's conscious attitude. Slowly but surely the mores change so as to provide for those social adjustments which are a part of the persistent evolution of civilization." [UB: 937]

While it is true that patriarchy acted out its fear and disdain for female power, the book tells us these men were *unconscious*. I offer this standpoint to those looking to pin blame for the historic wrongs of men.

#### "PUERARCHY": THE RULE OF BOYS

This description of patriarchy also rings true with the contemporary men's movement, which often defines patriarchy as puerarchy—the "rule of unconscious boys":

"Patriarchy is the expression of the **immature** masculine. It is the expression of Boy psychology, and, in part, the shadow—or crazy—side of masculinity. It expresses the stunted masculine, fixed at immature levels. Patriarchy, in our view, is an attack on **masculinity** in its fullness as well as femininity in its fullness." [Moore: xvii]

Unfortunately, the men's movement did not arise in time to preempt the first great pendulum swing of righteous indignation of feminism. Ideological feminism reacted to patriarchy by adopting the assumptions of Apollonian reason. In its worst rendition, it exalted the values of careerism in the marketplace over the values derived from the mother-child bond. Montagu sees this as a colossal error:

"But if women ever come to believe that...being a mother is somehow inferior to being a career woman, they will have betrayed themselves, and reveal how profoundly they have been brainwashed into accepting the mythology that males have imposed upon them. For the truth is that being a mother is the most important career anyone can be called upon to follow." [Montagu: 187]

*The Urantia Book's* presentation is more subtle, however, than this formulation. The book recognizes that woman's work at home—conveniently delegated to her because this is where her children are—is nothing less than domestic drudgery.

At least this was so before the industrial revolution. In the section "Women Under the Developing Mores," the author celebrates the fact that science has "emancipated woman." The modern factory set women free from "the confines of the home." Material progress has tended toward "women's liberation from domestic slavery." These passages clearly distinguish the material requirements of home maintenance from the moral and spiritual challenges of child-rearing, which *do belong* to woman's sphere and her sexual constitution.

#### ELUSIVE SPHERES OF CHARM AND GRACE

In addition, this material liberation has opened up another distinctive quality of her sphere:

"Once a woman's value consisted in her food-producing ability, but invention and wealth have enabled her to create a new world in which to function—**spheres of grace and charm**. Thus has industry won its unconscious and unintended fight for women's social and economic emancipation."

[UB: 937]

Here's a puzzling passage for feminists concerned about equal pay for equal work! Woman's "economic and social emancipation," won by industry, does not automatically lead her into industry to compete for equal terms with men as an emancipated woman.

Rather, it enables her to create a new and quite separate world of, shall we say, enchantment and elegance. This is what industry unconsciously aimed at in its *unintended fight*. This, we are told, is the evolutionary gain that "even revelation failed to accomplish."

Spheres of charm and grace.... Bilingual beauties spotted in uptown cafes after a long day of translating UN speeches? Future Madonnas enchanting millions with erotic spectacles? Southern belles in lace waiting for their beaux? A wife whose simple smile at the door is the only memory her husband has of the previous day? A quivering poetess who holds the world spellbound with transporting images of spiritual beauty? Delighted mothers tossing beach balls with laughing children on a spring afternoon while their men ride jackhammers at work? A superbly dressed docent leading tourists through a Degas exhibit at the Louvre? Grandma's rhubarb pie cooked to perfection just arriving at the Thanksgiving dinner table while the extended family of eighteen people looks on?

I will leave the further definition of "spheres of charm and grace" to others.<sup>1</sup> But the benefits that mother-love confers on civilization are well understood to all who have enjoyed healthy relationships with their own mothers.

#### Respecting Gender Boundaries

"If woman aspires literally to enjoy all of man's rights, then, sooner or later, pitiless and emotionless competition will certainly replace that chivalry and special consideration which many women now enjoy, and which they have so recently won from men.

"Innate maternal affection will never permit emancipated woman to become man's serious rival in industry."

[UB: 938]

Industry—broadly conceived—appears to belong to the distinctive sphere of men. This is the domain of becoming, of *history*; the hand that rocks the cradle is in charge of *origins*, and of the child's *destiny*.

As politics and statehood evolve, the book tells us, men will function co-equally in the common sphere of home, church and school, but will provide for the specialized service of women in industry with:

"The due recognition of sex equality and the coordinated functioning of men and women in the home, school, and church, with specialized service of women in industry and government."

[UB: 807]

<sup>1</sup> Please see Appendix B where I have reproduced portions of a letter by Rebecca Kantor, who describes herself as "a feminist in search of charm and grace," concerning her perceptions of this teaching in *The Urantia Book*.

## THE INVASION OF SPHERES

Acting in their own sphere of worldly power, men's inventions liberated women from domestic slavery, allowing women to enjoy... "a degree of personal liberty and sex determination that practically equals man's." Thus, "...evolution increasingly worked toward the realization of women's rights. But women's rights are by no means men's rights." Note the deep irony here, one cited often in men's movement literature: It was male achievement in industry, motivated in part by his sexual insecurity, that made possible women's social liberation, *which in turn led to women's direct entry into men's distinctive sphere.*

If we accept *The Urantia Book's* line of argument, woman's emancipation eventually induces her to aspire to enjoy rights that belong to man's sphere, while providing her with the temptation to abandon the obligations of her distinctive sphere altogether. "Among industrialized races she has received almost all rights and enjoys exemption from many obligations..." But we are also told in no uncertain terms that women "cannot thrive" on men's rights.

In the same passage, we are also nearly harangued with the further declaration that men cannot "prosper on women's rights."

I believe this passage is a clarion call to clearly define these gender rights, and to outline boundaries within which men and women might freely cultivate—without harassment or confusion—the activities of their gender-domain. Might this be the new occupation for feminists and advocates of male rights in the epoch to come?

This 21st (or 22nd) century project should define the circumstances under which *individuals* of either gender can freely explore and enjoy experiences in the distinctive sphere of the other—with careful attention to gay rights in this connection. It should certainly recognize that nothing in either domain, with the exception of physical childbirth, can be foreclosed to individuals of either sex or to gay men and women. And, a definition of gender rights must also spell out gender obligations as well.

Paglia reminds us that, "Woman, at first content to accept man's protections but now inflamed with desire for her own illusory freedom, invades man's systems and suppresses her indebtedness to him as she steals them." [Paglia: 9] As *The Urantia Book* warns, "emancipated" women will in time discover that they cannot seriously rival men in industry. "A contemporary woman clapping on a hard hat," says Paglia, "merely enters a conceptual system invented by men."

This invasion, legitimate as an individual act, is often her only answer to patriarchy's encroachment on her rights. But why all this disrespect for gender boundaries?

## THE TIMELY EMERGENCE OF THE MEN'S MOVEMENT

It is none too soon for men to develop an independent response to this impasse. Fortunately, men's literature is just now beginning to achieve philosophic depth. Almost all these men's movement writers join *The Urantia Book* in celebrating the economic and social emancipation of women, although much of men's writing today is still in thrall to the impact of what we have called here ideological feminism, or liberal, secular feminism.

Some of these authors come directly from the liberal feminist movement. Warren Farrell, a key spokesman, was three times elected to the board of the National Organization for Women in New York City. After this apprenticeship, he underwent a transformation and later set out on a campaign for his version of "men's rights." Unfortunately, his agenda is a mirror-image of that of the feminists who aspire to thrive on men's rights. In *Why Men Are The Way They Are*, and his forthcoming *The Disposable Sex*, Farrell argues for men to enjoy the rights once reserved to women's traditional sphere, while mocking the hypocrisy of feminists still unable to accept equal responsibility to initiate sex, die in wars, pay the mortgages, and run multinational corporations.

The other and more important wing of the men's movement takes a cue from Paglia and others, and seeks to remove the emotional basis of male sexual insecurity in the face of woman's cosmic power. **The "mythopoetic" wing of the men's movement is essentially a search for the cosmic roots of masculinity, something that *Urantia Book* readers can only applaud.** It plumbs the mysterious depths in the soul of man for instincts and archetypes that might be commensurate with woman's mother instinct and the resulting female procreative power. It sets the stage for the worldwide revelation of the life of the greatest male who ever lived, Jesus of Nazareth.

## PART II: In Search Of The Male Gender-Sphere

### Jesus And The Men's Movement

#### ROBERT BLY ON THE MASCULINE SOUL

Does the soul bear the marks of gender? Is there a cosmic basis for masculinity? Resoundingly yes, says Robert Bly in *Iron John*. And with this manifesto by a renowned American poet, the men's movement of the '90s was launched in the effort to create for men a soulful alternative to patriarchy. Bly's book—and the social change it has initiated—gives hope that men can reoccupy the male sphere with a new dignity and confidence, leaving women free to realize the essential qualities of the female gender-sphere.

Bly's search for authentic masculinity led him to the old Grimm brothers tale of the mythic natural man of the forest, Iron John. In Bly's brilliant interpretation, John personifies the *unconditioned, instinctually male qualities* of the psyche. When the timing is right, this friendly, hairy, ancient wild man emerges from the deep forest of the unconscious to initiate boys into *true manhood*. Bly's true man has depth and maturity—and, as Jesus would say—operates at "...higher levels of creative and spiritual self-consciousness." [UB: 1471]

Bly's message is compelling: Forget the trite images of manhood from advertising and popular culture. Every man has an Iron John that can lead him downward from these shallow waters, into the masculine depths.

Using the Iron John narrative, plus poems, myths and old stories, Bly follows in the footsteps of Carl Jung in attempting to decode the archetypes of the male soul. The result has been the introduction of a new vocabulary for American men: Jungian terms such as *Wildman*, *Warrior*, and *King* are now in the male parlance. Bly's book has sold over three million copies and has made its own mark on the soul of American men.

### THE VICTIMHOOD OF THE "SOFT MALES"

Like other writings in this early phase of the men's movement, *Iron John's* point of departure is the male response to post-1960s feminism. Bly's most fervent audience contains the male victims of feminist excesses—the so-called "soft males" of the 1970s.

These men might be called post-patriarchal. They are sensitive and "in touch with their feelings." In actual fact, observes Bly, they are *feminized*. Mother-identified, and raised in families in which the father was physically or emotionally absent, they now live under the tutelage of their liberated girlfriends or wives. Others are laboring at "integrating the feminine." Many have embraced the feminist program for gender justice, which at its extreme, entails a program for the female invasion of the male sphere as restitution for patriarchy's domination of the female sphere.

Rather than seek vengeance for this invasion of boundaries, as their patriarchal fathers did, these men are its passive victims. This is how Bly describes them:

"In the seventies I began to see all over the country a phenomenon that we might call the 'soft male.' Sometimes even today when I look out at an audience, perhaps half the young males are what I would call soft. They're lovely, valuable people—I like them—they're not interested in harming the earth or starting wars. There's a gentle attitude toward life in their whole being and style of living. But many of these men are not happy. You quickly notice the lack of energy in them. They are life-preserving but not exactly life-giving. Ironically, you often see these men with strong women who positively radiate energy."

[3]

What underlies this unhappiness, this lack of vitality? These men have not succumbed to Paglia's "Apollonian swerve," but have become consciously engulfed in the feminine. Let us turn for insights to "depth psychology" and *The Urantia Book*.

### RECOVERING THE MALE SPHERE

Buried somewhere in the hearts of this generation of "soft males" is the secret of the recovery of the male gender-sphere, for these men are the negation of patriarchy. Beyond this lies the authentically masculine soul, exemplified in the life of our Master Jesus.

To find this soul, says Bly, the first step for men is a recovery of nerve.

In workshops all over the country, Bly helps thousands of men access their wildman energy, showing them the new and soulful way to express the "deep masculine." And it is notable that, in building his image of the wild strength of Iron John, Bly turns to the biblical image of Jesus who, after all, was initiated by another hairy wildman named John the Baptist, and who "goes wild in the temple and starts whipping the money changers." (p. 26)

### JESUS THE MAN

For those in search of a new model of manhood, Jesus is the obvious place to begin. In his life are the clues for positively defining maleness in a post-patriarchal world. Masculinity entails a precarious balancing of psychic forces as a response to the overwhelming power of the feminine; Jesus' life portrays these forces held in *perfect* balance.

So the question becomes: What kind of man was Jesus, as *man*? How did he express maleness in his bestowal? In what ways is his masculinity a vehicle of divine revelation, in what ways his feminine side?

Jesus lived his bestowal life for all men and women on all worlds of Nebadon. He lived a life exemplary for all. But does this mean that his incarnation is gender-neutral? Is he the mere expression of a *neutered* spirituality? This is hard to accept in light of passages like the following:

"Could you have had but one look at him, you would have known that **Jesus was a real man of great experience in the things of this world.** The teachings of Jesus in this respect have been grossly perverted and much misrepresented all down through the centuries of the Christian era; you have also held perverted ideas about the Master's meekness and humility.... The **teachings of Jesus constitute a religion of valor, courage, and heroism. And this is just why he chose as his personal representatives twelve commonplace men, the majority of whom were rugged, virile, and manly fishermen.**"

[UB: 1582]

"The pictures of Jesus have been most unfortunate. These paintings of the Christ have exerted a deleterious influence on youth; **the temple merchants would hardly have fled before Jesus if he had been such a man as your artists usually have depicted. His was a dignified manhood;** he was good, but natural. Jesus did not pose as a mild, sweet, gentle, and kindly mystic. His teaching was thrillingly dynamic." [UB: 1590]

### WAS JESUS ANDROGYNOUS?

In the above passage, and in others, the book goes to some length to establish Jesus as *manly*. His mastery of human life extended to a full expression of masculinity. It was in the company of men, among the hardy workmen employed by Zebedee when he worked in Capernaum as a boat builder, that he was first called "Master." (UB: 1421) His mastery was developed in a balanced way, extending also to the full expression of the *feminine* virtues.

Jesus allowed the full flowering of his feminine self, but he did not suppress his masculine qualities in order to accomplish this. He was not an androgyne in the sense of today's feminist rhetoric. Nor was he like the androgynous "bearded woman" rendition of Jesus portrayed in some quarters of the Christian world.

This kind of androgyny seeks to suppress the deep masculine, says Jesuit theologian Patrick Arnold, in his marvelous book *Wildmen, Warriors, and Kings: Masculine Spirituality and the Bible*.

"The attempt to repress or obliterate sexual differences and produce the ideal androgynous person or society, moreover, disguises a devastating attack on masculinity and males.... In many ways the whole phenomenon of masculinity is founded on its separation from the feminine world and is energized by its continued contrast to femininity; to eliminate sexual distinctiveness amounts to an unconscious attempt to suppress masculinity. **In practice, androgynous rhetoric is heavily invested in bringing about its ideal mainly by mitigating male "excesses" such as aggression and competitiveness in favor of values that in fact are highly feminine in nature, such as harmony and relationship.**" [Arnold: 20]

Jesus was not this kind of man. He was not a polite mystic who was nice to those around him, not an androgyne possessing a kind of neutered sexuality, nor was he a feminized, soft male. It appears that Jesus expressed a noble spirituality that did not suppress gender differences but fully expressed and exalted both.

### THE "CHARM AND FORCE" OF JESUS

"Jesus was truly a master of men; he exercised great influence over his fellow men because of the combined charm and force of his personality." [UB: 1589]

Jesus' *charm* quality might be seen as feminine; his *force* quality as masculine. In the above passage, we first come across the book's definition of the masculine force qualities:

"There was a subtle commanding influence in his rugged, nomadic, and homeless life. There was intellectual attractiveness and spiritual drawing power in his authoritative manner of teaching, in his lucid logic, his strength of reasoning, his sagacious insight, his alertness of mind, his matchless poise, and his sublime tolerance. He was simple, manly, honest, and fearless."

Next the passage portrays the *charm* qualities—presumably his feminine side:

"With all of this physical and intellectual influence manifest in the Master's presence, there were also all those spiritual charms of being which have become associated with his personality—patience, tenderness, meekness, gentleness, and humility."

Finally, the revelators explain that the *blend of these qualities in one person mightily appealed to both women and men*.

"His personality not only appealed to the spiritually minded women among his followers, but also to the educated and intellectual Nicodemus and to the hardy Roman soldier, the captain stationed on guard at the cross, who, when he had finished watching the Master die, said, 'Truly, this was a Son of God.' And red-blooded, rugged Galilean fishermen called him Master." [UB: 1590]

Jesus' appeal is to all humans on all planets in Nebadon. No wonder he represents the best qualities of the masculine and feminine expressed in one life.

### JESUS AND THE MALE PSYCHE

What images do we have of Jesus' rich masculinity other than the incident in the temple? Men's movement writers have just begun to explore his distinctly male qualities. As we walk this same path, we must always remember—of course—that the incarnate Creator Son must be much more than a mere exemplar of the "mature masculine." But men can be safe in assuming that—as the Creator incarnate in a *male* body—he *cannot be anything less than that*.

Jesus' maleness can help us decode masculine spirituality, but we need an interpretive scheme to know how to unlock the code. For this purpose I have turned to the trailblazing work of depth psychologist Robert Moore, professor at Chicago Theological Seminary and noted author and lecturer. Widely regarded as a leading theorist of the contemporary men's movement, Moore's numerous books include his best-selling *King, Warrior, Magician, Lover* and *The King Within*, both co-authored with Douglas Gillette.



These books present a cogent theory of the masculine psyche in its fullness. This makes Moore's work a worthy guide for understanding Jesus' masculinity. This understanding will contribute to a general theory of the male gender-sphere.

The mature masculine self, says Moore, results from a dynamic balance of opposing energies arising from deep structures of the psyche, or Self. These structures, or archetypes of the masculine Self, are four in number: eros and aggression (the archetypes of the Lover and the Warrior) and ruler and sage (the archetypes of the King and the Magician). These correspond to gender-specific *programs*—or what Moore sometimes calls *biograms*—that are ultimately derived from instinctual forces.

Following his mentor Carl Gustav Jung, Moore's model of the psyche is quad-rated. This has been best summarized in *The King Within*:

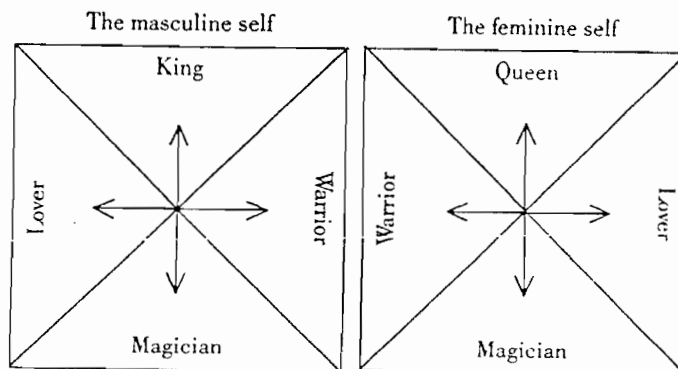
"Each quadrant represents in a way a distinct biogram encoded with psychological possibilities necessary to a cohesive and fully functioning human self.... All of these programs must be adequately accessed, then balanced one against another in a healthy dynamic tension." [264]

To help grasp the concept of the quadrated psyche, Moore has adopted a pyramid structure (see Figure 1). Each face of the pyramid model represents one of the four biograms of the Self. The pyramid structure is not just a convenient graphic. The geometry of the pyramid is extremely useful for envisioning how opposing psychic forces may be balanced and ultimately unified.

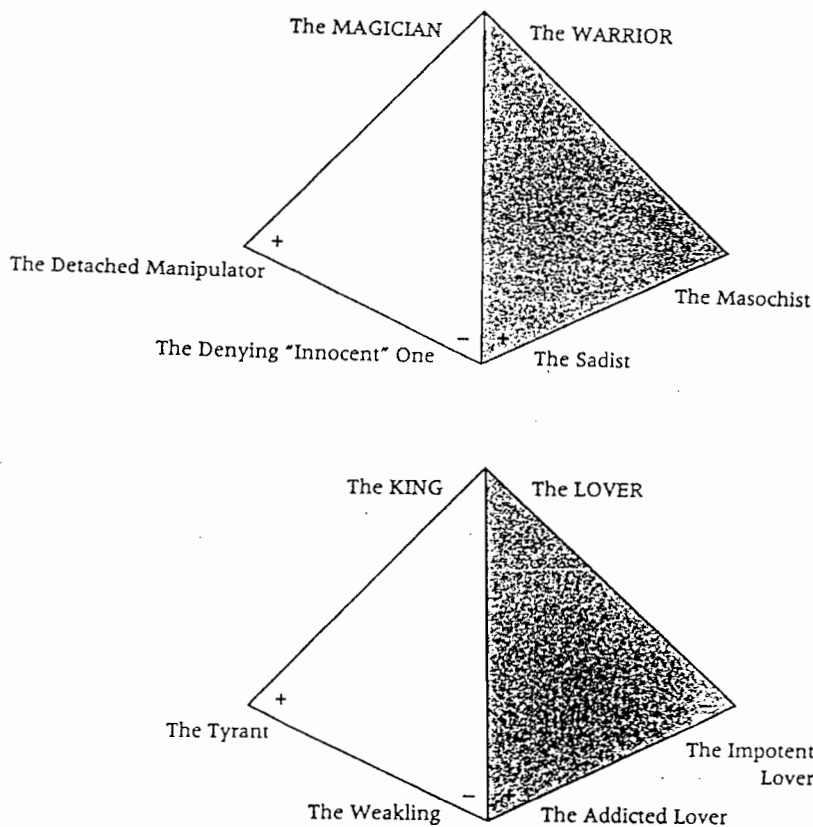
At the base of each triangle are polar opposites of the immature form of each archetype. For example, the two base angles of the warrior triangle represent the immature warrior. These appear as two complementary *shadow* forms—on the one hand the sadist, and on the other, the masochist. The warrior in his fullness has integrated these diverging fragments of the warrior energy by the

## THE QUADRATED PSYCHE: THE FOUR BIOGRAMS OF THE SELF\*

### MODELS OF THE MALE/FEMALE SELF IN QUADRATED FORM



### THE PYRAMIDAL STRUCTURE OF THE MATURE MASCULE SELF



\* Adapted from Robert Moore & Douglas Gillette, *King, Warrior, Magician*,

Figure 1

synthesizing action of a healthy Ego. The Ego's job is to access each of these fragments, blend their psychic energies, and thereby elevate the immature warrior to a place of maturity at the top of the triangle. Here it can move into a balanced relationship with the other archetypes of the Self.



The Ego works by learning how to access the opposing energies of each biogram, while not identifying with it. This same pattern of polar opposites dynamically united at the triangle's tip occurs for the King, the Lover and the Magician triangles.

#### METHODOLOGY FOR THIS STUDY

If we can accept Moore's theory of the quadrated psyche, we will find in it an uncanny affinity with the book's description of the balanced and unified personality of Jesus:

"...it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of Jesus' personality. **The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification.**" [UB: 1101]

In my view, this description of Jesus' symmetrical personality easily relates to the exquisite symmetry of a pyramid, Moore's master metaphor for the integrated Self. Since few geometric forms represent the notion of symmetry and balance better than a pyramid, this model serves as a heuristic device to define the mature masculinity of Jesus.

But does evidence exist that Jesus exemplified Moore's archetypes of the masculine? Perhaps this quest for the cosmic roots of masculinity—through a study of the incarnate life of the Creator of masculinity—will provide more clues as to how to understand the differentiation and complementarity of the gender-spheres.

#### Jesus As "King"

"...The King archetype comes close to being God in his masculine form within every man. It is the primordial man, the Adam..."

"The first [function of the king] is order; the second is the providing of fertility and blessing.

"What can we say are the characteristics of the good King? Based on ancient myths and legends, what are the qualities of this mature masculine energy? The King archetype in its fullness possesses qualities of order, of reasonable and rational patterning, of integration and integrity in the masculine psyche... And in its 'fertilizing' and centeredness, it mediates vitality, life force, and joy... It looks upon the world with a firm but kindly eye... It guides [others] and nurtures them toward their own fullness of being. It is not envious, because it is secure, as the King, in its own worth.

"[The King] comes first in importance, and it underlies and includes the rest of the archetypes in perfect balance. The good and generative King is also a good Warrior, a positive Magician, and a great Lover."

[Moore: 49-62]

The King is primal in relation to the other archetypes of the Self. As we see in the above quotes, Robert Moore portrays the King as the *ordering, nurturing and generative principle of the psyche*.

In comparative mythology, we find that the true King always constitutes a world-center. Out of this center, the King (and Queen) generate a blessed world in which others can live and prosper. The King image is central to our understanding of the male gender-sphere.

The King delineates a world-center, but each archetypal figure of the quadrated self has a unique and crucial relationship to the kingdom space encircling the world-center. Wherever a genuine King appears, a Warrior arises to defend and maintain the boundaries of this world. A Magician emerges to advise the King and to create a sacred space within his world for healing and life transitions. And the Lover relates to the King's realm in an attitude of joy and celebration, ignoring or even disdaining boundaries.

#### "THE KING" IN *THE URANTIA BOOK*

Not unlike the King of myth, *The Urantia Book* depicts the Universal Father as a Center. He is the First Source and Center, an infinitely creative center from which all possible worlds are generated. On page 118, we read that the all-loving Father is "resident at the very center" of Paradise.

Even the Trinity itself has "King" qualities. The domains of the Eternal Son, the Infinite Spirit, and Paradise, are interdependent with the First Source and Center. On page 1145 we learn that the sovereignty of the Trinity provides for a realm of "universal law," and that the personal relationships of the Deities within the Trinity bring into being a universe of "living love." Similarly, the archetypal King creates a realm of order (universal law) in which he promulgates fertility and blessings (living love).

In the true kingdom, each citizen has the King's unconditional support. The archetypal King has so arranged his affairs that he is able to take a personal interest in the welfare of all of his subjects. His Kingdom is always open to all and inclusive of all; his blessings are upon all. In his most advanced phases, as depicted by Jesus, the King shepherds his subjects, and if one is lost or needy, he goes in search until he finds him. (See Jesus' parable of the lost sheep, UB: 1762.)

Other prominent images of the King in *The Urantia Book* include the fallen kingship of Adam, the dignified kingship of Machiventa Melchizedek, the religious king Ikhnaton, the hero-king Moses, and the shadow-kings Lucifer and Caligastia.

#### THE KINGLY SIDE OF JESUS

*Urantia Book* readers can readily discover the King quality of Jesus. At age 15, Jesus took on the mantle of acting head of his fatherless earth family. As the oldest son, he

became the family's sole provider. He magnanimously carried out his charge for over ten years, creating a nurturing home life for the children with "...a well-regulated scheme of management...." [UB: 1394]

He was a foster-father to his siblings, nurturing seven brothers and sisters, until all had achieved adulthood. He took great personal interest in the welfare and happiness of each of them.

After completing this generative work on behalf of his earth family, Jesus then became acting head for a fatherless planet. He began this work by ordaining his apostles as "ambassadors of his Father's kingdom." [UB: 1570]

He created a center for his ministry in the humble villages and towns of Palestine, a world-center from which he sent his followers out to heal, teach, and bless all the peoples of the planet. All were to be called to enter the "kingdom of God." Later his own followers tried, but failed, to make him "King" of the Jewish nation.

When this work was completed, Jesus ascended to another kind of kingship: he took on the mantle of *Sovereign of Nebadon*. From his reign on high, Michael calls on each of his children to take on the mantle of a king or a queen in their world. Perhaps we can say that Michael models for men the genuine qualities of kingship in the male gender-sphere, while the Creative Mother Spirit models for women the true queenship of the female gender-sphere.

The King archetype traditionally upholds order and generativity in all the realms of his universe: in the family, in the polity, in the brotherhood of humankind, even in the cosmos of all beings. The fact that Jesus declined to be made King (see the King-making Episode, UB: 1702-3) did not mean he rejected the need for a generative political order.

Instead, Jesus' mission was to reveal a hidden realm of kingly activity, the inner spiritual life of the individual. We can call this realm, with the depth psychologists, the "inner king." Jesus named it *the kingdom of God within*. To the multitude that shouted "Make him King!", he answered by proclaiming the *inner king*. Looking "every inch a...king" himself, he declared to the five thousand,

"If you must have a king, let the Father of lights be enthroned in the heart of each of you as the spirit Ruler of all things." [UB: 1702]

#### THE INNER AND OUTER KINGS

In *Iron John*, Robert Bly paints a picture of interdependent realms governed by different kinds of kings. In mythology, these levels of King manifestation would traditionally include the *inner king*, the *civil king*, and the *heavenly or sky king*. (The Queen manifestation has related imagery). Perhaps these levels of the King reveal the general structure of the male gender-sphere.

The image of interlinked realms of kingly power is helpful for understanding Jesus' gospel of the inner kingdom. Here the Father of lights is "enthroned in the heart," yet we are to be careful to "render unto Caesar what is Caesar's."

The King levels are intimately linked. This means that when a genuine king appears in one realm, a true king can surface in another. For example, if an earthly king provides a generative political order in which the subjects feel blessed, they will naturally infer a sacred order in the heavens above. The reverse could also be true. A great era of the reign of the inner king in the hearts of people—such as the golden age of Buddhism in India—will produce the reign of a great civil ruler like Asoka. [See UB: 1073] Bly explains this connection of King levels in terms of the spiritual imagination:

"When the political king disappears...we find it difficult to see or feel the eternal King...we need to notice that our visual imagination becomes confused when we no longer see the physical king. We need to see our radiant inner King uncontaminated by the images of fallen Herods, or dead Stalins."

[Bly: 109]

As a child of the 1960s, I experienced this king confusion. I grew up in a world where the very notion of kingship had become defiled. There was no true king to serve; our political *kings*, Lyndon Johnson and Richard Nixon, were exposed as unrighteous and deposed by the people. Our fathers drafted us to be killers—rather than noble warriors—in Vietnam. Later we will examine how the Warrior declines quickly when the true king disappears.

In many ways, the movements of the '60s were a rebellion of the sons against the fathers, of oppressed subjects against an unjust king. The 1960s were a time of brothers and brotherhood, but not of the king and the kingdom. By the time of Nixon's resignation in 1974, the sacred image of the archetypal King was in pieces.

#### THE PRIMACY OF THE INNER KING

By the 1970s, the *patriarchy* came under full-scale attack by emerging feminist critics. Women exposed the cruelty and unfairness of the outward patriarchal order, inadvertently damaging men's ability to perceive the radiant inner King. It has taken over twenty years for men to step forward and redefine the King for the post-patriarchal world. New images of gender differentiation and complementarity are replacing the old stereotypes.

While it is true that a genuine outer king makes it easier for individual subjects to infer an inner king, Jesus taught us to seek the inner kingdom before all else. This teaching marked an unprecedented emphasis on the inner spiritual life of the individual, and our generation has learned this great truth by experience. Jesus proclaimed that the ordering principle of the psyche was truly within, and not dependent on any external political order.

Jesus said we should “render unto Caesar,” and he enjoined his followers not to tamper with the civil order. Still, he remained cognizant of his obligation to the Supreme; his kingdom was not of this world, but Jesus was not totally otherworldly. He gives primacy to the inner king, but he did not decouple the levels of the King principle.

Neither does *The Urantia Book*. Lucifer’s abdication of true kingship led thousands of brilliant beings to lose sight of the sacred kingship of the Paradise Father. Tragically, Lucifer’s followers were also led astray in their inner life by their brilliant fallen king. Instead of enthroning the Father in their hearts, they opted for the gospel of “self-assertion” and “equality of mind.” (UB: 604) Indeed, Lucifer repudiated all manifestations of the archetypal King, of natural hierarchy. We read with shock in the Lucifer Manifesto how he lashed out against the sacred kings of the heavens.

“He protested against the right of Michael, the Creator Son, to assume sovereignty of Nebadon.... He asserted that the whole plan of worship was a clever scheme to aggrandize the Paradise Sons.... Most bitterly did he attack the right of the Ancients of Days—‘foreign potentates’—to interfere in the affairs of the local systems and universes. These rulers he denounced as tyrants and usurpers.” [UB: 603]

As a direct result of the Lucifer rebellion, Urantia became a forlorn and kingless planet. All aspects of the King principle remained in disarray on this planet—including the absence of Adam and Eve as visible heads of the sphere (UB: 584)—until Michael mercifully bestowed himself on Urantia to restore kingly order and blessings to the inner and outer realms.

## Jesus, Warrior For Truth

“...the Warrior is a basic building block of masculine energy, almost certainly rooted in our genes.

The Warrior is always alert. He is always awake. He is never sleeping through life. He knows how to focus his mind and his body... As a function of his clarity of mind he is a strategist and tactician, he can evaluate his circumstances accurately and then adapt himself to the ‘situation on the ground.’

The Warrior energy...makes all personal relationships relative, that is, it makes them less central than the transpersonal commitment. Thus the psyche of the man who is adequately accessing the Warrior is organized around his central commitment.”

[Moore: 77–85]

It is difficult to think of the Prince of Peace as an exemplar of the Warrior. Yet if we are to envision a mature masculinity based on Jesus’ life, we must find a

way to relate to his spirit-warrior qualities. Certainly his warriorship is the most easily misunderstood of his male qualities.

Understanding the Warrior may also help us clarify the concept of gender-spheres. Consider the following premise: As the mother-instinct waxes dominant in young girls, the Warrior biogram, which includes male sexual aggression, is ascendant in young boys.

There are two key areas of evidence for this distinction as regards males. First, in most traditional cultures, warrior initiation was universally practiced on behalf of the boys of the tribe, seldom for girls. And second, the biological roots of male aggression have been revealed in the finding of developmental biology that teen boys are flooded with up to twenty times the testosterone of girls. This aggressive, restless, combative energy can be highly dangerous if these boys are not carefully and skillfully initiated by their elders.

One need only observe the mega-violence of gang warfare in our inner cities—which includes violence against and devaluation of women and children—to know the ravages of uninitiated warrior energy. The example of Jesus tells us these boys must be introduced to the warrior’s mission of transcendent service to a genuine King as a way to harness this instinctual energy.

As I said previously, when young boys are getting overwhelmed with the aggressive instinctual energy of the Warrior, girls begin to experience the instinctual qualities associated with their emerging motherhood. It is believed by some psychologists—and supported by *The Urantia Book’s* theory of gender-spheres—that these biograms are complementary to one another by design. Perhaps some day different initiations will be adopted for each sex that will help young adults fully and responsibly exercise the rights of their gender.

## JESUS THE FEARLESS HERO

Jesus is a central model for young men attempting to integrate their innate warrior energy and for older men desiring to assist them, for Jesus was a genuine warrior—a true Master. He was a protector of truth, a fearless hero, and a paragon of masterful self-control. He tempered the aggressive energies of his boyhood by balancing these with the diverse energies of his psyche. By early manhood, he had become a perfectly unified personality.

In adulthood, he manifested the signs of the mature warrior. Descriptions of Jesus’ spirit-warrior qualities abound in the section, “The Acme of Religious Living” (UB: 1101–3):

“He was immune to disappointment and impervious to persecution.”

“Even his enemies maintained a wholesome respect for him; they even feared his presence.”

“He was unquestionably loyal to all truth.”

"...he was always true to his convictions and magnificently firm in his devotion to the doing of his Father's will."

In Jesus we see a man whose natural manly aggression is consecrated to the service of a transpersonal commitment. Mythologically, he is a warrior in service to a *True King*. Jesus revealed the Father as a King of Love, and he established a new standard of spiritual warriorship in service to his kingdom.

#### MAINTAINING WARRIORSHIP

Spiritual warriorship, like masculinity itself, is a social construction. It is fragile, and must be maintained with resolve and vigilance.

A spirit-warrior must protect his warrior energies from attack, temptation, or distraction. But why does he fight so fiercely to uphold his warriorship? He does this so that his devotion to a unifying, transcendent cause can be maintained. He would rather face death than falter in service to his King.

Listen to the ideal spirit-warrior speak of his impending death in service to the kingdom of God:

"In answer to Andrew, Jesus said: '...the Son of Man must presently go to Jerusalem, suffer many things, be rejected by the scribes, the elders, and the chief priests, and after all this be killed and raised from the dead. And I speak not a parable to you; I speak the truth to you that you may be prepared for these events when they suddenly come upon us.'"

And now listen to the true warrior defending his resolve to follow his Father's will, even in the face of an enticement from a loving friend:

"And while he was yet speaking, Simon Peter, rushing impetuously toward him, laid his hand upon the Master's shoulder and said: 'Master, be it far from us to contend with you, but I declare that these things shall never happen to you.'

"Peter spoke thus because he loved Jesus; but the Master's human nature recognized in these words of well-meant affection the subtle suggestion of temptation that he change his policy of pursuing to the end his earth bestowal in accordance with the will of his Paradise Father. **And it was because he detected the danger of permitting the suggestions of even his affectionate and loyal friends to dissuade him, that he turned upon Peter and the other apostles, saying: 'Get you behind me. You savor of the spirit of the adversary, the tempter. When you talk in this manner, you are not on my side but rather on the side of our enemy. In this way do you make your love for me a stumbling block to my doing the Father's will. Mind not the ways of men but rather the will of God.'**"

And now harken to Jesus' call to future spirit-warriors in service of this cause, one which requires even the supreme sacrifice of selfishness:

"After they had recovered from the first shock of Jesus' stinging rebuke, and before they resumed their journey, the Master spoke further: 'If any man would come after me, let him disregard himself, take up his responsibilities daily, and follow me. For whosoever would save his life selfishly, shall lose it, but whosoever loses his life for my sake and the gospel's, shall save it. What does it profit a man to gain the whole world and lose his own soul? What would a man give in exchange for eternal life?'"

[UB: 1760-1]

#### THE FIERCENESS OF THE SPIRIT-WARRIOR

It would be difficult to maintain the warrior's resolve to serve his King (i.e., "carrying out his Father's will") when even those who love you do not support you. This is where fierceness must be called upon, even at the price of rebuking and stunning one's associates:

"In all the association of the twelve with their Master, **only a few times did they see that flashing eye and hear such swift words of rebuke as were administered to Peter and the rest of them on this occasion.** Jesus had always been patient with their human shortcomings, but not so when faced by an impending threat against the program of implicitly carrying out his Father's will regarding the remainder of his earth career. The apostles were literally stunned; they were amazed and horrified...." [UB: 1761]

Jesus treated his blood family in the same fierce way when faced with their enticements to retreat. Recall the episode in which Jesus' family sought to

"dissuade him from further work...and to come home with them...[and] to give up the foolishness of trying to preach a new religion." [UB: 1721]

He was in the middle of delivering a parting address to the disciples, and when interrupted with the news that his family was just outside, he looked down to his disciples and spreading out his arms in a gesture to all his followers, said, "I have no mother; I have no brothers. Behold my mother and my brethren! For whosoever does the will of my Father in heaven, the same is my mother, my brother, and my sister." We read next that "...when Mary heard these words, she collapsed in Jude's arms."

The spiritual warrior has a transcendent mission. He must work diligently at maintaining his heroic stance, even if it means emotionally distancing himself from those he loves, while not becoming cruel. Moore summarizes:

"The Warrior energy...makes all personal relationships relative, that is, it makes them less central than the transpersonal commitment. **Thus the psyche of the man who is adequately accessing the**

**Warrior is organized around his central commitment.... He is emotionally distant as long as he is in the Warrior.** This does not mean that the man accessing the Warrior in his fullness is cruel, just that he does not make his decisions and implement them out of emotional relatedness to anyone or anything except his ideal." [Moore: 84-5]

#### DANGERS OF MISGUIDED WARRIORSHIP

What if the king is not worthy of his warriors? What if the king falters, or is found false or corrupt? Then the warrior energy degenerates into a grotesque display of aggression. First the warrior becomes a mere *soldier*; from soldier he degenerates to *mercenary*, and from mercenary to *murderer*. In this century, we have witnessed the further degradation of the warrior to that of genocidal murderer. In American culture, males with uncontrolled warrior energy perpetrate domestic violence, rape, child abuse, criminal violence, white collar crime, environmental catastrophes, governmental malfeasance, and other manifestations of infantile warrior energy on a massive scale.

No wonder even to discuss the Warrior archetype raises anxiety! Little wonder some feminists have raised male-bashing to a national pastime! Yet we cannot somehow erase masculine aggression; it is innate and must be guided. Moore believes that "...the Warrior is a basic building block of masculine energy, almost certainly rooted in our genes." [Moore: 77]

*The Urantia Book* supports this view. It teaches that "war is the natural state and heritage of evolving man ... and that warfare exists...because man is human, evolved from animal, and all animals are bellicose." [UB: 783]

War also had a distinct *social value* during the millennia previous to the industrial era. It selected "innately great men for leadership"—the great warrior-kings of the past. It could "facilitate the adoption of new ideas such as would not have occurred naturally in ten thousand years ..." And it has been "...an indispensable scaffolding in the building of civilization." [UB: 783-86]

The book seems to teach that harnessing the innate warrior energy was not only essential for survival, but was a socially progressive influence on the development of early civilization.

#### JESUS' SKILLFUL WARRIORSHIP

Jesus' life shows men how to gain self-mastery in relation to the Warrior. For the true Warrior is always skillful in the expression of his aggressiveness, according to Moore. His warrior energy is not reckless; it is always joined with clear thinking, alertness, and focus. We read that Jesus always tempered his bravery with reason:

"His bravery was lofty and his courage often heroic. But his courage was linked with discretion and controlled by reason. It was a courage born of faith, not the recklessness of blind presumption. He was truly brave but never audacious." [UB: 1101]

The true warrior is also effective, competent and well-organized. "As a function of his clarity of mind he is a strategist and tactician," writes Moore. "He can evaluate his circumstances accurately and then adapt himself to the 'situation on the ground'." (Moore: 80)

In his public ministry, Jesus was a brilliant strategist and tactician. One vivid example is his handling of the king-making episode (and the Capernaum Crisis immediately thereafter), in which he aggressively and successfully confronted (1) his miracle-minded followers, (2) the false hopes of his apostles, and (3) the caviling of his religious opponents.

First, as a result of "conscious preplanning" (UB: 1702) he deployed a stupendous nature miracle as a vehicle to root out the shallow ones among his followers, while offering yet another sign to the unbelievers. Following this blazing display, the spirit-warrior within Jesus fully unfolded before the eyes of all, going on the attack:

"Jesus comprehended that he faced the immediate declaration of avowed and open warfare by his increasing enemies, and he elected boldly to assume the offensive."

He began by assailing the idea of the material Messiah and the Jewish deliverer. In the presence of the distinguished audience of Jews assembled before him in the Capernaum synagogue, he openly proclaimed that "I am the bread of life" and that "I and the Father are One," forcing his opponents to take a stand. In the tumultuous aftermath of this epochal sermon,

"...the apostles were all amazed and somewhat terror-stricken by the sudden change in the Master's teaching tactics. They were wholly unaccustomed to seeing him perform in such a militant manner."

[UB: 1708]

Perhaps he stunned his apostles and opponents, but a true warrior knows when his spiritual warriorship must be invoked—or held in check. Jesus deployed such wise strategies throughout the public ministry, sometimes engaging in tactical retreats, other times advancing with aggression.

In the final week of his life he unfurls before our eyes an even greater revelation of spiritual warriorship in the handling of his enemies—especially in cleansing the temple and at the last temple discourse. Witnessing these extraordinary feats transformed his band of ordinary fishermen and common believers into spiritual warriors, gladly willing to face death in the name of Christ the King.

These warrior images of Jesus are compelling and inspiring, but even more compelling is the picture of Jesus as the perfect image of the Warrior in balance with other energies of the psyche. To get a picture of this exquisite balance, let us conclude by turning again to "The Acme of Religious Living." These are images of mature masculinity in its fullness:



"The unfailing kindness of Jesus touched the hearts of men, but his stalwart strength of character amazed his followers." [UB: 1101]

"Always was he saying, 'Rejoice and be exceedingly glad.' But when duty required, he was willing to walk courageously through the 'valley of the shadow of death.'" [UB: 1103]

"He spoke with undoubted confidence and taught with absolute authority. But his superb originality did not cause him to overlook the gems of truth in the teachings of his predecessors or contemporaries.

"He was outspoken in his love for the sinner and in his hatred for sin. But throughout all this amazing frankness he was unerringly *fair*.

"He fearlessly faced the realities of existence, yet he was filled with enthusiasm for the gospel of the kingdom." [UB: 1102]

## Jesus As Healer And "Magician"

"The magician is an initiate of secret and hidden knowledge of all kinds...and rarefied realms of secret power."

"[The magician is] the archetype of thoughtfulness and reflection. And because of that, it is also the energy of introversion. What we mean by introversion is not shyness or timidity but rather the capacity to detach from the inner and outer storms and to connect with deep inner truths and resources." [Moore: 97-110]

Male aggression is all too often responsible for the wounding of others, especially women and children. But a profound balancing element exists in the male psyche, and these forces, when activated, help compensate for the ravages of the warrior's excesses. One of the most important is the "healer-magician," though Moore designates it the "magician." Patrick Arnold names it shamanic healer.

"The psychic remnants of the shaman still exist in the male soul as the Healer archetype... Men need to know that, in addition to such well-known archetypes as the Warrior and the King, they also come psychically equipped with a tremendous capacity to heal wounds and bring about a new wholeness in themselves and others." [Arnold: 135]

The manifestations of this rich archetype descend to the modern age in two branches. The ancient healing arts of the shaman and medicine man are in direct lineage with today's physician, priest, and psychotherapist. Another branch leads from the "technicians of the sacred"—such as magicians, sorcerers, astrologers, and rainmakers—to modern scientists and engineers.

*The Urantia Book* devotes an entire paper to shamanism, thus showing its key importance in the evolution of the

male psyche. [See UB: 986-993] In tribal life, the shamans were often in conflict with the kingly and warrior castes. We read that "In many groups the shaman outranked the war chief..." Further, "the shaman sometimes functioned as a priest-king..." or "very frequently...were able to dominate the chiefs and kings."

The book's social analysis of shamanism directly supports the view that primal human energies are embodied in the ancient figures of the king, the warrior, and the healer. In the millennia of struggle between these groups, the shamans often went too far. "It was shamanism that took the exclusive direction of tribal affairs out of the hands of the old and the strong..."—presumably kings and warriors—"and lodged it in the hands of the shrewd, the clever, and the farsighted."

### "RAREFIED REALMS OF SECRET POWER"

Moore emphasizes that mental cleverness, esoteric knowledge, and technical prowess are characteristic of the healer-magician, both in ancient times and in the modern age. "The magician is an initiate of secret and hidden knowledge of all kinds...and rarefied realms of secret power." They can access mental depths and universal forces that others can't. At the same time—and equally as important—they have access to "...applied knowledge of how to contain and channel [this] power." [Moore: 97-109]

In discussing the shamanic theory of disease, *The Urantia Book* emphasizes these same qualities. The shamans "...desired to modify and even control the life and energy of the physical domains." They were also deeply concerned about hidden knowledge, differing from today's scientists only in their erroneous beliefs in supernatural causation. These grossly mistaken assumptions aside, *The Urantia Book* tells us that the techniques of the shamanic cults were *understandable*:

"The primitive mind may be handicapped by lack of facts, but it is for all that logical." [UB: 989]

In ancient times, the shaman was the logician and the technician of the laws of the supernatural; in his modern incarnation, he's a theoretical or applied scientist concerned with the laws of nature. He is the biomedical researcher and the heart surgeon; the theoretical physicist and the electrical engineer; the depth psychologist and the therapist. The urge to comprehend and control the forces of nature, mind, and spirit links the shaman and the scientist. This urge arises from the underlying biogram of the healer-magician.

Like all archetypes, the healer-magician has a *shadow side*. In its puerile manifestation, the healer-magician is a clever, selfish manipulator of men and things. The book's chapter on shamanism exposes this shadow form of the healer-magician, and praises those religious teachers that arose from time to time to "...challenge the shamans or priests of any age..." [UB: 988]



## JESUS THE SCIENTIST

*The Urantia Book* reveals Jesus as the great exemplar of the healer-magician energy in its full maturity. He is the foil of spiritual charlatans and obscurantists, and the inspiration for us all to actualize the healer and the scientist within. *The Urantia Book's* expanded version of Jesus' life reveals that Jesus was a rigorous scientific thinker. His scientific curiosity blossomed as a young boy.

"He persisted in asking many embarrassing questions concerning both science and religion, particularly regarding geography and astronomy. He was especially insistent on finding out why there was a dry season and a rainy season in Palestine. Repeatedly he sought the explanation for the great difference between the temperatures of Nazareth and the Jordan valley. He simply never ceased to ask such intelligent but perplexing questions." [UB: 1365]

These kinds of inquiries about nature reached a fever pitch in his eighth year of life. As a grown man, he was able to apply his keen and analytic mind to problems at hand.

"He possessed the ability to mobilize all his powers of mind, soul and body on the task immediately in hand. He could concentrate his deep-thinking mind on the one problem he wished to solve." [UB: 1400]

He was a master at applying his knowledge to practical affairs. He studied the habits of the fish on the Sea of Galilee so closely that he could predict catches that others regarded as miraculous. He also was an expert and innovative boat builder, and a skillful smith. In addition, he was a great social scientist. Even at a very young age, he carried out a "thorough study of how men make a living." (UB: 1371) We read also that "the real purpose of his trip around the Mediterranean Basin was to *know men*."

## THE HEALING MISSION OF JESUS

Jesus turned his knowledge of men to the applied science of leading men into the realities of the kingdom—including his sometimes reluctant mission of physical healing. His acts of physical healing were often a distraction from his primary mission of disclosing the Father's love, but the human Jesus truly desired to see his fellows made whole. In addition, Arnold points out that Jesus exemplified a specifically masculine quality in his healing ministry:

"Nowhere in the gospels do bystanders ever comment on Jesus' tenderness to the sick. What does astonish them is his **authority**. Jesus heals, not by being nice, but by a show of pure masculine and spiritual force.... He **orders** people to get well!" [Arnold: 188]

Arnold quotes the many cases in which Jesus does indeed command people to become whole. (Mk. 1:23, Mk. 10:52, Mk. 5:41; see corresponding UB:1631, UB 1652, UB:1699).

But the Jesus of *The Urantia Book* also exhibited *feminine* traits of tenderness to those who were sick, an attribute that is less obvious in the biblical accounts. Just after ordering the epileptic boy to "Come out of it" (UB: 1631), we find him at the Zebedee home standing over Peter's wife's mother, "...holding her hand, smoothing her brow, and speaking words of comfort...." [UB: 1631],

after which her fever left her. Jesus exemplifies Arnold's contention that "Strong, confident, authoritative masculine energy can heal as surely as nurturing feminine care." [UB: 188]

But Jesus' healing ministry at its best went beyond gender qualities and was always by direct and authoritative appeal to the spirit. At the pool of Bethesda, he said to the assemblage of the sick and afflicted, "If you could be healed of your physical afflictions, you would indeed marvel, but it is even greater that you should be cleansed of all spiritual disease and find yourselves healed of all moral infirmities. You are all God's children; you are the sons of the heavenly Father. The bonds of time may seem to afflict you, but the God of eternity loves you...." And this direct spiritual appeal inspired many at the poolside not only to become believers in the gospel, but through faith to become instantly healed of their physical ailments. (See UB: 1649)

## DELVING DEEP

Like the shamans and magicians of old, Jesus coped with the manifold challenges of his environment by delving deep within for spiritual power. Moore emphasizes that the magician biogram is:

"...the archetype of thoughtfulness and reflection. And because of that, it is also the energy of introversion. What we mean by introversion is not shyness or timidity but rather the capacity to detach from the inner and outer storms and to connect with deep inner truths and resources. Introverts, in this sense, live much more out of their centers than other people do."

Jesus was clearly this kind of healthy introvert. Even at age eleven "...he was more and more given to peculiar seasons of profound meditation and serious contemplation." [UB: 1400]

As an adult, he refined this tendency into a consistent habit of "going off so frequently by himself to commune with the Father in heaven"—what Rodan has immortalized as his consistent practice of "...the isolation of worshipful meditation." [UB: 1774]

And in the midst of his greatest earth crises, Jesus went off by himself to search for the Father's will, sometimes spending entire nights in meditation and prayer. A mature man is at once a spirit-warrior in his outer life, yet able to dig deeply within for answers to life's great challenges.

## The Lover, Jesus

"The Lover...is the primal energy pattern of what we call vividness, aliveness, and passion....The Lover energy...is also the source of spirituality—especially of what we call mysticism." [Moore: 120-2]

Rather than analyze Jesus as "lover," I propose instead a celebration, for his love was a perfect revelation of his Father's infinite love. Our main concern here is a bit more narrow (but just as worthy of celebrating): How was Jesus' love expressed through the perfect symmetry of his personality, and how can this revelation help us understand the male psyche and gender-domain?

In other words, how does a man with a love-saturated soul and a mature masculine psyche bestow love on his fellows? What does this look like in action? How can post-patriarchal men look to Jesus as exemplary of the truly loving man?

Essential aspects of the Lover (following Moore) are presented in each section below, so as to better organize our celebration of the lover Jesus. The quotes from Moore are followed by supporting quotes from the Jesus Papers.

This picture of the Lover in Jesus completes our portrait of the four-fold pattern of the symmetry of his personality.

### "...THEY BEHELD HIM WEeping"

"The Lover's connectedness is...through feeling.... [But] the Lover is not just the archetype of joy in life. In this capacity to feel at one with others and with the world, he must also feel their pain. Other people may be able to avoid pain, but the man in touch with the Lover must endure it. He feels the painfulness of being alive—both for himself and for others." [Moore: 121]

If we may use today's parlance, Jesus was a man who was in touch with his feelings. The Jesus Papers narrate three major episodes in which Jesus wept publicly, for example. (UB: 1102) In the following story, he wept for his people, the Jews, who were about to reject their greatest mission.

"Jesus was lighthearted and cheerful as they moved along until he came to the brow of Olivet, where the city and the temple towers came into full view; there the Master stopped the procession, **and a great silence came upon all as they beheld him weeping.** Looking down upon the vast multitude coming forth from the city to greet him, the Master, with much emotion and with tearful voice, said: 'O Jerusalem, if you had only known, even you, at least in this your day, the things which belong to your peace, and which you could so freely have had! But now are these glories about to be hid from your eyes. You are about to reject the Son.'" [UB: 1882]

Many also beheld him weeping openly as he approached the tomb of Lazarus with Mary and Martha, the grieving sisters of Lazarus.

And he wept over the estrangement from his family just as he and his apostles were about to begin their public work:

"Just before leaving, the apostles missed the Master, and Andrew went out to find him. After a brief search he found Jesus sitting in a boat down the beach, and he was weeping. The twelve had often seen their Master when he seemed to grieve, and they had beheld his brief seasons of serious preoccupation of mind, but none of them had ever seen him weep. Andrew was somewhat startled to see the Master thus affected on the eve of their departure for Jerusalem, and he ventured to approach Jesus and ask: 'On this great day, Master, when we are to depart for Jerusalem to proclaim the Father's kingdom, why is it that you weep? Which of us has offended you?' And Jesus, going back with Andrew to join the twelve, answered him: 'No one of you has grieved me. I am saddened only because none of my father Joseph's family have remembered to come over to bid us Godspeed.'" [UB: 1587]

It is deeply moving to know that Jesus allowed himself to experience these very human feelings of abandonment by his own family. There is also something profoundly human in its timing, this being the "great day" of beginning the public ministry. A man consumed by the Warrior would never begin a campaign with weeping, but a perfectly balanced personality can find time to weep, to laugh, to play and to appreciate beauty as he pursues his goals and discharges his duties in life.

### THE LOVER OF BEAUTY

"[The Lover] experiences everything, no matter what it is, aesthetically...All of life is art to him and evokes subtly nuanced feelings." [Moore: 122]

We know that as a boy, Jesus took music lessons, and "...was very fond of playing the harp." [UB: 1364] At age 14, neighbors would drop by to hear Jesus play the harp and tell stories. (UB: 1389) These are just a few instances of Jesus' love of the beautiful as a child. Perhaps the most notable in his adult life is his visit in the home of Flavius, a wealthy art collector.

"Flavius was agreeably surprised when Jesus entered the home that, instead of rebuking him for having these supposedly idolatrous objects scattered about the house, he manifested great interest in the entire collection and asked many appreciative questions about each object as Flavius escorted him from room to room, showing him all of his favorite statues." [UB: 1600]

Jesus' liberal attitudes toward art and beauty were a large part of the reason that Flavius decided to go down to the +Jordan the next day to be baptized.





## JESUS AND PLAY

"The Lover is the archetype of play and **display**, of healthy embodiment, of being in the world of sensuous pleasure and in one's body without shame. Thus, the Lover is deeply sensual—sensually aware and sensitive to the things of the physical world in all their splendor." [Moore: 123]

Jesus appreciated bodily display in the best sense of Greek athletics. Jesus did not hold to the prudish disdain for the body that was characteristic of contemporary Judaism and the later asceticism of Christian tradition. At age 12 he shocked his father with his enthusiasm about the Greek games at Scythopolis.

"About the middle of May the lad accompanied his father on a business trip to Scythopolis.... It so happened that just at this time the annual competitive games and public demonstrations of physical prowess between the Greek cities of the Decapolis were in progress at the Scythopolis amphitheater, and Jesus was insistent that his father take him to see the games.... The boy was thrilled with the games and entered most heartily into the spirit of the demonstrations of physical development and athletic skill. Joseph was inexpressibly shocked to observe his son's enthusiasm as he beheld these exhibitions of 'heathen' vaingloriousness. After the games were finished, Joseph received the surprise of his life when he heard Jesus express his approval of them and suggest that it would be good for the young men of Nazareth if they could be thus benefited by wholesome outdoor physical activities.... Throughout his life he endeavored to introduce the idea of wholesome recreation into his personal plans and, as far as Jewish practice would permit, into the later program of regular activities for his twelve apostles." [UB: 1371]

## "JESUS LOVED THE CHILDREN...."

"The man under the influence of the Lover...wants to touch everything emotionally and physically. He recognizes no boundaries." [Moore: 123]

Jesus recognized no boundaries when it came to loving the individual who happened to be near.

"The disciples early learned that the Master had a profound respect and sympathetic regard for every human being he met, and they were tremendously impressed by this uniform and unvarying consideration which he so consistently gave to all sorts of men, women, and children. He would pause in the midst of a profound discourse that he might go out in the road to speak good cheer to a passing woman laden with her burden of body and soul. **He would interrupt a serious conference with his apostles to fraternize with an intruding child. Nothing ever seemed so important to Jesus as the individual human who chanced to be in his immediate presence.** He was master and teacher, but he was more—he was also a friend and neighbor, an understanding comrade." [UB: 1546]

Children always felt safe crossing the artificial boundaries of the adult world when Jesus was around.

"This year his seasons of deep meditation were often broken into by Ruth and her playmates. **And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters,** who never tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature.

The children were always welcome at the repair shop. Jesus provided sand, blocks, and stones by the side of the shop, and beves of youngsters flocked there to amuse themselves. When they tired of their play, the more intrepid ones would peek into the shop, and if its keeper were not busy, they would make bold to go in and say, 'Uncle Joshua, come out and tell us a big story.' Then they would lead him out by tugging at his hands until he was seated on the favorite rock by the corner of the shop, with the children on the ground in a semicircle before him. And how the little folks did enjoy their Uncle Joshua." [UB: 1416]

## "THE BEST FRIEND THEY HAD IN ALL THE WORLD"

"The Lover energy...is also the source of spirituality—especially of what we call mysticism...the Lover energy, through the mystics, intuits the ultimate Oneness of all that is and actively seeks to experience that Oneness in daily life..."

Dwelling in unbroken communion with the spiritual energy of the Lover, Jesus became a lover of all through his love for the One.

"[Ganid] asked, 'Why do you occupy yourself so continuously with these visits with strangers?' And Jesus answered: 'Ganid, **no man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers,** and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living.'" [UB: 1431]

"Real men simply could not actually desert a revered teacher who had lived so close to them and had been so devoted to them as had Jesus. Through the dark hours of the Master's death, **in the hearts of these apostles all reason, judgment, and logic were set aside in deference to just one extraordinary human emotion—the supreme sentiment of friendship-loyalty.** These five months of work with Jesus led these apostles, each one of them, to regard him as the best friend he had in all the world. And it was this human sentiment, and not his superb teachings or marvelous doings, that held them together until after the resurrection and the renewal of the proclamation of the gospel of the kingdom." [UB: 1546]

"He exalted love—truth, beauty, goodness—as the divine ideal and eternal reality." [UB: 1583].

# APPENDIX A:

## THE KEY *URANTIA BOOK* PASSAGE ON GENDER

A key passage on gender from pages 937–8 in *The Urantia Book* is quoted below in its entirety.

"Science, not religion, really emancipated woman; it was the modern factory which largely set her free from the confines of the home. Man's physical abilities became no longer a vital essential in the new maintenance mechanism; science so changed the conditions of living that man power was no longer so superior to woman power.

"These changes have tended toward woman's liberation from domestic slavery and have brought about such a modification of her status that she now enjoys a degree of personal liberty and sex determination that practically equals man's. Once a woman's value consisted in her food-producing ability, but invention and wealth have enabled her to create a new world in which to function—spheres of grace and charm. Thus has industry won its unconscious and unintended fight for woman's social and economic emancipation. And again has evolution succeeded in doing what even revelation failed to accomplish.

"The reaction of enlightened peoples from the inequitable mores governing woman's place in society has indeed been pendulum-like in its extremeness. Among industrialized races she has received almost all rights and enjoys exemption from many obligations, such as military service. Every easement of the struggle for existence has redounded to the liberation of woman, and she has directly benefited from every advance toward monogamy. The weaker always makes disproportionate gains in every adjustment of the mores in the progressive evolution of society.

"In the ideals of pair marriage, woman has finally won recognition, dignity, independence, equality, and education; but will she prove worthy of all this new and unprecedented accomplishment? Will modern woman respond to this great achievement of social liberation with idleness, indifference, barrenness, and infidelity? Today, in the twentieth century, woman is undergoing the crucial test of her long world existence!

"Woman is man's equal partner in race reproduction, hence just as important in the unfolding of racial evolution; therefore has evolution increasingly worked toward the realization of women's rights. But women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights.

"Each sex has its own distinctive sphere of existence, together with its own rights within that sphere. If woman aspires literally to enjoy all of man's rights, then, sooner or later, pitiless and emotionless competition will certainly replace that chivalry and special consideration which many women now enjoy, and which they have so recently won from men.

"Civilization never can obliterate the behavior gulf between the sexes. From age to age the mores change, but instinct never. Innate maternal affection will never permit emancipated woman to become man's serious rival in industry. Forever each sex will remain supreme in its own domain, domains determined by biologic differentiation and by mental dissimilarity.

"Each sex will always have its own special sphere, albeit they will ever and anon overlap. Only socially will men and women compete on equal terms.

"The reproductive urge unfailingly brings men and women together for self-perpetuation but, alone, does not insure their remaining together in mutual cooperation—the founding of a home.

"Every successful human institution embraces antagonisms of personal interest which have been adjusted to practical working harmony, and homemaking is no exception. Marriage, the basis of home building, is the highest manifestation of that antagonistic co-operation which so often characterizes the contacts of nature and society. The conflict is inevitable. Mating is inherent; it is natural. But marriage is not biologic; it is sociologic. Passion insures that man and woman will come together, but the weaker parental instinct and the social mores hold them together.

"Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable.

"Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny."



## APPENDIX B:

### A FEMINIST ON "CHARM AND GRACE"

21 June 1993

Dear Byron,

I read your paper titled "Spheres and Rights" this weekend and found it interesting and provocative. I would love to sit down with you sometime and hear about your experiences growing up amidst "the blossoming of feminism," as well as more of your own thoughts about the gender issue(s) of the day.

There are several thoughts and observations I wish I had time to share in response to your paper. Maybe over the next few weeks I'll have time to post them all. For now, I would like to comment on two ideas presented in the book, and which you seem to have read as either sexist or at least somewhat demeaning to women.

First, let me tell you where I'm coming from—that my own views of women (and consequently myself!) have changed considerably over the past few years. Raised in a family setting in which men (and the "masculine") were highly valued and women (and the "feminine") were blatantly ridiculed, I grew up striving to cultivate those qualities I felt were of value (i.e. masculine). By masculine here, I mean generally the *logos* (Greek usage): focused consciousness, rational, abstract thought (including the art of farsightedly planning for more remote effects—see your *Urantia Book* quote on page 15 of your paper)[earlier draft—ed.], and by feminine I mean generally an emphasis on *eros*: diffuse, relational consciousness (characterized by feeling values rather than thinking values) which is essential to human and divine relationships and, in particular, love and friendship. Again referring to your *Urantia Book* quote on page 15 of your paper, and in an attempt to suggest one interpretation of this quote, in my opinion this form of consciousness exhibits a tendency to look upon immediate results (social harmony within the family and social groups) rather than remote effects. Ask any mother trying to keep track of three or more kids, put dinner on the table, and juggle the endless chores of family life—diffuse consciousness has a lot to offer over the one-track-mind syndrome!

As an aside, I don't get your charge of sexism in this quote. It seems to me the Melchizedeks were trying to warn Eve that her natural feminine tendencies to create social harmony were, in this PARTICULAR situation, dangerous, because a more masculine viewpoint, (i.e., a rational assessment of what was a highly complex and somewhat abstract situation, including the looking ahead toward a remote future), was called for. They weren't making a blanket statement devaluing her natural feminine tendency toward invoking *eros*, nor were they saying

that the masculine tendency to think rationally about more remote effects is any *better*—they're just saying that in this instance it was not the most helpful approach to evaluating the situation and that Eve, being feminine in nature, needed to be on guard not to let *eros*/feeling rule where *logos*/reason was needed. I guess her experience shows the power of *eros*—a driving force not to be ignored, denied, or misused, but one which needs careful attention, respect, and cultivation under appropriate conditions.

Without getting into the boring details, let me say that life itself has offered some rather vivid opportunities to correct my skewed value system and to begin living as I was designed to live—wholly and joyfully as a female of the species with a natural *bent*, when push comes to shove, toward valuing relationship processes (feeling) over conceptual processes (thinking). The main lesson I have learned personally is that both the masculine and feminine forms of consciousness are essential to human culture and progress, and that both are of equal value while being very, very different. And while it behooves me to cultivate and utilize both the *masculine* and "feminine" qualities of my own consciousness, I am most naturally at home in the feminine realm, and it is WONDERFUL(!), especially after struggling so long as a gender-identified female trying to cultivate a dominantly masculine consciousness without attention or respect to the feminine. That misguided journey led to a thousand dead ends, and I think that many women are having the same experience. Males and females, being naturally oriented in consciousness toward their gender identification, are distinctly different, and *vive la difference*! But being one gender or the other doesn't excuse us from developing within ourselves the capacity both for reason and feeling. I think that men just have a natural tendency toward reason, and women toward feeling. Two different responses, each essential to a full life.

Unfortunately, what is still lacking among much of the feminist movement is the recognition of the high value of feminine/feeling consciousness in all facets of society. What is needed is a recognition that both forms of consciousness need to be cultivated so that the appropriate (i.e., most helpful) form (either *logos* or *eros*) can be utilized in each particular situation as it arises, whether it be between two persons, a family, or in corporate society.

With the previous thoughts in mind, may I offer a possible explication of the words "spheres of grace and

charm" (UB: 937)—concepts which seem to provoke a knee-jerk reaction of suspicion and dismay to those of us who camp within feminist territory. At first glance they literally reek of the oppressive roles of women portrayed by Harriet of "Ozzie and Harriet" fame—at least, that is how I perceived your treatment of them in your paper (and please correct me if I'm wrong). And I must admit to initially having the same kind of knee-jerk reaction. However, after I really looked at the wording of the paragraph, and after doing a bit of sleuthing through the book (see the quotes below), I realize that these *spheres* of feminine attitude and action are not only affirming of mature feminine consciousness, but essential to the role of effective human relationships, and in particular of motherhood, family, and social life. Here's why:

As you noted, *The Urantia Book* states on p. 76 that there is a difference in the quality and technique of expression of divine love by the Eternal Son as compared to that of the Father. While the content does not differ, the technique of expression does, the Father bestowing Thought Adjusters and the Eternal Mother Son bestowing Michael Sons throughout the local universes (p.86). The character of God is divine love; the character of the Mother Son is mercy; the character of the Infinite Spirit is combined ministry of love and mercy (see quote below). The Infinite Spirit bestows Creative Mother Spirits, and I would like to make a case that grace and charm are attributes of the Creative Mother Spirit's type of ministry, which, again is love and mercy combined:

"The Spirit is **love applied** to the creature creation, the combined love of the Father and the Son." [UB: 94]

"God is love, the Son is mercy, the Spirit is ministry—the ministry of divine love and endless mercy to all intelligent creation." [UB: 94]

The local Mother Spirit ministers to humans by providing the adjutant mind spirits, which in turn provides

the females of the species with mother love ("The mother and child relation is natural, strong, and instinctive...."; "All mammalian mother love is the inherent endowment of the adjutant mind-spirits of the local universe...." (UB: 932) Is it reasonable to suggest that such mother love, formed and *administered* by the adjutant mind-spirits through the human mother, provides the child's first experiences of divine love and mercy ministry—experiences which will form the basis for that child's future ability to love and be loved in return? If so, what might be those attributes of mother love which characterize human mother love from that of all the other mammals? Given the definitions and quotes below, might we understand grace and charm not as *surface attitudes* of a repressed, oppressed Harriet manipulating her husband to get her way, but as essential feminine qualities which replace or at least soften the more animal (unconscious) qualities of mother love with qualities which are distinctly human and divine, and which create the aroma of friendship which emanates from a love-saturated soul.

There are many quotes in the book which give some pretty good clues that grace and charm are attributes worthy of attention and cultivation vis-a-vis our spiritual lives and the cultivation of a loving family and community. Grace and charm, as used by the book, are the fruits of eros—human and divine lovers (and friends) in relationship with one another. If they are not introduced to the child within the home, first through the ministry of instinctual mother love, and then through the loving and merciful ministry of both parents, where does the child experience such values and grow to desire them as personal attributes, thereby becoming more Christlike in nature?

I leave you with these thoughts, and hope they make some sense.

A feminist in search of Grace and Charm,

Rebecca Kantor

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**THE FUTURE OF PATRIARCHY:  
GENDER BIAS IN *THE URANTIA BOOK*  
AND NEW PARADIGMS OF REALITY**

By Jeanne Melchior

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## Introduction

It is nearly spring once again on my ridgetop here in southern Indiana, and all about me the miracle of creation plays out yet another season. Spring rains drench the woods, soaking into earth, slowly composting last year's leaves to provide new soil for still sleeping seeds and roots. This place seems far removed from the larger world where forests are being destroyed, poisons are being dumped into air and water, and bulldozers are irrevocably altering landscapes that took millions of years to evolve into a tenuous state of fragile beauty.

My newspaper tells of wars that rage in distant places, many of them fueled by religious intolerance, by one sect claiming that it has the truth which it must defend against all change, and that all humans must change to conform to particular cultic concepts of identified truth. Humankind has had a long history of religious wars, of bloodshed and violence towards one another and towards the earth. That this has been done in the name of God is, perhaps, an indication of how limited we are as humans in our expressions of and about truth, goodness, and beauty, for surely these realities surpass individual, cultic, and cultural differences.

Even among those who proclaim to worship the same God, and who use the same sources and language to speak of this God, there are many variations and differences, leading different sects of the same faith family to break free from each other, and to wage a continual warfare of words rather than focusing on goals—and on all that unites them. In the mainstream Christian churches today one of the most heated areas of disagreement since the Reformation would have to involve gender issues and gender-referenced language. Indeed, as Elaine Pagels points out in *Adam, Eve, and the Serpent*, gender issues have been widely debated from the earliest days of the Christian church until the present. Much of this debate has centered on sexuality and even a brief glimpse into Christian history gives us an indication of where some of our current gender difficulties took root. Today, however, much of the debate more appropriately centers on the language about God and how this has shaped human sexual codes in the West and how this continues to shape our culture and our ability to know God and to be more like God.

Seeing God as only a father has severely limited the human race by subtly proclaiming that male gender is normative, claim some, while others find the image of God as a caring father comforting. A major difficulty occurs, however, when those who find the language of religious tradition so necessary that they become unable to accept any notion that others might see things differently. They become upset and reactive by any language change, that while the old language still perhaps serves them, it no longer expresses the reality of God to others.

Unwilling to co-exist with such differences, they all too often ascribe any such impetus for change to Lucifer (or Caligastia).

We live in a world of intense change. In fact, more changes have occurred in the past fifty years than in the previous two thousand. And as the human cultures have evolved, so have their languages. I wish to explore further this recent explosion of change as I examine more closely the way gender-referenced language is used in *The Urantia Book*.

## Why The Gender Question is Important

Last Christmas, my 10 year-old daughter came home with a banner she had made at school which proclaimed, "Peace on Earth, Goodwill to All." I was exultant. Not just because she was expressing a message of peace in an over-secularized and commercialized season, but because she was expressing this message using inclusive language. When she described God as a friendly face fronting pink circles stretching as far back into infinity as the eye could see, and described *her* as being a loving and happy God, I was both amused and heartened. For despite growing up in a Christian world that views God primarily as an old man with a white beard, she had managed to find her own private vision, a vision that will no doubt alter greatly as she matures.

What does this have to do with *The Urantia Book*, you might ask? "*The Urantia Book* says that men and women are equal and that's good enough for me," or "I'm a woman and I don't feel excluded by the use of the word *mankind* to refer to all humans, and using the term *father* for God doesn't mean that God doesn't have female qualities as well," or "If we really study the book we can see all the ways that male-female balance occurs in the universe."

I will say to those who are satisfied with your understandings, then blessings be with you. May you ever be drawn to greater experiences of God's love. But it's important to recognize that many individuals, and I am one of them, are feeling increasingly uncomfortable with a language about truth that too often hides or excludes others from the truth. There are many who feel excluded rather than invited by the predominantly male symbolism for God in *The Urantia Book*. We feel even more excluded by those humans who insist that the male symbolism be accepted by us as the Truth.

There are many of us who recognize that language is a human construction of mutually agreed upon symbols, and as such can only partially reveal truth which is beyond any human symbol. We must surely know that the First Source and Center is beyond gender, and use of



gender reference to refer to God is an indication of the limitations of our language as well as a reaching out by humans to understand more deeply the unknowable in terms that we are familiar with. As Genia Pauli Haddon, author of a just-published book, *Uniting Sex, Self, and Spirit*, points out:

"All our various names for God originate as forms of endearment springing from the lips of those who are on intimate terms with deity." She goes on to say that as a human species moves on into a new age, as they evolve, that the "old formulations will lose their power to connect people to God"

(*Dare to Call*, 6)

Because there is such an apparent hunger growing all across our planet for spiritual connections with the Divine, and because traditional churches are failing to feed the spirits of the many individuals searching for truth, it's important to be open to new and more powerful ways to connect with the Divine, to experience the love that God has for us so that we can live more fully as channels of that love. By bringing this debate into the open and explaining why many feel such pain to read words that no longer mean what they purport, to find truth explained in language that distorts at times the very message it needs to express, we can come to a deeper understanding of one another so that we can focus on our true task, which is experiencing God's love for each of us and sharing freely this divine gift with one another.

When I first began reading *The Urantia Book* in 1982, I was able to overlook what I shall term the FOGBOM language (the fatherhood of God/brotherhood of man). But in the intervening years, as I have taught English and communication skills and have spent much time exploring the ways in which meanings are transmitted in various cultures via various forms of symbolic language, I have become increasingly sensitive to the subtle—and not so subtle—changes that are occurring in the language, changes that linguists and grammarians as well as religionists and truth seekers from many faith backgrounds are openly debating.

In order to understand how the English language used on Urantia in 1934 distorts truth in 1993, we will first need to look briefly at the nature of language itself—what it is and what its limitations are—and then relate this to the problems of language that abound in *The Urantia Book*, making the truth contained in it ever more difficult for succeeding generations to discover.

## The Nature Of Language

Language is, first of all, a human construction of limited human symbols. It can never fully explain reality and it can especially be presumed to only marginally approximate any concept of God. Even the revelators of *The Urantia Book* acknowledge this:

"We are also seriously handicapped in the execution of our assignment by the limitations of language and by the poverty of material which can be utilized for purposes of illustration or comparison in our efforts to portray divine values and to present spiritual meanings to the finite mortal mind of man."

[UB: 33]

As *The Urantia Book* points out in many such places, all revelation of God must be incomplete.

"While such admissions as these may possibly detract from the immediate force and authority of all revelations, the time has arrived on Urantia when it is advisable to make such frank statements...."

[UB: 1008]

Not only is language a human construct, but it has changed radically as humans have evolved, and this change continues at an ever-accelerated rate. Invasions of England by the Romans and the French as well as conquests and crusades by the British added much to the original Anglo-Saxon, and the melting pot that is America continues to expand the English language greatly. Over the centuries, sentence structure has been altered, meaning of words changed, and even letters of the alphabet have been modified.

One has only to look at the history of the English language to recognize that use of words such as *man* to refer to both the male sex and to humanity as a whole is rapidly changing and that this usage has had a most checkered past (Miller and Swift, 12). Although *mankind* is still an acceptable term to refer to the entirety of the race, many grammars are now indicating that *humankind* is the preferred term. Because studies are confirming that when people read the word *man* the image of an adult human male is what comes to mind, use of the word *man* to refer to women as well, and the male pronoun *he* or *his* to refer also to women is discouraged (Miller and Swift, 13). The National Council of Teachers of English has a new stylistic manual which prescribes usage of non-gender-biased language, and the latest edition of the *American Heritage Dictionary* (1993), which includes over 15,000 new words, also discusses these changes. Many Christian denominations are turning to inclusive language editions of the Bible, and to inclusive hymnals and other materials for worship in an effort to more accurately use words to reflect the intended meanings. Use of the old terms will quickly relegate a piece of writing to stylistic obsolescence.

According to Randy Frame, in an article appearing in *Christianity Today*, "Contemporary Bible Translations: The Quest for Spiritual Purity," recent archeological discoveries and intensive scholarship are only part of the reason why we need new translations of the Bible. Although he is not specifically referring to inclusive language editions, he points out that when the King James translation of the Bible was made there were only a half dozen manuscripts

and now there are over 5,000. He points out that time also takes a toll on language and says, "some words today do not mean what they meant even twenty years ago...." If the goal of Bible translations is to use words that people can understand, new editions must be prepared. The 200 different translations and over 7,000 editions of the Christian Bible are an indication of the seriousness of this question.

## God As Father In Historical Context

Countless Christian theologians are debating the much broader ramifications of the usage of the term *father* as applied to God, which in Christian iconography, has its roots in the ancient Greek and Hebrew languages. These theologians are finding, among other things, that at least some of the dominant male images in the Bible were added over the centuries by male translators as well as by a hierarchical male church, and that an in-depth study of the Bible and its original language reveals many female images for God as well. The Nag Hammadi manuscripts and the Dead Sea Scrolls, both discovered in the 1940s, gave scholars much new material with which to work. Recent historical studies also indicate that many facts were suppressed in the early Christian Church when what we know of as the Christian Canon was indited as the true word of God. Rosemary Radford Ruether explores the historical basis for the Old Testament in *Sexism and God Talk*, and Elisabeth Schussler Fiorenza explores the history of women and gender-biased language in early Christian literature in her book, *In Memory of Her*. Both of these writers explain in detail how the Judeo-Christian religions were caught up in the andocentrism of the times, how they became easily attached to a social system that was totally connected to the idea of a male monotheistic God.

But *The Urantia Book* can hardly go to these ancient documents for such study. That it used the symbols of Christianity predominating in the Western world at the time of its transcription into the English language (circa 1934) is surely an agreed-upon fact. The revelators state that the words of Jesus are

"freely translated into the modern phraseology current on Urantia at the time of this presentation." [UB: 1428]

In addition, they frequently remind us of the relative aspects of the language.

"Down through the ages of the world's history, the revelation of religions are ever-expanding and successively more enlightening. It is the mission of revelation to sort and censor the successive religions of evolution. But if revelation is to exalt and upstep the religions of evolution, then must such

divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented." [UB: 1007]

Undoubtedly, revelation always occurs in a historical context. Christians interested in the teachings of not only Jesus, but of the recognized prophets of the ages, understand the importance of cultural relevance. Feminist Christians are especially interested in portraying the real message of Jesus in language that will open the doors of perception rather than close them. Because *The Urantia Book* is firmly rooted in Judeo-Christian tradition, the language and usage of the Bible has a direct bearing on the future impact of *The Urantia Book*, which is certain to become an archaic document if it becomes stagnant and untouched by continuing generations.

## Connotation/Abstraction A Problem

Going beyond such overt problems with the language, and perhaps less easy to spot, are the many shifts in connotation which accompany the more abstract terms, and which are more directly related to the culture of each succeeding age. For example, because the English language is impoverished when it comes to words about love, we are often confused by the meaning of that word when we meet it on the page, for it is colored by the perceptions of what we have experienced. (This managed to baffle the revelators of *The Urantia Book* in 1934. See UB: 40) Other loaded words, whose meanings are largely subjective and are highly colored by an individual's unique experience within a given age and culture, include *family*, *mother*, and *father*. While the terms *male* and *female* have nearly universal meanings, based on biological description, the concepts *mother* and *father* have as many connotations as there are cultures, or even as many meanings as the subtle individual experiences within each culture, making it difficult for many to understand the concepts of deity in these terms.

According to Margaret Mead, about the only constant we can posit about human fathers is that in all cultures men must learn to be fathers (188). Parenthood is not innate, and the way both male and female sexuality and sex roles are expressed varies widely from culture to culture. Other more recent paleoanthropological studies suggest that the mother-child relationship is the primal relationship in all societies, from the primitive to the present, and it has been the female who has led the way in spreading the culture, in socializing, in teaching males to share [Ruether, *Gaia and God*, 145].

In addition, the concept of parenthood would be dramatically different in the mind of an individual suffering severe physical or sexual abuse at the hands of a parent, than it would be in an individual who had loving parents. It is

unfortunately true that there are in existence fathers (and mothers) who, if their child asked for a loaf, the parent would give them a stone. Alice Miller in her classic work, *For Your Own Good: Hidden Cruelty in Child Rearing and the Roots of Violence*, and John Bradshaw, in his new book, *Creating Love*, are two of many psychologists who are attributing such violence and abuse to a patriarchal family system (which holds that the father is its head, the mother is of lesser value, and the children are least important of all) and to the patriarchal tradition that produced this unhealthy family system.

Even the word *family* has a wide range of meanings—from nuclear family to extended family; from inclusion of blood relatives only, to inclusion of a wider community. Because communication is dependent upon the use of mutually agreed upon symbols, it is of utmost importance that these symbols are mutually defined, a difficult feat in a multi-cultural world. And, as culture continues to evolve, and as humans evolve with it, the old ways of formulating truth are certain to no longer be enough to carry us into deeper spiritual understandings. It is in this realm that many of the difficulties with the traditional language of religion occur.

## Father Concept Limits Understanding

In the "Lesson on the Family" (UB: 1603), which I have found to contain some of the most troublesome language in the entire *Urantia Book*, Jesus says:

"The people of another age will better understand the gospel of the kingdom when it is presented in terms of the family relationship—when man understands religion as the teaching of the Fatherhood of God and the brotherhood of man, sonship with God."

Then the Master discoursed at some length on the earthly family as an illustration of the heavenly family, restating what he termed:

"...the two fundamental laws of living: the first commandment of love for the father, the head of the family, and the second commandment of mutual love among the children, namely to love your brother as yourself."

In this passage the gender bias of *The Urantia Book* is at its worst, for in the entire "Lesson on the Family," the word *mother* is never mentioned once!

This insistence that fathers are, according to some "fundamental law" the head of a family is much more expressive of the social realities in the time of Jesus (or the 1930s) than it is of any deeply experienced truth. That this is a result of what Elisabeth Schussler Fiorenza terms an androcentric paradigm, a way of looking at the world as

being male-centered which has directed human affairs for many centuries, is hard to dispute (*In Memory*: 43). In another passage, *The Urantia Book* says:

"The names which the creature assigns to the Creator are much dependent on the creature's concept of the Creator. The First Source and Center has never revealed himself by name, only by nature. If we believe that we are children of this Creator, it is only natural that we should call him Father."  
[UB: 22]

Is it not equally natural to call God Mother? Throughout the ages many women and men have worshiped the Divine Creator they termed Mother, who was, in essence, the same Great Mystery termed Father by others.

Many well-intentioned Christians have written numerous tracts explaining why these male terms for God are integral to knowing God. Mary Daly writes about Deity and gender in *The Urantia Book* in an article appearing in the *Study Group Herald*:

"The Fatherhood of God, and in particular the fatherhood of the first person of Trinity is a basic tenet of revealed religion...the First Source and Center must be conceived of as masculine, and therefore fatherly—because feminine primacy is contradictory..." [23]

But nowhere does she indicate why she believes feminine primacy is contradictory. Indeed, that the earliest humans saw God primarily as female is indisputable, and the primacy of the mother-child relation is borne out by both science and history. However, Daly maintains that father primacy is literal truth and to not accept this is to deny *The Urantia Book* as a revelation.

But without question, both history and personal experience dictate that spirit-led humans can come to know the First Source and Center (who is genderless) without calling that being Father. We even read in *The Urantia Book* that on other planets other terms are used to designate God. (UB: 33) Indeed, insisting that God be called Father creates an image limiting God to one aspect of being. As Rosemary Radford Ruether pointed out in *Sexism and God-Talk*:

"When the word Father is taken literally to mean that God is male and not female, represented by males and not females, then this word becomes idolatrous." [66]

On page 4 of *The Urantia Book*, we read:

"The word GOD is used in these papers with the following meanings: 1. God the Father-Creator, Controller and Upholder. The Universal Father, the First Person of Deity."

However, to primarily see God as father, as controller, especially in this limited sense, makes it difficult for many of us to see those generative, nurturing, forgiving,

compassionate, merciful qualities, attributes that are frequently associated with women and with mothers, as being part of who God is. It was this limited view of God and of God as such a father, that many historians are coming to identify as a primary force that shaped (and was shaped by) a male-dominated culture, a culture which has limited both men and women, and has prevented both sexes from more fully experiencing the God of Love that Jesus, Christ Michael, came here to reveal to us.

## Gender Confusion At Local Universe Levels

God the Son is defined in *The Urantia Book* (UB: 4) without reference to the mother qualities assigned to God the Son (UB: 79). Here we read that the son is the Universal Mother, the counterpart of the Father, and all the rest of us are their children. However, this analogy is hardly mentioned again. God the Supreme is also defined on page 4 without reference to the mother qualities so beautifully mentioned on 1288:

"As God is your Divine Father, so is the Supreme your Divine Mother, in whom you are nurtured throughout your lives as universe creatures.... All soul-evolving humans are literally the evolutionary sons of God the Father and God the Mother, the Supreme Being."

Yet even though the mother connection to both the Son and the Supreme is made (does the male God have two female counterparts?), the masculine pronouns *he* and *his* are regularly used to refer to both the Son and the Supreme—a most confusing state of affairs, while the word *son* is used to refer to daughters as well.

This passage also says that in the central universe of eternity the "Father nature becomes increasingly manifest, reaching its height with the 'recognition of the Universal Father'...." So even though humans come to know God as both Mother and Father, somehow, the book maintains, the knowledge of the Universal Father is highest and best. While the concept of experiencing God ever more completely in coming ages as we become more spiritized perhaps points in the direction of truth, to equate the highest and best with the term *father* can only distort this truth.

But the gender confusion intensifies as we go to a more local universe level and consider the Creator Son and the Divine Minister who

"enacts the role of a mother, always assisting the Son...." [UB: 368]

Only after she pledged subordination, fidelity, and obedience, did a "Proclamation of Equality" ensue, which,

"...becomes the transcendent pattern for the family organization and government of even the lowly creatures of the worlds of space. This is in deed and in truth, the high ideal of the family and the human institution of voluntary marriage" [UB: 369]

Not only is all this extremely confusing, but when even the most elementary readers bring with them a world of individual and highly subjective meanings to these terms, any truth that might be lurking in these muddy images is easily missed.

In addition, many an astute reader, particularly one who is familiar with the human origins of this type of marriage as well as with the historical use of androcentric theological language to subjugate women, can simply not accept this as representative of divine truth. For just as I cannot accept the notion of a God who would need to sacrifice a son in order to save humankind, so I cannot accept a male God who must proclaim a female counterpart his equal only after she pledges her allegiance.

Undoubtedly, the authors of *The Urantia Book* meant to include women, and all the attempts to ascribe certain aspects of God as relating to women are, I believe, an indication of this good faith. I have no doubt of my inclusion in the "brotherhood of man" and I feel that the God of the Universes (who incidentally, I have come to know in ways other than as father) loves me personally. It is not the truth in *The Urantia Book* that I take issue with, but the language of patriarchy which continues to cloud thought and to suppress this truth. Using such language is not only inaccurate, and places a heavy burden on a sensitive reader to decide exactly what meaning is intended, but it perpetuates a view of reality which deems one sex inferior to another. But the revelators of *The Urantia Book*, at least partially, give us a way out of this dilemma. They tell us:

"Truth cannot be defined with words, only by living.... Man tends to crystalize science, formulate philosophy and dogmatize truth because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living.... There is never a conflict between knowledge and truth. There may be a conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress." [UB: 1459]

In many passages throughout the book, the revelators tell us that it is difficult to express the realities of truth into human language, and that they are limited to the times of the presentation. As many champions of patriarchal language in all religious traditions continue to insist that androcentric language is the truth rather than a most limited attempt to point at truth, they are no doubt

reacting out of such "fear of facing new manifestations of human spiritual progress." The nature of revelation itself makes it necessary for God to speak to and through individuals of all times, and no single book can ever truly contain God's messages to humanity. Rosemary Radford Ruether states this eloquently:

"We must postulate that every great religious idea begins in the revelatory experience. By revelatory we mean breakthrough experiences beyond ordinary fragmented consciousness that provide interpretive symbols illuminating the whole of life.... The hand of the divine does not write on a cultural tabula rasa." [Sexism: 13-14]

## Androcentric Focus Also Limits *The Urantia Book*

It is easy to explain some of the bias in *The Urantia Book* as well as the Bible by being aware of the limitations of revelation to the language and culture of the past.

But the androcentric language of *The Urantia Book* is only a part of the problem. An equal limitation is the androcentric focus, a point of view which many feel is even more biased than the language. Both the Jesus of the Bible and the Jesus of *The Urantia Book* stand out in their fearless way of treating women and men equally, an occurrence that was very unusual among the Jews at the time Jesus lived, for this was a culture in which males were the dominating force, women were treated as possessions, and slavery was common. We are told that there was a women's corps of disciples; however, it is primarily the stories of the twelve men that have been revealed to us, both in the Bible and in *The Urantia Book*.

In this same manner, the history of the races is presented in a way that points to a focus on male activities. Adam and Eve, the Material Son and Daughter, were equal partners, we are told, but the focus of the text is on Adam and all the things he did while an administrator of the garden. Throughout *The Urantia Book* (as well as throughout the Bible) we read primarily of the males who participated in the early struggles of the races. Even the Melchizedeks, who are without gender, are portrayed as male. While there is some mention of the female side of history, it is almost completely overshadowed by the discussions of supposed male beings, in male terms. We are even told that the 24 Jerusalem Counselors, who represent the exemplary mortals from throughout the ages, are all male except for Eve, subtly leaving us to conclude that only males would be worthy of such a position.

One of the major historical imbalances of revealed Christian literature is that it has, for the most part, excluded the sayings, the doings, the activities of women, no doubt because most of these books were written by

males. Judith Plaskow explores these themes in her books on the history of women in Judaism, and aptly describes the pain and anger women feel when they read these texts of truth that were written *by and for* men, with no mention of women's experience. When God asks Abraham to sacrifice his son, for instance, we hear not a word of Sarah's story.

"At the central moment of Jewish history, women are invisible. It was not their experience that interested the chronicler or that informed and shaped the text." [Weaving: 39]

We have only to study Judeo-Christian history to see how this one-sided reporting came about, for gender bias is made up of what is *not* there as much as what is there. Elizabeth Schussler Fiorenza points out that women are only included in these religious texts when they are either a problem or when they are exceptional, and that the scriptures do not give an adequate amount of information about the women of the times and how the revelation impacted them or was impacted by them, and that this selective reporting is necessarily biased.

That the Old and New Testaments were written by males can explain this imbalance in that piece of literature but it is important to note that *The Urantia Book* section on the life and teachings of Jesus was primarily compiled from human records and the

"...majority of the ideas...had their origins in the minds of the men of many races who have lived on earth during the intervening generations...." [UB: 1343]

Given the idiosyncratic use of the word *men* in *The Urantia Book*, it is difficult to know exactly which usage is intended here; however, contextually, men here apparently means human males, for women are no more discussed in *The Urantia Book* than they are in the Bible. But what is responsible for the underlying bias in the rest of *The Urantia Book*? Are we looking again at the limitations of revelation? Does God only reveal divine truth to males?

## Modern Anthropology Finds Matrifocal Cultures

According to many anthropological studies based on recent archeological finds, historians are looking at the ancient matrifocal cultures to find out what human societies were like when there were strong images of female gods. Their conclusions are startling. While it might appear that these ancient societies in which a mother god was a predominant figure would naturally be matriarchies, it is believed that this is an "either/or" fallacy, an error of androcentric thinking which assumes that one group must be in control because the primary paradigm is built on control. In fact, these early societies appear to be what



Riane Eisler has termed partnership societies. These societies were highly evolved, and artifacts indicate that there was an equality among the members, there was little extreme poverty contrasted with wealth held in the hands of few, there existed an advanced culture of art and science, and articles of war appear to be very limited.

In these cultures women were held in high esteem, and because the language of God included prominent female images, Eisler makes a convincing argument that since these societies also included men, and male gods, that the conflict between the sexes was not nearly so troublesome as it has been in the male-dominated cultures that overran these gentler societies and remain the dominant culture today. (*Chalice*: 30–39) Interestingly, we read in *The Urantia Book* (UB: 1022) that the Melchizedek teachings were absorbed by the early mother cults, (although this teaching appears to be lost in the male-dominated societies), and vestiges of female gods have lingered in myth, and in Christianity as Mary the mother of God.

It was in what Eisler terms the dominator societies that males appropriated the male god figure and attempted to keep women submissive by proclaiming that there was only one true god of revelation, and that god was male. These monotheistic dominator societies evolved into Christianity, and are marked by war and strife, by slavery and subjugation of others. Because these societies are rigidly and oppressively hierarchical, they promote strife by their very nature [*Chalice*: 43–58] Susan Griffin was one of the first to point out the connection between this suppression of women and the degradation of the environment. This theme is further explored by physicist, Fritjof Capra; paleo-biologist, Thomas Berry; eco-feminist author, Charlene Spretnak; and many others. That these androcentric cultures have dominated women (as well as each other and the earth), not only by language, but by force, is historical fact, and is borne out by many studies.

Gerda Lerner, in *The Creation of Patriarchy*, shows how, over time, these patriarchal societies gradually elevated the male son/consort gods to the status of one omnipotent being, and ultimately, Judeo-Christian thought came to be expressed in the limiting language of these patriarchal societies. It is also important to note that the historical sections in *The Urantia Book*, including the sections on marriage and the family, are firmly rooted in the limited knowledge of the 1930s, on anthropological theories of the 19th century that were in vogue at the time. These theories held that patriarchy is a higher stage of development (Ruether, *Gaia and God*, pg. 145). New discoveries and intensive scholarship have caused a deep re-evaluation of all this.

## Incongruities Confuse Readers

These many incongruities serve to explain why the truth in *The Urantia Book* is difficult for a language-sensitive or

historically aware reader to find. The divergence between what is stated as truth, namely that women and men are equal, and the meta-language, the slanted way in which these concepts are explained, sends a double message. When a truth-seeking human confronts such conflicting messages, the seeker becomes confused, often at subconscious levels, as they are called upon to choose between the explicit meaning of words or symbols, and what they experience as a gut-level discomfort, a knowing that something isn't right. When we experience this cognitive dissonance, we are left feeling confused.

Since the dawn of civilization, humans have struggled with the limits of revealed truth, all too often insisting that the words themselves constitute the truth. At the root of fundamentalism is this tendency to worship images created by humans—human-constructed language. Genia Pauli Haddon explains this:

"All our words about the Divine are metaphorical rather than literal statements. They work as pointers, aiming us toward the God beyond the words, or as vessels, welcoming us to encounter God between the lines. Even the most hallowed formulation becomes idolatrous if we mistake the name for the Reality toward which the name leads." [*Dare to Speak*: 6]

At the other extreme, many seekers, aware of only their discomfort and unable to experience truth as being beyond language, deny the reality of truth simply because the language has no words to express it. For these reasons, as it is, *The Urantia Book* is limited in its ability to convey the truth to this generation, and will certainly have even greater difficulty with succeeding generations.

"Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of a social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seemed to sponsor a society which staggers under the guilt of tolerating science without idealism, politics without principle, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality." [UB: 2086]

By using the male-centered metaphors for God, by championing the father-dominated family system, and by limiting the reporting to the patriarchal social system operating on Urantia in 1934, the book cannot escape charges of also apparently participating in such sponsorship.

Because of our androcentric world view—a world view inherited from Judeo-Christian tradition and perpetuated in the language of *The Urantia Book*, have we readers of the book become as limited in our ability to see possibilities as those operating in more traditional Christian belief systems? As Joseph Campbell points out in *The Power of Myth*:



"You have to go past the imagined image of Jesus. Such an image of one's god becomes a final obstruction, one's ultimate barrier. You hold on to your own little ideology, your own little manner of thinking, and when a larger experience of God approaches, an experience greater than you were prepared to receive, you take flight from it by clinging to the image in your mind. This is known as preserving your faith." [209-210]

It's important to note that the revelators of *The Urantia Book* also warn us of this kind of crystallized thinking.

"All static, dead concepts are potentially evil. The finite shadow of relative and living truth is continually moving...static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of truth." [UB: 1436]

By clinging to a language that is inadequate to express new realities, by clinging to old metaphors that limit our experience of truth, and by taking literally every word of any book as being divine truth, do we not then risk missing the voice of God that is even now speaking to us in new languages?

## New Language Is Needed

That we see God as either male or female has less to do with the nature of God than with the human tendency to anthropomorphize deity. In reality, God is neither male nor female. We have ascribed these qualities to God for want of a better language and simply as a way to begin to grasp the experience of God's great love for us. The revelators of *The Urantia Book* point out that the term *Father* is used to depict all that universe creatures can know of God, but that there is much that will ever be incomprehensible (UB: 1153). Many individuals believe that using gender to define God will ever miss the mark because of these limitations.

Rosemary Radford Ruether stated in her book, *Sexism and God-talk*, why she feels that using the parent image to refer to God doesn't work. To see God as a parent of either gender, she says, limits humanity, for as it sets up a relationship between us and God as parent and child, it infantilizes us and keeps us from becoming spiritually mature. We remain children, unwilling to take responsibility for our own actions. She feels that while we need a language of revelation that is inclusive of both sexes, we might turn to apophatic traditions, which teach that all names for God fall short of describing who and what God is, and that while we might do well to avoid becoming too abstract, we need to find

"a new language that cannot be as easily co-opted by the systems of domination." [66-67]

Mary Daly, (a different Mary Daly than the one mentioned earlier), makes similar comments in her book, *Beyond*

*God the Father*. She and many other theologians are pushing the perimeters of traditional Christianity and are seeing God as process (God the Supreme?), as beyond the limiting language of our past.

Sallie McFague, a feminist theologian, makes a strong case for continuing to see God as a parent. She believes too, that imagining God as Mother is one of the most potent of all images,

"for it is the image of gestation, giving birth and lactation that creates an imaginative picture of creation as profoundly dependent on and cared for by divine life." [Weaving: 146]

Aware of the contemporary explanations of reality that have thinned the line between spirit and matter to almost nothing, she explains:

"An evolutionary, ecological sensibility makes no clear distinction between matter and spirit or between body and mind, for life is a continuum and cannot flourish at the so-called higher levels unless supported at all levels. God as parent loves agapically in giving, with no thought of return, the sustenance needed for life to continue. This is creative love, for it provides the conditions minimally necessary for life to go on." [Weaving: 148]

A Native American described the use of the term Grandfather or Grandmother to refer to God among his people by explaining that to a human, the oldest, wisest being you know is your grandparent, and that it was only natural to use these terms when speaking to the Great Spirit. I like these gender terms better than Mother and Father, for they are expressive of a respect for wisdom that comes of long life as well as of a deep love, for it is only humans who can love their grandchildren. However, if the male term Grandfather is a viable term to use when speaking to and of God, then so must Grandmother be an equally viable term. Many feminists today are discussing Christianity and its major message of coming to know God more fully as encompassing both female and male images of deity. Feminists unable to find the message of Jesus hidden in the androcentric language are turning to earth-centered goddess worship, to religions which encompass Jesus' message of love, but do so in different language.

## Patriarchal System Limits Humanity

Unfortunately, much of what is currently understood as feminism is based on the secular premise that women are an oppressed class. Caught up in the patriarchal system but unable to see beyond it, these individuals fall into the trap of assuming that women must rise up and take power from the males, and in doing so, become like males. As long as we think in these terms, however, as long as we

compete for power in an androcentric world of hierarchies (which according to Deborah Tannen is the male way of doing things), there will be war among the sexes. As long as revealed religion insists that God must be seen primarily in terms of gender, with one gender designated as highest and best, any inequality between the sexes cannot be resolved, for to see women and men as spiritual equals, this must be demonstrated as fact rather than as proclamation.

Sam Keen differentiates between ideological feminism, which is "hostile and blaming," and prophetic feminism, which is "insightful and enlightening." (*Fire*: 196) Even though this may come close to falling into the trap of false dualisms, he makes some excellent points. It is important to note that it is no longer possible to see this as either a spiritual or a secular issue, for the new science is rapidly erasing the boundaries between matter and spirit, making such duality an illusion.

As Charlene Spretnak, who is certainly such a prophetic feminist, points out in detail in her book, *States of Grace*, cultural studies done by Peggy Reeves Sanday found that when a culture has either a female image of God, or a balance of male and female images, the societies are also marked by a great deal of gender equity—men and women working together in jobs that are not classified according to gender. In these cultures, women and men more equally participate in child care. In contrast, cultures where God is male are marked by deep divisions between the sexes, with men making most of the decisions, women doing most of the labor—and nearly all the child care. In addition, these cultures are marked by high levels of aggression towards women (115–116), Rosemary Radford Ruether explores these same studies in *Gaia and God*. Clearly, it is the patriarchal (or androcentric) paradigm that is responsible for much of the historic inequality between the sexes, and as long as truth is revealed in its limiting language, the experience of that truth will remain limited. It is important to note that these historians, theologians, and scholars do not suggest that a matriarchy replace patriarchy. Rather, they show very clearly that males and females both need strong images of deity that are representative of both the male and female experience. And they suggest that we move forward to a new age of peace and environmental justice, not by overthrowing patriarchy, but by men and women becoming true partners. This will clearly happen only when we perceive reality in new ways.

I have worshiped the First Source and Center in terms of goddess with Margo Adler, and I have chanted praise to this same Divine Source with Starhawk (two leading proponents of goddess religion in America). I have spent several years studying women's medicine ways with Amylee, a Native American woman. I have worshiped with the Tibetan Gyoto Monks and I have participated in "Deep Ecology" rituals of recognition of the Divine as the

Source of All Things. I regularly attend Catholic mass and receive communion, and I occasionally worship in Christian, Presbyterian, Methodist, Nazarene, Baptist and other Christian denominational churches. I am part of a vast network of spirit-conscious individuals, who, no matter what we call God, are speaking to the same deity, at least to the extent that we focus on the reality of Deity rather than the symbol, for it is apparent that both Christian and Pagan run into trouble when they confuse the symbol—the image or the word—with the reality of God, and worship this symbol rather than the reality.

I have come to experience even more deeply the love of the God of the Universes and I am more convinced than ever that it is the same Divine Being that we all worship and seek to know more fully, and realize more fully in our lives with increasing fruits reflecting truth, beauty, and goodness. Clearly, it is only the language that divides us. The Urantia Revelation makes clear that:

"Divine Truth is a spirit-discerned and living reality. Truth exists only on high spiritual levels of realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies.... Living truth is dynamic and can enjoy only an experiential existence in the human mind.... Truth is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls.... The true child of universe insight looks for the living Spirit of Truth in every wise saying." [UB: 1949]

## Spiritual Renaissance And New Paradigm Of Reality

The incredible spiritual renaissance that is happening now is an indication of the hunger of all humankind for a guiding spiritual truth. When we focus on the limited language about God that we humans have created—a language that can never come close to reflecting reality, and use terminology about God to substitute for the experience of God in our midst, we can never discover the reality of deity for ourselves, for we will be too busy defending our linguistic turf of spiritual terminology against all change, against all new revelation to an ever-evolving humanity. We will be too busy judging those who speak to God and of God in different languages as followers of the devil. We will have little time to seek the

silence wherein we can hear God and all of God's many manifest voices. We will be too closed to hear the voice of the Spirit of Truth which is everywhere, in every corner of our little planet.

Humans are evolving to a point where all symbolic language use is rapidly being altered. Because of incredible changes in communications systems, we are more aware of the vast array and wide variety of cultural contexts of words like mother and father and are becoming able to conceptualize God in ways that are beyond gender—to experience God as the “super-ideational” reality that God undoubtedly is. Individuals throughout the ages have written about such experiences, and it is likely that this evolutionary advancement will continue to open the imagination to greater and more real experiences of God and of God's love for us.

Scientists have reached a point in their studies of the workings of the universe where they are coming face to face with matter in ways that are akin to dealing with the mystery of God. Fritjof Capra, a physicist, explores these scientific breakthroughs in *The Tao of Physics*, and relates this to other aspects of our earthly existence in *The Turning Point*. The belief that all reality is connected, and when one part changes this has consequences felt everywhere, is termed systems theory. Capra, and many others, feel that we are at a turning point in the course of human affairs. He and almost all these futurists feel that massive positive changes, changes that read to me like the beginnings of the age of light and life, will come about as part and parcel of a widespread spiritual renaissance. This renewal is specifically predicated on a new paradigm of reality which is linked to a feminist re-evaluation of culture and spirituality, not by replacing the patriarchal system with a matriarchy, but by getting rid of oppressive hierarchies, by seeing God in ever greater aspects, by recognizing the true and basic equality of all creatures, and by learning true partnership between women and men, between human beings and all of the animate and inanimate world. Daniel Maguire, a Christian ethicist states this succinctly:

“Something profound is going on, and feminization is its name. It is going on in the culture, shaking foundational categories of awareness, striking at long regnant myths and metaphors, affecting not just the splashing waves of issue-debates, but actually shifting the deep-running affective and symbolic tides that carry our thought in ways that argument often does not even know.... What we see at present are but the first auguries of what will be, if this still fledgling, but potentially epochal, re-evaluation of human identity continues.” [106]

Whether or not this “epochal re-evaluation/revelation,” this coming age of all peoples truly knowing the living love of God—the true brother/sisterhood of humanity will come about because of a language of truth that includes

both female and male images for God, or whether the primary language of the God of the Universes in the next millennium is yet to be revealed to us is unclear. But it is clear that the old androcentric language alone will not be a relevant factor because of the way in which it limits humanity from truly experiencing all the many facets of God. As the revelators warn,

“The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness.” [UB: 2083]

## God Speaks To Each Generation

In many places the revelators point out that each generation must seek truth anew, and one has only to look at the social climate of the 1930s to understand why the female image of God would not have been widely accepted in the 1930s. Even though the concept of a Father-Mother God had been introduced by Mary Baker Eddy in the mid-19th century, Elizabeth Cady Stanton had written her women's Bible, and many early Christian writers such as Hildegard of Bingen, Meister Eckhart, and others, had used female metaphors for God. At the time of the revelation of *The Urantia Book* this concept of God as female was not in common usage. Even today the concept frightens many individuals. But I believe that it is likely that the revelators, in keeping with the understanding that revealed truth must be contemporaneous with the times of the revelation, down-played the female aspect of the universal deity, while at the same time, they briefly introduced the topic to a patriarchal culture. While *The Urantia Book* doesn't give us much insight into gender issues, being too mired in the language of the old paradigm, it does point us away from itself in new directions:

“The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth—the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of inter-religious barriers and more toward the augmentation of the religious brotherhood of spiritual worship among the many followers of differing intellectual theologies which so characterize Urantia of Satania.” [UB: 1010]

Even though the revelators are bound to the FOGBOM language of the past in this quote, they presage the new science which sees the “fraternity of all creatures,” a fundamental precept of both the science and the religion of the future.

That there are many women and men who are writing a cosmology of the future, a vision of God and science based on recent explosions of knowledge and understanding in ways that are spiritually fragrant cannot be

denied. The Spirit of Truth is at work in literally every corner of the planet. Many of these prophets are describing a future for humanity that is only broadly hinted at in *The Urantia Book*, and many of these writings are specific about what we—the human race—can do to bring about this new world order.

In addition, many readers of *The Urantia Book* are being inspired to enlarged revelations of love and truth, goodness and beauty by the teaching ministry. Groups and individuals worldwide and in great numbers, are receiving messages, presumably from a variety of spirit teachers who ever remind us that God's love for us must be experienced rather than just talked to death, and that truth is only viable when it is a living truth. There are many who remain skeptical of this ministry, who feel that *The Urantia Book* was meant to enlighten the human race for the next thousand years (possibly due to the reference on page 330 that no new personalities will be revealed in the next thousand years). In fact, throughout the book there are many references to the timeliness of all expressions of truth. The revelators state plainly that the book is to be regularly updated:

"The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised." [UB: 1087]

Of all the many books which claim to have divine origin, *The Urantia Book* is the only one to proclaim its limitations and essentially to mandate its obsolescence.

And so, in 1993, Urantia time, the religion of Jesus is being talked about, being written about, and most importantly, it is being lived by greater numbers of people. The God of the Universes continues to manifest to peoples everywhere, and Christ Michael's promise, to be with each of us always, is being realized in individual lives. As we read in "The Second Discourse on Religion":

"I have called you to be born again, to be born of the spirit.... And so may you pass from...the authority of tradition to the experience of knowing God.... The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the spirit may take you. And who can judge—perhaps this spirit may have something to impart to this generation which other generations refuse to hear? ... You must cease to seek for the word of God only on the pages of the olden records of theological authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human."

We are certainly being called out of the old and into the new ways for each of us, male and female, to relate to one another and to our God. As Matthew Fox, who is

certainly proclaiming the message of Jesus in his book, *The Coming of the Cosmic Christ*, points out, if there is to be a future for the planet, what is needed is

"...a spiritual vision that prays, celebrates and lives out the reality of the Cosmic Christ who lives and breathes in Jesus and all God's children, in the prophets of religions everywhere, in all creatures of the universe." [7]

Undoubtedly, we are in the midst of a paradigm shift of epochal proportions, a moving from a patriarchal paradigm that has dominated history for thousands of years, to a paradigm of reality which is indeed universal, which is based upon true equality of all creatures, in which we will recognize our true sense of being partners with God, of our cosmic citizenship.

## Epilogue

And so with this, my study of gender and *The Urantia Book* comes to an end. Rather I should say that it has brought me to a new beginning, for it will take many ages beyond this lifetime before I can begin to have any real understanding, even though I spend my entire human lifetime in the attempt. It is quiet here in my woods. Once again the phoebe has returned and found a place to nest. Baby rabbits nibble the new green leaves. Hepatica bloom in the woods, a yearly miracle of rebirth from all that is dead and dry. The entire world outside my porch is teeming with birth and death and new life. It is good to sit back in the peace of this place, which has no issue with gender bias or language differences, where all creation, according to Native American belief, goes about quietly doing the will of God. It is only we humans who haven't learned this yet, no matter how we try.

I am awed by the presence of God—a God so beyond gender that I have no words for this great mystery. But that it is the same God who spoke to Job out of the whirlwind, who sent Christ to us, who has spoken to poet and prophet, and saint and sinner, to Pagan, to Buddhist, to Hindu, to ordinary men and women throughout the ages, I have no doubt. This God is within me always, and beyond—a light in the darkness of my ignorance. And in the silence here, as I am intensely aware of the presence far greater than my imagination could ever create, I perceive a humorous God, made more knowable to me no doubt, in the likeness of all humanity. In the twilight this formless, nameless God laughs, a dry but hearty laugh like wind in branches. And an ancient voice, a voice that is neither male nor female, nor even human, murmurs through the leaves—"I don't care what you call me, just call me!"

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# FUNCTIONAL GENDER DESIGNATION IN *THE URANTIA BOOK*

By Stuart Kerr III

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The inspired word of the Bible is written in very human language—this language was inexorably conditioned by the society and culture in which its translation to sacred text took place. The ancient patriarchal traditions which influenced the Bible's origins have served to place cultural limitations and social biases into the gender-exclusive language of its scripture. This resulting gender-biased language permeates present-day Judeo-Christian theology—it has become the focus of a major communications gender gap in the Christian community. There is a growing desire for developing new modes of thinking, new systems of values, new expressions of spiritual imagery, and these shifts in religious attitude must be inclusive of both male and female spiritual desires.

The concept of a personal God is expansive beyond our finite capabilities to characterize him. Because of our remoteness from the absolute level of consciousness, his infinite nature cannot be captured by our finite level of comprehension—human language will always prove incapable of fully discovering the inscrutable mystery of the Godhead. Our human language is utterly inadequate for fulfilling this task. From our experiential, finite perspective, we can only perceive the existential, eternity reality of God as a time-space conditioned relativity. Our circumscribed viewpoint, our inability to grasp the concept of unqualified eternity, must be supplemented by the revealed eternity viewpoint.

There is inherent risk in our attempts to reduce the essential nature of God to our finite level of human comprehension. God is ultimately beyond all attempts to categorize him. If we use our understanding of gendered terms to describe God's personal nature, if we use these terms for ascribing to God the human qualities that we understand as masculine and feminine character traits, we are in danger of metaphorically putting the cart before the horse. Rather, we are better served by realizing that the essential nature of humanity is fundamentally dependent upon God as the true First Source and Center of all realities.

If we truly wish to discover the quintessential nature basis that characterizes the mortal estate, if we wish to discover the underlying purpose and design that gives rise to the male and female derivation of human gender, we must first seek for insights into the expansive nature of God that conceptually transcend the level of the finite material mind. We can aspire to this elevated conceptual grasp because we are assured, by faith, that a fragment of this same personal God actually indwells our minds. God partners with us to spiritually elevate our thoughts and desires—he incessantly inspires us to rise above the mortal estate, to courageously enter into the spiritual "kingdom of heaven," and he himself is the very scaffolding that enables us to achieve this very goal.

The presenters of the papers contained within *The Urantia Book* have resisted following a revelatory path that completely divorces itself from the traditional language and symbology as embodied by Judeo-Christian theologic conventions. However, in so doing, they have resourcefully decided to infuse these human concepts with new and transcendent functional meanings. By means of theologic compromise and strategic concessions to established norms of terminology, they have maintained a necessary and vital tie to the past.

By deriving gender relationships from higher functional and cosmic patterns, we may begin to understand how men and women are truly complementary to one another by creative design. We can learn much about this creative design by investigating those instances where the revelators of *The Urantia Book* break the sexual gender convention as in those examples involving the seraphim, cherubim, and sanobim who are personally gendered as *positive* and *negative* (see UB: 420, 422, 938), and the midwayers who are differentiated along lines of *maleness* and *femaleness* (see UB: 864).

The main thrust of the following investigation is the pursuit of a more comprehensive and transcendent understanding, from a cosmic perspective, of the basic design that establishes the purposed duality of male and female who are regarded as operating on the mating, complementary, or partnership basis. Rather than concentrate on culturally superficial or qualifiedly historical influences on the sexes as they co-exist on our isolated planet, for these influences may vary dramatically on other planets of mortal habitation, I have chosen to pursue cosmic insights into our planet's sexual duality by examining the potent techniques of functional gender terminology as they are practiced by the various presenters of the papers contained within *The Urantia Book*.

I have come to realize that those proponents who would indiscriminately neuter the sexually descriptive terminology as it is structurally applied throughout *The Urantia Book* run the risk of obscuring and eliminating many subtle levels of cosmic understanding and interpretation. For example, it is understandably awkward for a woman to comprehend the term "sons of God" as entailing a non-sexual, historically functional definition that equates this designation to meaning "those children of inheritance" (e.g., of the kingdom of heaven)—but there is good theologic precedent for exactly this interpretation. Jesus' usage of this term is consistently inclusive of both men and women—he did not exclude women from any of his statements when referring to humanity as potential sons of the Father. He did, however, conform to the patriarchal linguistic norms of contemporary Judaic society, but with a crucially astute twist—he focused his conceptual semantics around the higher idealization of the family:

"The family occupied the very center of Jesus' philosophy of life—here and hereafter. He based his teachings about God on the family....He taught the new and larger brotherhood of man—the sons of God."

[UB: 1581]

The apostle Paul very specifically uses the word *son* in a spiritually functional sense:

"And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba, Father.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." [Ga. 4:6,7]

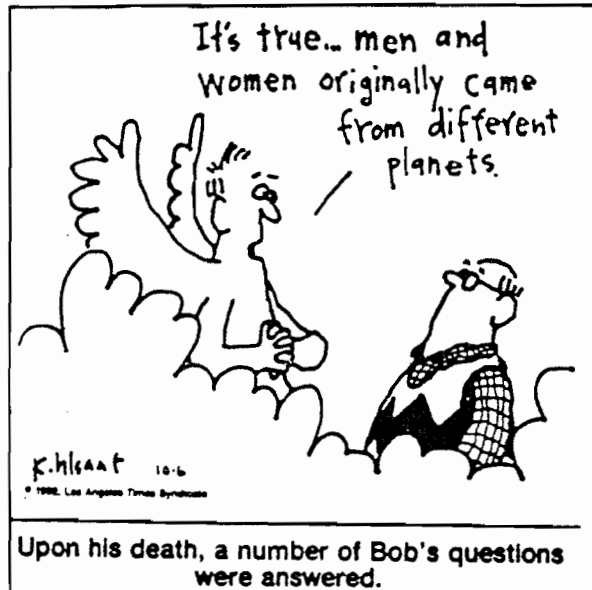
If this term were to be arbitrarily altered to read the "sons and daughters of God", we would lose sight of the functional usage of *son* as implying spiritual inheritance. This altered phrase could only then be properly

understood in the context of an inclusive gendered connotation, and the notion of men and women being spiritual heirs of the kingdom would then have to be indirectly implied.

Many of the following studies are related examinations into the functional arena of divine and temporal relationships.

It is hoped that these will shed needed light on the wisdom and skill that the revelators of *The Urantia Book* have creatively exercised in their efforts to strategically establish this epochal revelation on the world today. It is hoped that the reader will seek for the truth of this matter as well as for the historical facts. We should take heart, for we are told that if we "learn to water the gardens of our hearts" as well as to "seek for the dry sands of knowledge," we can expect to

"expand our souls as well as our minds." [UB: 554]



## Introduction

The following study, prepared for the Wrightwood Series Seminars, explores two primary insights:

- 1) **The male and female derivations of human gender are truly equal but differential—hence complementary—to one another by creative design.**

In its full and essential nature, humankind is dually differentiated according to function, awareness, and behavior response. Practically regarded, men and women are representative of "two distinct varieties of the same species living in close and intimate association." Male and female are perfectly equal in mind endowment and spiritual status, but they remain individually supreme in their own personal domains of activity as these are "determined by biologic differentiation and by mental dissimilarity."

- 2) **The supreme dependence of men and women on shared co-operation is divinely intended to greatly enhance their mutual potentials for social, intellectual, emotional, and spiritual growth.**

The differences of nature, reaction, viewpoint, and thinking between man and woman provide for partnership associations that greatly "multiply functional versatility." This enhancement of possibilities for personal attainment and accomplishment provides a means for overcoming the

many inherent limitations incumbent on the imperfect status of finite being. Throughout our ascendent careers, men and women will beneficially cooperate "in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties."

Men and women must be encouraged to develop a loving tolerance and understanding for one another, to experientially learn to feel and respect the deepest concerns and aspirations of the other, and to create a culture that promotes new modes of thinking, new systems of values, and new expressions of spiritual imagery that must be inclusive of both male and female spiritual desires.

### JUDEO-CHRISTIAN PATRIARCHY

On this world of mortal habitation, gender characteristics have shaped the conceptual imagery central to religious language—this custom directly affects the way in which men and women experience their respective existences. For example, the Judeo-Christian tradition has elevated the concept of an exclusively male, patriarchal representation of God as the sole Creator of the heavens. This tradition has permeated present-day theology, bringing about a corresponding repression of feminine imagery of the divine roles of worship. Judeo-Christian doctrine has shaped the traditional cultural images that have been perceived by women as degrading and suppressing—this tradition has served to alienate women from mainstream

religion. This same tradition has also served to estrange men from cultivating those acquired *maternal* skills that would help them to foster a more balanced personality.

Western religion tends to designate God with masculine titles far more than it ever uses feminine titles. Using masculine terms like *He* or *Father* to refer to God has evolved to its present usage as a natural extension of a religion born of a society where men were the traditional ruling class, educators, and leaders. Today, we are beginning to realize that if you think of God only as Father, you have an inadequate notion of God.

Many women very naturally desire to cultivate and formulate new identities and ideologies in light of emerging new revelations. They seek to engender a more holistic image and an expanded understanding of the meaning of life. They seek full equality and dignity for their concerns in every aspect of life—in religion, ideology, and identity, as well as in the more practical social and cultural spheres of private and public life. They search for methods by which patriarchal religion might be reshaped to overcome its inherently unjust and often debilitating effects on women. Their task is to find spiritual imagery that transcends gender-specific capacities and awareness.

Historically, certain enlightened individuals within the feminist movement have come to believe that the Bible itself was not necessarily the primary source of women's oppression.<sup>1</sup> The real problem was more directly attributed to the bias of male translators and interpreters. Subsequent efforts therefore concentrated on reinterpreting the Bible. This approach opened up the possibility of providing a focus on the human element in biblical texts, on questions of authorship and historical development, and on literary aspects of the Bible. It was believed that the Bible should be investigated like any other historical document and then interpreted on the basis of the evidence.

The Bible itself is certainly not void of positively reinforcing statements. These can ultimately provide powerful sources of self-affirmation for women in their search for a natural ground in the cosmic scheme of things. One of the most powerful affirmations of woman's integral role in God's creation is stated quite plainly at the beginning of the very first page of the Old Testament:

"So God created mankind **in his own image**, in the image of God he created him: **male and female** he created them."  
(Ge. 1:27)

Woman is, along with man, the direct and intentional creation of God and the crown of his creation; man and woman were made for each other by divine purpose. Together, they constitute humankind, which is, in its full and essential nature, dually gendered:

<sup>1</sup> "Feminist Interpretations of the Bible: Then and Now"  
Pamela J. Milne, *Bible Review*, October, 1992

"Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association."  
[UB: 938]

Compared to the Old Testament, the New Testament represents a major advancement in theological thinking and presentation. Here we have an example of a critical paradigm shift in the manner in which men and women are regarded respecting their mutual purposes and destinies. The role that women play in this new scheme of things, though far from ideal, represented a major advancement in a culture that was previously immersed in the theology and ethics embodied within the central core of the Old Testament.

Jesus himself was particularly quite positive in his attitudes towards women. He freely conversed with them, assigned them key roles in his public ministry, and numbered them among his friends and close followers. Jesus strove to present women as complete human beings, in all ways spiritually equal to men. This attitude was truly revolutionary for his time, and it consequently became a source of much of his ministerial difficulties and instructional rejection by the leaders of the old vanguard, the Pharisees and the Sadducees.

"Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions. After Pentecost, in the brotherhood of the kingdom woman stood before God on an equality with man. Among the one hundred and twenty who received this special visitation of the spirit were many of the women disciples, and they shared these blessings equally with the men believers."  
[UB: 2065]

Even the apostle Paul, who has inherited an unsavory reputation regarding his attitudes towards women, still possessed the positive frame of mind to make some remarkably powerful statements about the spiritual equality of women:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one** in Jesus Christ."  
[Ga. 3:28]

God is beyond gender; our conception of God is intuited from God's own revelation of himself. However, we develop an inadequate understanding of the true nature of our relationship to a personal God because we participate in this relationship as sexually gendered persons—we have difficulty in separating our own finite natures from God's eternal nature. We tend to anthropomorphize God in our own image.

Paul has been routinely castigated for his avowed subordination of women. In all fairness to his detractors, Paul did erroneously understand women as occupying a distinctly subordinate role in society—but this biased assessment of his was in harmony with the social norms and the historical context of his culture. As a result of

recent investigations by scholars of the New Testament, opinions are being formulated that cast Paul in a relatively more sensitive light.<sup>2</sup> His views are being re-evaluated as being well ahead of his times. He is being recognized for his willingness to work closely with women and for his habit of regularly extolling their spiritual virtues within the framework of the embryonic churches that were emerging throughout the Mediterranean basin.

Taking into account the patriarchal environment affecting the culture and religion of his times, Paul's expressed views on the spiritual equality of women were decidedly radical and progressive. Men and women were enforced to build their relationships on a foundation of mutuality and love. There is put forward an insistent degree of reciprocity between men and women. By virtue of their baptism into the Church, women obtained a new standing of equality. Men and women stood before God in the same relation; both are born into sin, but with the identical opportunity for salvation.

#### REVELATION AND COMPROMISE

The revelators of *The Urantia Book* plainly acknowledge that every divine revelation of truth strives for an appropriate and adequate symbolism within which to frame new and expanding ideas, ideals, and loyalties:

"We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the human mind." [UB: 17]

This developing symbolism must co-evolve with the practiced enhancement of religious living and spiritual experience that is generated by this potent infusion of revelation. Unfortunately, the social impact of a major new revelation is often compromised by having to make costly concessions to the established norms and practices of the preceding religious and moral establishment. Even such a divine revelation as is presented in *The Urantia Book* must necessarily submit "to the graduated control of evolution." [UB: 984]

*The Urantia Book* itself poses a theologic compromise by supporting a continuity of male-gender oriented language in its presentation of the elevated concepts of God's eternal purpose for creation and the perfecting harmony within this cosmic arena of time and space. Acknowledging this, we can be relatively assured that this approach was permitted

"...for the sake of the safe transit of moral values from one epoch to another...all the while seeking to translate from one generation to another the imperishable values of the old and passing forms into the new and therefore less stabilized patterns of thought and conduct." [UB: 1255]

Humankind is involved in an agelong struggle to elevate the planetary status of mortal dwelling. This effort requires

constant struggles, appraisals, and readjustments that are necessary for a smooth transition from the "sheltered bays of established tradition" to the "high seas of evolutionary destiny." A key function of an established religion during these trying times is to provide a critical degree of traditional stability and religious guidance:

"The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another." [UB: 1086]

In the times of Melchizedek's covenant with Abraham regarding the promotional concept of one God as universal Deity

"...there was always the tendency for the new doctrine to become absorbed into the older body of religious teaching and magical practice. A new revelation is always contaminated by the older evolutionary techniques." [UB: 1022]

This awareness, though, should not necessarily motivate us to completely disregard established conventions and beliefs—too radical a break with cultural and religious tradition supplies its own dangers and pitfalls. There always lurks the recognized threat of subsequent cultural breakdown that accompanies each

"...transition from the established methods of the past to those new and better, but untried, procedures of the future." [UB: 911]

Other examples are presented in *The Urantia Book* to illustrate the process by which a new theology inevitably yields, in some degree, to an older and more established religion in order to salvage its higher values of moral thought and spiritual insight. In the life and teachings of Jesus, we are taught that we are the children of God, and this acknowledgement thereby establishes the ultimate reality of the "brotherhood of man." Over time, this revelation became subtly couched within the concept of "the kingdom of heaven" as a concession to those listeners of Jesus' message who were immobilized by their limited understanding of divine purposes and relationships. These potential followers could more easily understand the idea of God and his universe in terms of a heavenly kingdom—many of them lived out their lives under the auspices of a temporal king.

"At the time Jesus lived on earth and taught in the flesh, the people of Urantia knew mostly of kings and emperors in the governments of nations, and the Jews had long contemplated the coming of the kingdom of God. For these and other reasons, the Master thought best to designate the spiritual brotherhood as the Father in heaven." [UB: 1855]

Jesus himself could not fully escape the persistent expectations for the coming Messiah that occupied the thoughts and aspirations of his followers. The core of Jesus' mission was integrally influenced by his compromise to acknowledge for himself the titles of the Son of Man and the Son of God. This theologic concession eventually helped to bring about the submersion of the *religion of Jesus* into a *religion about Jesus*, a religion that embodies the:

<sup>2</sup> "St. Paul Misunderstood, Scholars Say," Albany Times Union, February 20, 1993



"...mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community. In this way a formal and institutional church became the substitute for the individually spirit-led brotherhood of the kingdom. [UB: 1864]

Even Jesus' apostles found it both necessary and prudent to offer concessions to the followers of John the Baptist, under the leadership of Abner, as the price for continued unity. By accepting the practice of baptism into their mutual ministry to the common people, the apostles were able to secure the good will and devoted efforts of these fervent followers of the Baptist. This concession was relatively minor considering that:

"John's followers, in joining Jesus' followers, gave up just about everything except water baptism. [UB: 1626]

The real religion of Jesus awaits a new revolutionary rebirth—it is ready to resurrect itself from the shell of institutionalized Christianity which, admittedly, is heavily oriented towards a patriarchal mind-set and language. If *The Urantia Book* is to lend support to the resurrection of the true religion of Jesus, it will need to be mindful of its cautious reminder to respectfully consider the true potentials that are currently lying dormant within traditional Christianity:

"Christianity contains enough of Jesus' teachings to immortalize it." [UB: 2086]

We should try to gain insights into these recorded accounts of theologic compromises and concessions that have influenced attempts at revealing higher levels of thought and more progressive ideals for living the perfecting life. If we are successful, we may be in a position to be more sympathetic to the final decision of the revelators of the papers within *The Urantia Book* to choose our traditional conventions of gender-oriented terminology in their attempts to explain functional personality relationships—both divine and temporal. They purposefully chose to do so to make the complicated intricacies regarding the portrayal of these relationships more effectively understandable to a planet of sex creatures.

In addition, they shrewdly provide us with new and transcendent meanings for their chosen "sex gender" designations. For example, although a case could be reasonably presented for naming the personality of the First Source and Center the Universal Father, there is much that can be learned from the functional ramifications engendered by naming the personality of the Second Source and Center as the Original Mother Son (see UB: 76:1, 79:5, 87:3, 88:5). On first reading, this appellation of the Eternal Son appears to be inherently paradoxical; but if one approaches this gender terminology in a functional and transcendent sense, as opposed to a derivative and directly sexual/material sense, great insights abound.



In our attempt to comprehend the revelatory disclosures contained within *The Urantia Book*, we are admonished to recognize the conceptual forest before we attempt to distinguish between the individual and derivative trees. God's eternal purpose for his creation, which includes men and women as integral participants, is presented in *The Urantia Book* by beginning with the nature of God himself first and foremost. The subsequent papers proceed from this apex of revealed divinity to progressively more derivative revelation into the experiential levels of reality that progressively rely more and more on God as their existential ground. *The Urantia Book* is purposely structured to reveal the foundation of God's existential basis, and then to proceed from this existential foundation to progressively more derivative and dependent relationships:

"In such a far-flung universe there is always great danger of succumbing to the error of the circumscribed viewpoint, to the evil inherently in a segmentalized conception of reality and divinity.

"For example: the human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to **spiritual wisdom**.



Such a procedure is the easiest path to a certain form of genetic knowledge, but at best it can only reveal man's origin; it reveals little or nothing about his divine destiny." [UB: 215]

## The Universal Father

"When you have once become truly God-conscious, after you really discover the majestic Creator and begin to experience the realization of the indwelling presence of the divine controller, then, in accordance with the manner and method by which the divine Sons reveal God, you will find a name for the Universal Father which will be adequately expressive of your concept of the First Source and Center." [UB: 22]

*The Urantia Book* very clearly states that the First Source and Center has never revealed himself by name. However, considering that we are a planet of sex creatures and that we have good reason to believe that we are children of this personal Creator, the chosen term *Father* is a very expressive and appropriate name for God:

"But this is the name of our own choosing, and it grows out of the recognition of our personal relationship with the First Source and Center." [UB: 22]

The personalization of God as Father has an immediate appeal to the parental instincts of humanity; that phase of the infinite God that we have come to know as Father is experientially real and personally meaningful to us in our life experiences as members within the human family—both as children and as parents:

"First and last—eternally—the infinite God is a **Father**. Of all the possible titles by which he might appropriately be known, I [a Divine Counselor of Uversa] have been instructed to portray the God of all creation as the **Universal Father**." [UB: 59]

God as Father is that aspect of infinite Deity that is experientially real to mortal beings as a personal reality. Still, we should strive to understand the term Father in its largest possible sense—we should strive to transcend the human concept of the divine Father as he becomes known during the course of mortal existence in order to reach a higher level of comprehension of that same God who is expansive beyond the Father concept. We are told that the word *God* itself cannot adequately be conveyed to finite creatures in its full capacity to represent the infinite concept of existential Deity. Beyond the designation of Father, the best that can be achieved for giving us a flavor of the essential nature of infinite Deity is theorized in the hypothetical concept of the I AM:

"The I AM ever remains as our hypothesis of all that we feel is knowable of the First Source and Center. And even that hypothesis probably falls short of the unfathomed infinity of original reality." [UB: 1153]

As revealed by *The Urantia Book*, in conceptual wording suitable for time-space conditioned beings, the Father I

AM breaks free from his eternity confinement by the exercise of his absolute free will, thus achieving Deity liberation from the fetters of unqualified infinity. This primal act repercussions in an infinity that is now dynamic, and this produces a coordinated divinity-tension in conjunction with the static infinity of the original unqualified absolute. The I AM, as the stasis or self-relationship of infinity, as the eternal fact and universal truth of infinite reality, as the unity of unqualified infinity, upholds this divinity-tension by his eternity act of free will. Through this relationship of the original I AM to his free will act of eternity, the I AM becomes discernible as free-willed personality; he reveals himself as the divine creator of all personality. Through this primal free will act, the original I AM creates room within all-encompassing infinity for finite creatures to coexist.

*The Urantia Book* proceeds to elucidate many revealing reality functions that ultimately rely on this expanded concept of the Father-I AM as the essential and primal source and center of functional unity (UB: 1147). These cosmic aspects of the Universal Father encompass both personal/spiritual and nonpersonal/material Deity functions:

- The First Universal Father-Source
- Absolute Center
- Primal Cause
- Universal Controller
- Limitless Energizer
- Original Unity
- Unqualified Upholder
- First Person of Deity
- Primal Cosmic Pattern
- Essence of Infinity

At the level of Deity, personality implies identity, self-consciousness, self-will, and possibility for self-revelation. It is by virtue of these characteristics that the Universal Father is revealed, that the possibility for fellowship with other and equal personalities is enacted. Even though the perfect unity of the Father is characterized by an all-pervading unity of Being, the indivisibility of his personality does not interfere with his capacity to be a Father to other self-willed personalities, divine or human:

"In the worshipful experience of the personal contact of every worshipping personality throughout the master universe, **God is one**; and that unified and personal Deity is our Paradise parent, God the Father, the bestower, conservator, and Father of all personalities from mortal man on the inhabited worlds to the Eternal Son on the central Isle of Light." [UB: 640]

Regarding other inhabited worlds, we are given a glimpse as to alternative designations for God which are also expressive of personal concepts of the First Source and Center. These representative examples are presented to us in variations of the Lord's Prayer as it has become known

on other worlds within our local universe. Notice that there is practiced subtle variations on the Father theme that are family oriented and, in one example, gender-inclusive:

- "Our **Father**, who is in heaven,  
Hallowed be your name" [UB: 1620]
- "Our **Creative Parent**, who is in the center of the  
universe,  
Bestow upon us your nature and give us your  
character" [UB: 1622]
- "Glorious **Father and Mother, in one parent  
combined**  
Loyal would we be to your divine nature" [UB: 1623]

Echoing this last designation for God, even the Judaic tradition, into which the child Jesus was born and raised, speaks of the God of Israel as possessing both paternal and maternal qualities:

"The Most High is like a **loving father and mother**;  
he really loves us, his children on earth." [UB: 1443]

Considering that the progressive epochal revelations to this planet have primarily worked with a developing concept of God as designated by the term Father, we might reasonably conjecture that this evolutionary tradition has had an inceptional basis from our historical past; our evolved choice to call God Father may have been quite naturally derived from our planetary experiences with this personal aspect of the First Source and Center, especially as this relationship has been intrinsically peculiar to our own planet and circumstances. If this is so, it reveals much about what constitutes the foundational characteristics of present day culture and civilization on Urantia.

In our efforts to understand the nature of God as Father, it might be instructive to learn that we will eventually and progressively learn to recognize seven fathers along our ascension pilgrimage to find the Paradise Father (UB: 587):

- The *biologic father*—the father in the flesh.
- The *father of the realm*—the Planetary Adam.
- The *father of the spheres*—the System Sovereign.
- The *Most High Father*—the Constellation Father.
- The *universe Father*—the Creator Son and supreme ruler of the local creations.
- The *super-Fathers*—the Ancients of Days who govern the superuniverse.
- The spirit or *Havona Father*—the Universal Father, who dwells on Paradise and bestows his spirit to live and work in the minds of the lowly creatures who inhabit the universe of universes.

As we begin our lives as mortal children on an inhabited material world, we acquire our first impression of the universe from the maternal care of our earthly mother. We eventually derive our first conception of the Universal Father from the qualities possessed by our earthly father.

These profound and personal insights into God's Fatherhood allow us to better understand what human fatherhood truly is because we will have learned that this divine truth precedes and grounds the human truth.

If we truly wish to discover the personal nature of the Universal Father, who better to turn to for enlightenment than his bestowed Son to this world. Jesus' primary mission for living out his life on this world as a human mortal was to reveal this selfsame Father to mankind. He carried out this exquisite achievement by actually living his life as the personal manifestation of the perfect love of the Father. It was the very life of Jesus, and not necessarily his teachings, that best revealed the Father's divine character and loving personality:

"His teaching regarding the Father all centered in the declaration that he and the Father are one; that he who has seen the Son has seen the Father; that the Father, like the Son, knows all things, that only the Son really knows the Father, and he to whom the Son shall reveal him; that he who knows the Son knows also the Father; and that the Father sent him into the world to reveal their combined natures and to show forth their conjoint work." [UB:1855]

When speaking to his followers, Jesus would always refer to the concept of Deity as either God or Father. For the purposes of describing the transcendent and abstract nature of infinite Deity, Jesus would apply the word God. If he made any reference to Deity that touched upon the personal nature of God, he would choose the term Father—this was the appropriate term for Jesus that best described his own personal experience with the First Source and Center. Jesus expanded the traditional concept of God as Father by exalting and elevating this tradition to include the sublime experience that God personally reveals himself to every mortal willing to become a child of this Father of love:

"The God of universes rules the far-flung creation, but it is the Father in heaven who sends forth his spirit to dwell within your minds." [UB: 1857]

Jesus exhorted his apostles to listen to his teachings regarding the Father with a spiritual ear. God the Father is a spiritual being—the fatherhead of the spiritual kingdom is an infinite and eternal spirit and they, the apostles, are spiritual children in the spirit family of heaven:

"Will you not allow me to use the earth family as an illustration of divine relationships without so literally applying my teachings to material affairs?" [UB: 1605]

The kingdom of heaven is a divine family with the Universal Father as the

"universally recognized and unreservedly worshiped center and head of this far-flung brotherhood of intelligent beings." [UB: 1676]

This spiritual kingdom begins with and centers in “the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man.” [UB: 1859]

Between man and God there exists a truly intimate and living relationship that is based on real *Father-child affection*. This Creator-creature relationship is a uniquely real experience in cosmic sociology. Even the child Jesus knew this as an experiential fact—he affirmed this truth to his earthly father Joseph when he gave testimony that

“the heavenly Father cannot love his children less than you love me.” [UB: 1378]

As a human father loves his children with the truest and most real affection, the Universal Father can do no less. We are incapable of comprehending his infinite love and sympathy for his spiritually immature and erring children, but we can discover with the certainty of experience that

“the Universal Father loves and forever seeks the welfare of his created sons and daughters.” [UB: 40]

This love is assured by the supernal fact that this same Father actually sends a fragment of himself to live in the minds of his children:

“A part of every father lives in the child. The father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship...with the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding.” [UB: 1898]

Special importance should be attributed to the fact that the very last sentence contained within *The Urantia Book* makes special reference to the fatherly nature of God—the very last thought continued within this, the fifth and most recent epochal revelation to mankind, makes it clearly understood that:

“When all is said and done, the Father idea is still the highest concept of God.” [UB: 2097]

## The Eternal Mother Son

“As love is comprehended on a sex planet, the love of God is more comparable to the love of a **father** while the love of the Eternal Son is more like the affection of a **mother**. Crude, indeed, are such illustrations, but I [a Divine Counselor] employ them in the hope of conveying to the human mind the thought that there is a difference, not in divine content but in quality and technique of expression, between the love of the Father and the love of the Son.” [UB: 76:1]

Being personal, God reveals himself to his self-willed creation as the divine Father of all personality; the

absolute truth of this revelation of God as Father rests in the absolute person of the Eternal Son. This primal relationship of Father and Son provides the necessary foundation for finite creatures such as ourselves to co-exist and to equally partake of the Fatherhood of God:

“The Son is naturally endowed with the life of the Father. Having been endowed with the living spirit of the Father, **you are therefore sons of God**. You survive your life in the material world of the flesh because you are identified with the Father’s living spirit, the gift of eternal life.” [UB: 1642]

The truth that the I AM is Father to the Eternal Son brings into being the personality relationships of all actualized beings:

“The absolute personality of the Son makes absolute the fact of God’s fatherhood and establishes the potential sonship of all personalities. This relationship establishes the personality of the Infinite and consummates its spiritual revelation in the personality of the Original Son.” [UB: 1154]

At the same time, the Father-I AM is one with the Eternal Son because the divine nature that each possesses is eternal. The Son is uncreated, eternal, equally God:

“In the beginning was the Word, and the Word was with God, and the Word was God.” [Jn. 1:1]

The Son shares with the Father his divine character of Deity, for they are forever and inseparably one personal unity of universe presence; and it is by virtue of this mutual omnipresence that all creation rests upon the everywhere active presence of the divine spirit of the Eternal Son. The spirit of the Father is eternally resident in the spirit of his Son, but the Son alone perfectly personalizes the Father’s love and mercy. To the universes of creation, the Son is the living revelation of his loving Father:

“As God is love, so the Son is mercy. The Son cannot love more than the Father, but he can show mercy to creatures in one additional way, for he is not only a creator like the Father, but he is also the Eternal Son of that same Father thereby sharing in the sonship experience of all other sons of the Universal Father.” [UB: 75]

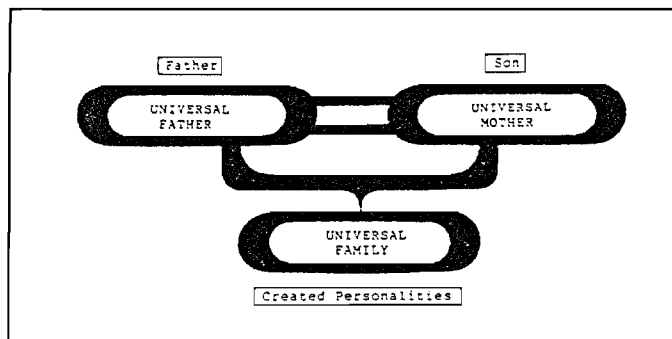
Along with this revelation of the Eternal Son, *The Urantia Book* introduces for the first time a divine derivation of a feminine-gendered basis of Deity function. The divine concept of the Original Mother Son as presented within *The Urantia Book* represents a clear break from the patriarchy of the Judeo-Christian tradition. Here we have presented a reality of personal Deity that is definitely flavored by maternal divinity and colored by the warmth of loving mercy:

“Concerning identity, nature, and other attributes of personality, the Eternal Son is the full equal, the

perfect complement, and the eternal counterpart of the Universal Father. In the same sense that God is the **Universal Father**, the Son is the **Universal Mother**. And all of us, high and low, constitute their **universal family**.”

[UB: 79]

The Universal Father controls and regulates his creation through the downstepping administration of his descending Sons. This unbroken chain of authority extends downward from Paradise throughout all the levels of his superuniverse domains, starting with the Paradise



Sons and ending with the Planetary Princes who carry the responsibility for directing the destinies of the evolutionary spheres. Even though the Paradise Sons are scattered throughout the grand universe, they always maintain a direct and exclusive channel of communication with the Original Mother Son:

“All Sons of God who take origin in the persons of the Paradise Deities are in direct and constant communication with the **Eternal Mother Son**.”

[UB: 88]

## The Infinite Mother Spirit

“The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself...the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe.”

[UB: 1471]

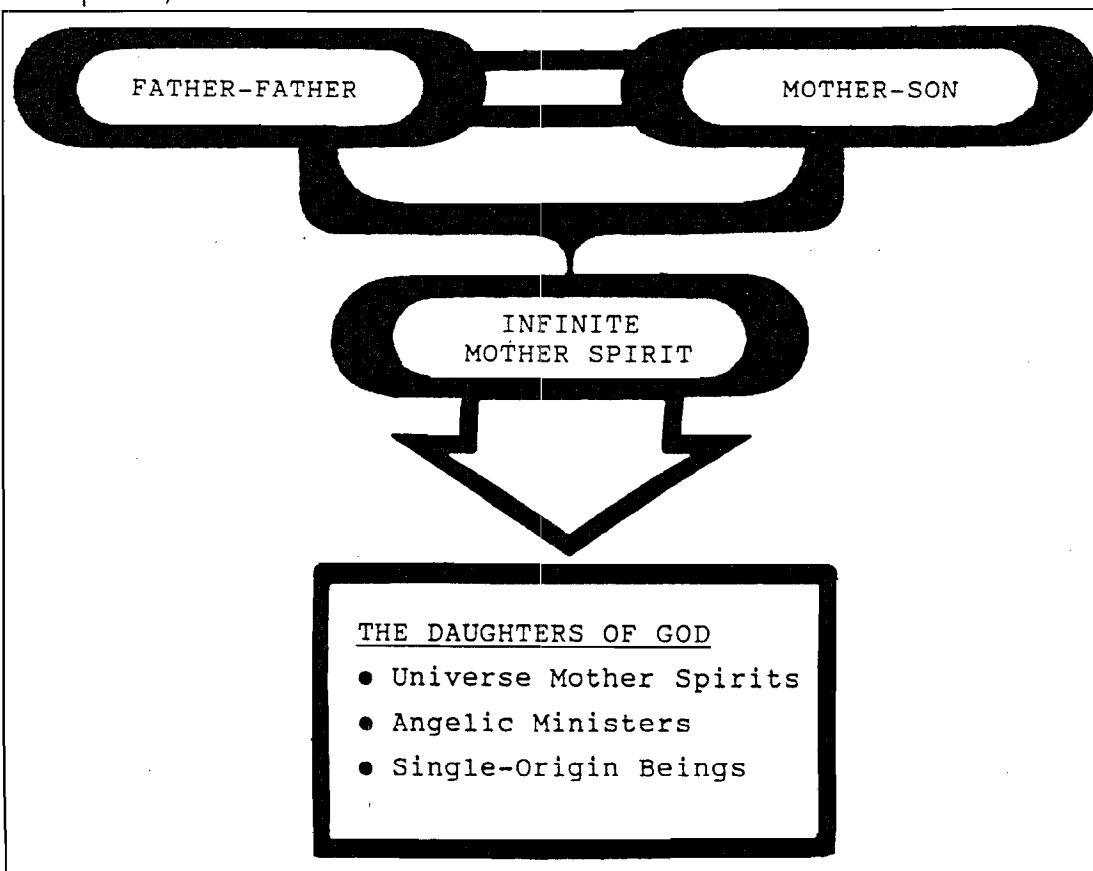
As the I AM is one with the Eternal Mother Son, this fortuitous union consummates in the appearance of the third person of Deity, the *Infinite Mother Spirit*. The first act of the Mother Spirit is the inspection and recognition of her divine parents, the Father-Father and the Mother-Son.

This presented sequence of eternity events sets the stage for the Creator prerogatives of the Father, who, in liaison with the Son and Spirit, initiates the evolutionary momentum of time and space:

“Therefore is divine creativity unfailingly characterized by unity, and this unity is the outward reflection of the absolute oneness of the duality of the Father-Son and of the Trinity of the Father-Son-Spirit.”

[UB: 1154]

The Father-I Am and the Eternal Mother Son love one



another with an eternally boundless love, a love that is personal and living as are the Father and the Son. This personal love proceeding from the Father and the Son is fully embodied in the eternal persona of the Infinite Mother Spirit. She is the third person of the Trinity; she is not created; she is a person co-equal and co-eternal with the Father and the Son. The Infinite Mother Spirit, acting as the Conjoint Creator with the Father-Son union, is the universal and divine minister of the Son's mercy and the Father's love to all created personalities.

She is sincerely

"...devoted to the task of fostering the ascension of the material creatures to higher and higher levels of spiritual attainment." [UB: 94]

"God the Father loves men; God the Son serves men; God the Spirit inspires the children of the universe to the ever-ascending adventure of finding God the Father by the ways ordained by God the Sons through the ministry of the grace of God the Spirit." [UB: 53]

The Infinite Mother Spirit is also the co-operative universal coordinator of creation; she is the coordinator of all actual reality; she is the unifier of the manifold energies and diverse creations which have appeared in consequence of the divine plan and eternal purpose of the Universal Father. As *intuitive Being*, the Spirit Mother maintains, strengthens, and, where needed, restores the deified Being of the Trinity with non-deified creation, a unity which is constantly threatened. The unity which the Spirit Mother imparts is of a higher unity than would have been possible had the I AM never moved out of primordial Being, for the unity which the Spirit builds is a unity of freedom, a unity comprehending a diversity of free and responsible beings. The Spirit Mother maintains the unity of creation.

As the living revelation of God, the Infinite Mother Spirit is responsive to all things, meanings, and values; she is coordinative of all energies, minds, and spirits. She operates not only on the deified spirit realities centered in the Son, but she also manipulates the undeified non-spirit forces and energies of the created universes, thus bringing into existence the universal and absolute mind.

Mind is the functional endowment of the Infinite Mother Spirit, and it is by the technique of mind that the spiritual and material universe manifestations of the original Creator personality, the I AM, are inevitably unified. The primal free will act of the Father-I Am eternalizes the dual expression of his Deity equal, the Eternal Mother Son, and of the antipodal non-spiritual material realities of creation. The Infinite Mother

Spirit, by virtue of mind, is the indispensable coordinator of both these spiritual and material realities.

The Paradise liaison of the Universal Father and the Eternal Mother Son brought about the perfect creation of Havona, the first and central universe. As coordinate Paradise personalities, the Eternal Mother Son and the Infinite Mother Spirit (functioning as Conjoint Actor) work together in divine partnership for the creation of all post-Havona universes:

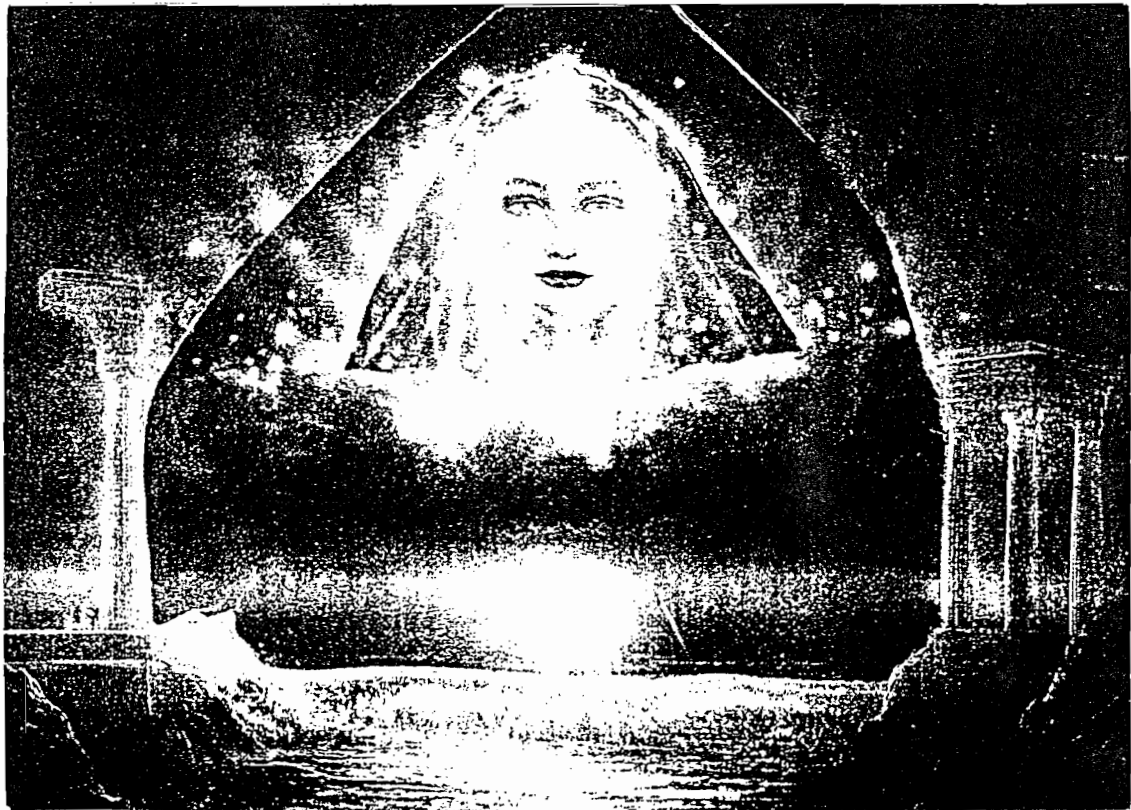
"The Spirit sustains the same personal relation to the Son in all subsequent creation that the Son sustains to the Father in the first and central creation." [UB: 93]

The Infinite Mother Spirit, along with the supreme spirit groups, is partaker in the creation of

"...the vast creature family of the Third Source and Center. All orders of the ministering spirits spring from this association." [UB: 205]

The Spirit is the original and eternal mother of all her ministering angelic daughters:

"Nevertheless, in dealing with sex creatures it is our custom to speak of those beings of more direct descent from the Father and the Son as the **sons of God**, while referring to the children of the Spirit as the **daughters of God**. Angels are, therefore, commonly designated by feminine pronouns on the sex planets." [UB: 419]





## The Creator Son/Mother Spirit Liaison

"At the head of all personality in Nebadon stands the Creator and Master Son, Michael, the universe father and sovereign. Coordinate in divinity and complementary in creative attributes is the local universe Mother Spirit, the Divine Minister of Salvington. And these creators are in a very literal sense the **Father-Son** and the **Spirit-Mother** of all the native creatures of Nebadon." [UB: 406]

All local universe creations are supervised by the dual administrative presence of a Creator Son, who takes origin in the Father-Son union of Paradise Deity, and a Creative Mother Spirit, representing the local universe presence of the Paradise Mother Spirit. In our local universe of Nebadon, our Creator Son Michael and his Spirit companion, the Creative Mother Spirit, have been conjointly responsible for the creation of this material universe in which we live and breathe. The Paradise Father faithfully upholds this locally coordinated act of creative prerogative by fully supporting their divine right to

"...foster and sustain their work as well as to minister to the creatures of their own making." [UB: 93]

Michael functions in Nebadon as father of the inhabited worlds and as sovereign of the local universe—he is the personal residential manifestation of the Universal Father to the local universe materialization. While some Creator Sons appear to be more like their co-parent, God the Father, we are informed that our Michael Son is more like God the Son:

"The trend of administration in the universe of Nebadon suggests that its Creator and ruling Son is one whose nature and character more resembles that of the Eternal Mother Son." [UB: 235]

The Creative Mother Spirit is ever present to assist the Son—she is indispensable to effecting universe administration. This creative collaboration represents the beginning of the father-mother concept to the local universe creations. She sustains the Son in all of his efforts to enact a stable government and to establish a firm center of authority within their joint creation. A Creator Son cannot effectively function in his local universe creation without the full co-operation of the Divine Minister and her vast assemblage of spirit helpers, the daughters of God:

"In all his work of love and life bestowal the Creator Son is always and ever perfectly sustained and ably assisted by the all-wise and ever-faithful Universe Spirit and by all of her diversified retinue of angelic personalities. Such a Divine Minister is in reality the mother of spirits and spirit personalities, the ever-present and all-wise advisor of the Creator Son, a faithful and true manifestation of the Paradise Infinite Spirit." [UB: 368]

When approval has been granted for initiating the creative materialization of a local universe, a Creator Son arrives

from Paradise accompanied by a Creative Daughter of the Infinite Spirit. The first act of the Son is to take possession of the space site of his chosen creation. He then pays recognition to his divine complement, the Daughter of the Infinite Spirit, and initiates the formation of an effective and co-operative working union with her:

"In no creative act does the one do aught without the counsel and approval of the other." [UB: 369]

Together, they enact the physical materialization of their local universe domain by jointly resolving the logistics for equilibrating the available universe energies:

"In physical creation the Universe Son provides the pattern while the Universe Spirit initiates the materialization of physical realities. The Son operates in **power designs**, but the Spirit transforms these energy creations into **physical substances**." [UB: 374]

When this initial stage has reached completion, when the material creation of the local universe is well under way, the Creative Spirit begins her process of progressively taking on

"...the personal qualities of the Mother Spirit of a local universe." [UB: 236]

At the completion of the materialization of their local universe, the Creator Son and Creative Mother Spirit initiate that stage of creative liaison which is designed to give origin to the innumerable hosts of their local universe children. This creative liaison of Creator Son and Mother Spirit now presides over the local universe creation and ministers to their family of sons and daughters.

The Son initiates the creation of certain of his universe children on his own initiative, and some he creates as joint offspring in varied association with the complementary Universe Mother Spirit, while the Spirit is solely responsible for bringing into existence the numerous orders of spirit personalities such as her diversified retinue of angelic personalities who minister and serve under her direction and guidance.

"Following the completion of this united effort, the Son engages in the creation of the Material Sons, the first of the sex creatures, while the Universe Mother Spirit concurrently engages in her initial solitary effort at spirit reproduction. Thus begins the creation of the seraphic hosts of a local universe." [UB: 418]

Each Michael Son vows not to assume full sovereignty of his local universe creation until seven bestowal experiences living the lives of his created universe children shall have been successfully completed and certified by the Ancients of Days of the superuniverse of jurisdiction. The inherent endowments of justice and righteousness possessed by a Michael Son will not suffice for universe sovereignty by the Ancients of Days until

"...he has really acquired the viewpoint of his own creatures by actual experience in the environment of their existence and as these very creatures themselves." [UB: 1309]



The following personality traits are inherently present in all Creator Sons, but these qualities must be transformed into a new insightful reality as a direct result of required experience in creature understanding. And this experience is acquired during the bestowal career of a Michael Son:

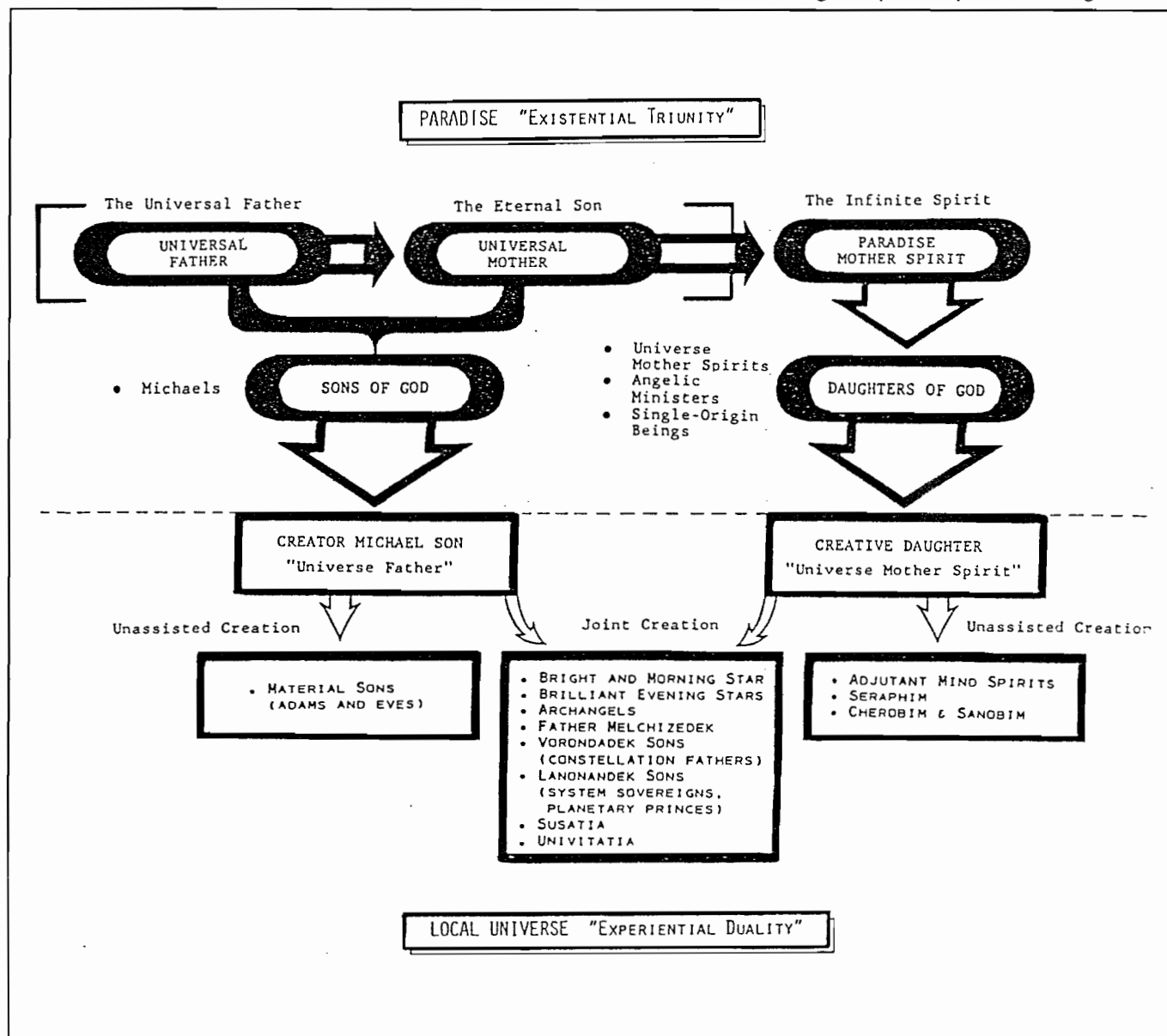
- Fair Judgment
- Fortitude
- Just Decision-making
- Patience
- Practical Mercy
- Skillful Conduct
- Sympathy
- Understanding
- Wisdom

Michael has freely chosen to live such identical lives as he imposes upon the intelligent beings of his own creation. He has, by experience, become a fellow creature. And in so carrying out this progressive acquirement of the

creature's viewpoint in his universe administration, he has earned the love and adoration of his creatures. Michael began his bestowal experience as the personalities of three orders of his created universe Sons: the Melchizedeks, the Lanonandeks, and the Material Sons. Next, he personalized in the likeness of angelic life as a supreme seraphim. Lastly, he experienced the various phases of the ascending careers of his lowest form of will creatures, the evolutionary mortals of time. It was his bestowal on our planet of Urantia as a mortal of the realm that we have come to know him as Jesus, Son of Man and Son of God.

The choice of Michael to bestow himself in the personality of one of the angelic daughters of the Universe Mother Spirit was a sublime act of *reciprocal subordination* to his creative liaison partner, the Mother Spirit of his local universe creation:

"No Son could hope for final success without the incessant co-operation of the Divine Minister and her vast assemblage of spirit helpers, the daughters



of God, who so faithfully and valiantly struggle for the welfare of mortal men and the glory of their divine parents." [UB: 368]

In this act of bestowing himself as a seraphic daughter of his co-creative and complementary Universe Mother Spirit, Michael very directly enhances his experiential understanding of *dual* deity functioning in the local universe realm. He has not only subordinated himself to the local universe Mother Spirit, but he also lived the life bestowal as one of her daughter spirits. And since the Mother Spirit takes origin in the Paradise Mother Spirit, and since Michael takes origin in the dual Paradise personalities of the Father and Son, Michael gains triune insight into the functional unity of the Paradise Trinity.

Michael of Nebadon nobly acknowledges his eternal dependence on his Spirit companion. At the completion of his seven bestowals and his entitlement of Sovereign of Nebadon, the Universe Mother Spirit

"...makes public and universal acknowledgment of subordination to the Son, pledging fidelity and obedience." [UB: 368]

He, in turn, constitutes her co-ruler of his universe realm and requires all of their creature offspring

"...to pledge themselves in loyalty to the Spirit as they had to the Son; and there issued and went forth the final Proclamation of Equality." [UB: 369]

Upon the Creator Son becoming a Master Son, the Mother Spirit completes her full personalization—she becomes contactable as a person; and, together, with the Master Son, they pour out their combined gift, **The Spirit of Truth**, which is focalized in her presence.

## The Material Sons And Daughters

"When a creative liaison between the Creator Son and the universe representative of the Infinite Spirit, the Universe Mother Spirit, has completed its cycle, when no more offspring of the combined nature are forthcoming, then does the Creator Son personalize in dual form his last concept of being, thus finally confirming his own and original dual origin. In and of himself he then creates the beautiful and superb Sons and Daughters of the material order of universe sonship. This is the origin of the original Adam and Eve of each local system of Nebadon. They are a **reproducing order of sonship**, being created male and female." [UB: 415]

The material order of sonship, the sex Sons and Daughters, are the final manifestation of the sole creative urge of the Creator Son. These paired personalities are the first order of local universe beings capable of sex procreation

in the same manner by which mortal men and women are capable of reproducing themselves. This procreative collaboration is derivative of

"...the pattern for the long list of reproductions of the dual order in the evolutionary universes, extending from the creation of a Bright and Morning Star by a Creator Son-Creative Spirit liaison down to sex procreation on worlds like Urantia." [UB: 273]

In the local universes, the Material Sons are classified as descending Sons. In their roles as Planetary Adams, they come down to the inhabited worlds from the spheres of their origin, the capitals of the local systems. Their planetary mission is to serve as biologic uplifters for that planet's multiracial population, and they are given the additional task of performing administrative duties for the settling of this world in the advanced stages of light and life:

"These Sons, for there are two of them—the Material Son and Daughter—are usually known on a planet as Adam and Eve." [UB: 580]

"These Material Sons (the Adams) and Material Daughters (the Eves) are equal to each other, differing only in reproductive nature and in certain chemical endowments. They are equal but differential, male and female—hence complementary—and are designed to serve on almost all assignments in pairs." [UB: 581]

Now, for the first time, we come across an order of created beings who are representative of our own mortal natures. These Material Sons and Daughters are very real to our sensibilities—they are physical, they are created truly male and female, and they are sexually reproductive. They are created equal but complementary, and you will rarely find one without the other—they need one another's company both by choice and by design. These created Sons of planetary service represent vital connecting links between the spiritual and physical worlds. They are physically tangible and visibly contactable by material creatures such as ourselves—this certainly helps them in their efforts to carry out their descending missions to the evolutionary planets of time and space. The Material Sons and Daughters work together in close union, among the mortal creatures of the flesh, for the joint fulfillment of their planetary mission:

"It is the essence of their service at all times and in all places never to be separated. They are designed to work in pairs; seldom do they function alone." [UB: 828]

Material Son and Daughter pairs are commissioned from on high for assignment to those inhabited planets whose mortal populations are ready for undergoing the evolutionary benefits of racial amalgamation. The mission of the Planetary Adams entails the cultivation of a critical population of their own progeny via sexual reproduction.

This progeny is then unleashed to interbreed with the world's differential racial segments for the purpose of infusing them with those Adamic heredity factors that will enable the genetic and cultural upgrading of the world's mortal population.

Upon completion of their mission, a faithful Material Son and Daughter are accredited as perfected Material Sons in the records of the local universe. This recognition liberates them for their next endeavor as ascending Sons of God in their long journey to Havona and Paradise, in their search to find the Paradise Father.



## The Angelic Hosts

"The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures, and they function as a distinct group of universe intelligences. Angels are not of that group of creatures called 'the Sons of Gods' in the Scriptures; neither are they the glorified spirits of mortal men who have gone on to progress through the mansions on high. Angels are a direct creation, and they do not reproduce themselves. The angelic hosts have only a spiritual kinship with the human race."

[UB: 1841]

In the previous section, we learned that the material or sex Sons and Daughters are the offspring of the Creator Son—they are the result of a solitary creative effort on his part. The Universe Mother Spirit does not participate in the creation of any of these beings whose sexual gender differentiation is derivative of the Creator Son's *dual origin* nature. The Universe Mother Spirit exercises her own solitary creative prerogative by producing a diversified retinue of angelic personalities for directed service and ministry within the confines of the local universe.

The seraphic order of ministering daughters of the local universe Mother Spirit are also created in pairs, in like manner as are the Material Sons and Daughters. They are

not, however, created male and female—rather, they are designated as *negative* and *positive* within these pairs. This may be best understood as *functional gender differentiation* in contradistinction to the complementary sexuality of the Material Sons and the mortal races:

“Such associations are primarily necessitated by function; they are not characterized by sex emotion, though they are exceedingly personal and truly affectionate.” [UB: 420]

Seraphim are intentionally paired for their functional activities, because, for the majority of their assignments, it requires two angels to accomplish the task at hand. The combination of these two angelic natures, both positive and negative, provides for exquisitely effective functioning because these seraphim are so complementary in all their universe functions.

All seraphic assignments for the status of guardian angels to the mortal creatures of time and space are chosen from a group of volunteering seraphim. This guardian pair provides for excellent complementary co-operation in their roles as the recording angels of the evolutionary worlds. While the primary (positive) guardian discharges her duties, the other seraphim, the complement of being, takes on the individual responsibility as the sponsoring recorder of the undertaking. The records are subsequently kept by a pair of cherubim (a cherubim and a sanobim, respectively) who are always associated with the seraphic guardians.

Seraphim are experiential creatures

“...and by experience and through additional education they can augment their functional skill in one or more of the seraphic services.” [UB: 426]

By application and devoted service, seraphim can, one by one, achieve seven progressively higher levels of seraphic service. The higher the inherent level function, the more persistently do these angelic ministers seek assignment to the lower orders of universe service.

“Seraphim must acquire knowledge and gain experience much as do human beings. They are not far from you in certain personality attributes, and they crave to start at the bottom, on the lowest possible level of ministry; thus they may hope to achieve the highest possible level of experiential destiny.” [UB: 427]

Next in the descending order of local universe daughters of the Mother Spirit are the cherubim and sanobim. This pair of ministering angels is quite similar to the seraphim regarding their dual functional design:

“Cherubim and sanobim are inherently associated, functionally united. One is an **energy positive** personality; the other, **energy negative**. The right hand deflector, or positively charged angel, is the cherubim—the senior or controlling personality. The

left hand deflector, or negatively charged angel, is the sanobim—the complement of being. Each type of angel is very limited in solitary function; hence they usually serve in pairs.” [UB: 422]

Another ministering order of local universe angelic hosts are the Morontia Companions who are closely associated with the ascending mortals on the mansion and morontia worlds. They too are the direct offspring of the local universe Mother Spirit:

“There are two distinct types of Morontia Companions; one type is **aggressive**, the other **retiring**, but otherwise they are equal in status. They are not sex creatures, but they manifest a touchingly beautiful affection for one another.” [UB: 545]

## Midway Creatures

“But midwayers do not sleep, neither do they possess powers of procreation. In a certain sense the secondary group are differentiated along the lines of **maleness** and **femaleness**, often being spoken of as ‘he’ or ‘she.’ They often work together in pairs.

“Midwayers are not men, neither are they angels, but secondary midwayers are, in nature, nearer man than angel; they are, in a way, of your races and are, therefore, very understanding and sympathetic in their contact with human beings.” [UB: 864]

The midway creatures are so called because they are positioned within the ranks of local universe citizenry as being midway between the Material Sons and the evolutionary mortal creatures. These unique beings are peculiarly difficult to classify as to origin:

“Primary midwayers resemble angels more than mortals; the secondary orders are much more like human beings.” [UB: 424]

The order of beings designated the primary midwayers result from the nonsexual, supermaterial creative liaisons of pairs of *rematerialized* male and female descendent planetary ministers:

“Primary midwayers are energized intellectually and spiritually by the angelic technique and are uniform in intellectual status.” [UB: 424]

These re-corporealized parents of the primary midwayers are composed of voluntary ascendent morontia citizens who were once of supermaterial creature status—hence, without reproductive prerogative. In their rematerialized bodies, they once again become functional material sex creatures, fully capable of procreating material offspring. Their parental function for producing the primary midwayers via supermaterial, nonsexual liaison is not fully understood.

The order of beings designated the secondary midwayers originates by a combined technique of sexual and nonsexual liaison:

"There are no less than twenty-four diverse techniques involved in the production of these secondary midway creatures on the evolutionary worlds of space." [UB: 424]

These electrically energized offspring are of a more material nature than are the primary group, and the method of their creation by the Planetary Adams and Eves, or from their immediate progeny, is even more unusual and extraordinary than is the procreative origin of the primary group. As living electrical patterns whose form is inherited from the human bioelectronic pattern of the nervous system, these beings are decidedly of a material affiliation. If you were to take away from a human being all physical organic mass, but you were to leave intact that person's bioelectronic field pattern, you would end up with a residual archetype whose compositional form would best represent that of the secondary midwayer. Their existence is just outside the range of mortal vision and they

"...possess sufficient latitude of adaptation to make, at will, physical contact with what humans call 'material things.'" [UB: 865]

Being that they are void of all mammalian factors, they are endowed with mind that functions on only the top two of the seven complementary adjutants.

"Secondary midwayers are **physically energized** by the Adamic technique, **spiritually encircuited** by the seraphic, and **intellectually endowed** with the morontia transition type of mind." [UB: 424]

The midway creatures remain permanent citizens of the evolutionary worlds on which they originated. These midway creatures work in intimate and effective association with the angelic hosts on the inhabited worlds for the purpose of ministering to mortal beings:

"On Urantia the midway ministers are in reality the actual custodians of the planet; they are, practically speaking, the citizens of Urantia. Mortals are indeed the physical and material inhabitants of an evolutionary world, but you are all so short-lived; you tarry on your nativity planet such a short time. You are born, live, die, and pass on to other worlds of evolutionary progression." [UB: 415]

## Mortal Creatures

"Sex equality prevails on all advanced worlds; male and female are equal in mind endowment and spiritual status. We do not regard a planet as having emerged from barbarism so long as one sex seeks to

tyrannize over the other. This feature of creature experience is always greatly improved after the arrival of a Material Son and Daughter." [UB: 564]

The complex mammalian life systems of Urantia reproduce by the physical interaction of two individuals differing from one another with respect to sexual gender. This patterned dimorphism of sexual phenotype is characteristic of the dual gender patterns that are manifest throughout the local universe realm—most local universe creatures are dually differentiated according to function, recognition, and behavior response. We are informed that such divinely purposed dual personality associations are intended to greatly multiply functional versatility, providing these orders of universe creatures with a means for overcoming their many inherent limitations incumbent on their imperfect status of finite being.

Most men and women have very confused notions regarding gender and its effects on the ways we view ourselves, each other, and our roles in society.

Are we able to understand how these acquired perceptions affect how we see ourselves, how others see us, and how this shapes our identity? Do males and females have different complements of intellectual abilities? Are there inherent differences in cognition and perception between men and women? We may find that these questions may best be addressed if we first seek to discover the underlying purpose and design that gives rise to the male and female derivation of human gender.

Biogenetics tells us that the male and female are physically different from one another because women are endowed with two X chromosomes whereas men have one X and one Y chromosome. Chromosomes are DNA-containing aggregates within the cell nuclei of plants and animals—they are directly responsible for the determination and transmission of heredity characteristics. While the X chromosome contains genes that direct a broad range of functions, such as blood clotting and some aspects of color perception, the Y chromosome primarily bears those genes responsible for male sexual characteristics.

The science of neurology is beginning to determine that men and women use their brains in fundamentally different ways.<sup>3,4</sup> Doreen Kimura, professor of psychology at the University of Western Ontario, is a leading proponent in this area of scientific endeavor. She is finding that, in concert with our differential complement of hormones, men's and women's brains process information differently—this accounts for our mutual differences in perceptions, priorities, and behaviors. Primarily, she is finding

<sup>3</sup> "Profile: Vive la Différence"; Scientific American, October 1990

<sup>4</sup> "Sex Differences in the Brain"; Scientific American, September 1992



that speech is processed in different regions in women's and men's brains. Also, she is discovering how hormonal levels can affect people's performance on certain verbal and spatial tests.

The revelators of *The Urantia Book* have very little to say about scientific revealments involving physiological, neurological, or psychological bases of differences between men and women. They have been mandated not to anticipate any information that our world is ready to discover for itself—and I believe that we are now on the verge of understanding at least the rudimentary differences that contribute to the various ways we differentially act, think, and experience in our lives.

Where *The Urantia Book* does provide enlightenment regarding this issue is in its portrayal of the mindal and spiritual make-up of men and women. For example, the book makes it a point to indicate that there is a qualitative, but not a quantitative, difference in the mind endowment of men and women. Both male and female are given a fully equal quantity of adjutant mind; there is no quantitative inequality of mind bestowal. Men and women share equal capacity for intelligence quotient. However, there are qualitatively subtle differences in the mind that the Universe Mother Spirit bequeaths to her universe children as this mind is used in conjunction with the brain.

The adjutant mind that is utilized by a man is qualitatively different from the complement of adjutant mind that is bestowed to a woman. We often attribute these perceptual and reactionary differences to the level of animal instinct, and we usually assign strictly physical causes to these differences. But *The Urantia Book* would lead us to consider that mind itself may be dually bestowed by design and according to gender:

"All mammalian mother love is the inherent endowment of the adjutant mind-spirits of the local universe and is in strength and devotion always directly proportional to the length of the helpless infancy of the species." [UB: 932]

It may be that the different hormonal constitutions and levels between men and women require that a different quality of mind endowment be administered by the local universe Mother Spirit; it may be that these hormones very directly affect the physical functioning of the brain and that this requires different complementary bestowals of human mind. Even so, we are also informed that this qualitative differentiation has absolutely no spiritual impact on the subsequent interaction of the mortal mind and God in the co-creation of soul:

"In the assignment and service of Adjusters the sex of the creature is of no consideration." [UB: 1186]

The Universal Father treats all of his universe children with equal consideration regarding their perfecting of the spirit.

This complementary allocation of mind, in conjunction with key differences in the psychological functioning of the brain, may help us understand why the sexes have such supreme difficulty in attaining a full comprehension of one another. Ever will we be challenged in our efforts to achieve effective and co-operative union with one another:

"Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable." [UB: 938]

On the other side of the coin, we are strongly encouraged to take heart in the fact that we are divinely designed to be effectively complementary. A working union between man and woman is capable of incredible synergy:

"The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively." [UB: 938]

Apart from our shared capability for maintaining and reproducing the society in which we co-exist, co-operative unions of men and women

"...are vastly superior in most ways to either two men or two women." [UB: 932]

This partnership technique dramatically enhances our combined attainment and accomplishment possibilities for our intellectual, social, and spiritual growth.

The behavioral gap that separates men and women can never be bridged. Societal customs and sexual mores will always be subject to evolutionary and revolutionary pressures, but the instincts that characterize the complementary natures of the sexes will not allow for civilization ever to reconcile these differential behaviors. We are created equal in spirit and aspiration; but always will we be separated by biology and mind:

"Forever each sex will remain supreme in its own domain, domains determined by biologic differentiation and by mental dissimilarity." [UB: 938]

Each sex experiences a life that is characterized by distinctively different spheres of existence; this remains ever so, even if these specialized spheres will often interface and even overlap. *The Urantia Book* not only acknowledges this truth, it proceeds to pronounce that these domains, as differentiated by gender, carry with them inalienable and noninclusive rights. A refusal to recognize this truth can only lead to social discord and cultural disaster:

"Woman is man's equal partner in race production, hence just as important in the unfolding of racial evolution; therefore has evolution increasingly worked toward the realization of women's rights.



But women's rights are by no means men's rights. Woman cannot thrive on man's rights anymore than man can prosper on woman's rights." [UB: 931]

As much as man and woman require one another in the fulfillment of their mortal careers here on Urantia, they will continue to need one another as they progress onward in their ascents through the morontial and spiritual spheres of existence. We will always recognize and be glad for our persistent differences in viewpoint, and this recognition and appreciation will endure through every stage of our superuniverse ascent; it will remain with us in our efforts to assist one another in our ascent through Havona and onward towards Paradise. Even when we have achieved perfection of self as members of the Corps of the Finality, we will maintain our ability to recognize those personality trends that once characterized us as male and female:

"Always will these two basic variations of human-kind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties." [UB: 939]

We are purposed to interact with one another, to take full advantage of the benefits that are attainable through the efforts of our interaction. In fact, if we do not take advantage of this opportunity while we live our lives here in the flesh, we are prevailed upon to take advantage of those opportunities available to us later, compensating these very personal deprivations. Sex experience in a physical sense provides for very great exercise of personal discipline—it provides for a full measure of social, intellectual, emotional, and spiritual growth and maturation. If we miss this opportunity here on this world, then those of us who have been "deprived of the benefits of advantageous sex association on the evolutionary worlds" are

"...afforded full opportunity to acquire these essential mortal experiences in the close and loving association with the supernal Adamic sex creatures of permanent residence on the system capitals." [UB: 516]

We are enabled to take advantage of the close association with the Material Sons and Daughters, both individually and as members of their families for just this very purpose.

One of the strongest human impulses that incessantly drive men and women into association with one another is the mating instinct. Next to food, there is no stronger drive of human incentive than the sex urge. We are literally designed so that this is so. It is a

"...simple and innate biologic fact that men and women positively will not live without each other." [UB: 922]

This innate propensity is one of the dominant physical driving forces that ensure the propagation of the species:

"Notwithstanding the personality gulf between men and women, the sex urge is sufficient to insure their coming together for the reproduction of the species." [UB: 913]

When social evolution has sufficiently progressed to that stage where the sexual interaction of the species has acquired formal cultural customs and mores, the institution of marriage will emerge as an accepted and enduring aspect of that society:

"Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form." [UB: 913]

Contrary to much accepted belief, marriage is not a sacred and divine institution—it is a derivative and material function of the mortals of the evolutionary worlds. For all intents and purposes, it is not ordained that the pairing of any man and woman in matrimony should initiate an obligation that is carried over beyond this material life. Marriage is strictly the

"...evolving social partnership of a man and a woman existing and functioning under the current mores, restricted by the taboos, and enforced by the laws and regulations of society." [UB: 930]

Along with marriage, the resulting human family is also a distinctly human institution. Because the relation between a mother and her children is so strong, natural, and instinctive, the resulting nuclear center of the family is both natural and biologic:

"Woman, because of physical and emotional attachment to her offspring, is dependent on co-operation with the male, and this urges her into the sheltering protection of marriage." [UB: 931]

Although the actual human institution of the marriage-home relationship is not directly consummated by divine authority, it is divinely supported that such unions of men and women in the bonds of a marriage contract exist for the purpose of procreating and rearing offspring—it remains the very highest of human ideals:

"It is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become co-partners with the Makers of heaven and earth." [UB: 1839]

A true family generates profound insights in all of its members regarding the real and loving attitude that the Universal Father has for his children. In like manner, the mother and father within such a family portray to their children a loving parental portrait of the same Father. For such children, this is only the beginning of a

"...long series of ascending disclosures of the Paradise parent of all universe children." [UB: 942]

Along with the injunction to take advantage of the personal growth potentials available in co-operative relationships with the individuals of the opposite gender, men and women must also experience the personal joys and disciplines involved in the raising of children. Children need both the father and mother for a healthy universe outlook and expectation. These children do not necessarily need to have been of direct issue of either parent—it is not the actual birth experience that qualifies for this discipline. It is the acceptance of the personal responsibilities to which each and every individual must acquiesce.

We cannot forever remain wards of the universe—we must sometime undergo that reversal of insight that accompanies these child-to-parent transitions. And this essential experience is not limited to the task of mothers;

fathers need the experience of being a full-time parent just as much as do mothers. In fact, it is also necessary for many non-mortal candidates to the Corps of the Finality to undergo this same parental experience;

"No surviving mortal, midwayer, or seraphim may ascend to Paradise, attain the Father, and be mustered into the Corps of the Finality without having passed through that sublime experience of achieving parental relationship to an evolving child of the worlds or some other experience analogous and equivalent thereto. The relationship of child and parent is fundamental to the essential concept of the Universal Father and his universe children. Therefore does such an experience become indispensable to the experiential training of all ascenders."

[UB: 516]

CATHY



BY CATHY GUISEWITE

## Mortal Ascent and the Supreme Being

"The morontia soul of an evolving mortal is really the son of the Adjuster action of the Universal Father and the child of the cosmic reaction of the Supreme Being, the Universal Mother. The mother influence dominates the human personality throughout the local universe childhood of the growing soul."

[UB: 1288]

The soul of the mortal being is that spiritual reality of the higher self that is a co-creation of the cooperative interaction of the human will with a fragment of the Universal Father, the Thought Adjuster, that indwells the mortal mind. As we choose to do the will of the Father, as we accept the supreme challenge of Paradise perfection, this choice-action repercusses in the evolving growth of the soul. It is by virtue of this soul-vehicle that mortal beings are capable of resurrection as morontia beings on the mansion words. In reality, this soul is our higher and

advancing self, our better morontial and future spiritual self. As we are the *human parent* of our resurrected selves, the Universal Father, by virtue of his Adjuster presence, is the *divine parent* of this future ascending son.

"The soul of man is an experiential acquirement. As a mortal creature chooses to 'do the will of the Father in heaven,' so the indwelling spirit becomes the father of a new reality in human experience. The mortal and material mind is the mother of this same emerging reality."

[UB: 8]

The Universal Father sets the cosmic stage for our spiritual ascension as a finite reality; it is conditioned by time and space, it has a beginning and it has a foreordained destiny. This creation is experiential—events occur in time-conditioned sequences, and they are constrained within limiting spatial boundaries. The reality of the finite cosmos originates within the eternal purposes of the Universal Father. These purposes are brought to fruition in time and space, and the total and evolved finite is

culminated in the Deity of the Supreme. The Supreme is the great avenue through which the love of the Father flows outward to all creation, and the Supreme is the great avenue through which finite creatures pass inward in their quest of the Father, who is love.

The actualizing Supreme Being of time and space expands with the evolutionary universes and identifies with all creature growth. She grows as we grow and we grow as an integral part of her growth. In our ascending careers as universe creatures, we are faithfully nurtured by our divine Mother, the Supreme:

"All soul-evolving humans are literally the evolutionary sons of God the Father and God the Mother, the Supreme Being." [UB: 1289]

As the Supreme Being evolves within the grand universe, all finite reality within the grand universe grows with her. When this process reaches full completion in the far-distant future, when all growth within the Supreme is forever exhausted, the Supreme will have actualized as a contactable person of Deity that we all perceive and know. Finite experience as such will end.

Prior to soul-fusion with the indwelling Adjuster, a mortal ascender is highly influenced by the maternal qualities of the Mother Supreme—our very life is derived from the mother-potentials of the Supreme in whom "we actually live, move, and have our being." [UB: 1283] After Adjuster fusion, and as we proceed with our progressive and experiential universe careers, the influence of the Universal Father begins to become increasingly manifest—his influence increasingly beckons to us as we traverse the central universe of eternity towards Paradise. Upon admission to the Corps of the Finality, a mortal ascender attains perfected status as

"...the eternal finaliter son of the Paradise Father as well as the eternal universe child of the Mother Supreme." [UB: 1287]

Upon our realization of perfected self will as "sixth-stage" finaliters on Paradise, we will resume our universe careers in the assistance of the actualizing Supreme Being towards the perfecting of the evolving superuniverse of time and space into unified light and life. It is here where we will begin to fully realize within our perfected natures both our debt to the mother inheritance of the Supreme as well as our indebtedness to the maternal qualities of the Eternal Mother Son and the Infinite Mother Spirit:

"In and through the experience of finaliter attainment the experiential mother qualities of the ascending self become tremendously affected by contact and infusion with the spirit presence of the Eternal Son and the mind presence of the Infinite Spirit. Then, throughout the realms of finaliter activity in the grand universe, there appears a new awakening of the latent mother potential of the Supreme, a new realization of experiential meanings, and a new synthesis of experiential values of the entire ascension career. It appears that this realization of self will continue in the universe careers of the sixth-stage finaliters until the mother inheritance of the Supreme attains to finite synchrony with the Adjuster inheritance of the Father." [UB: 1288]

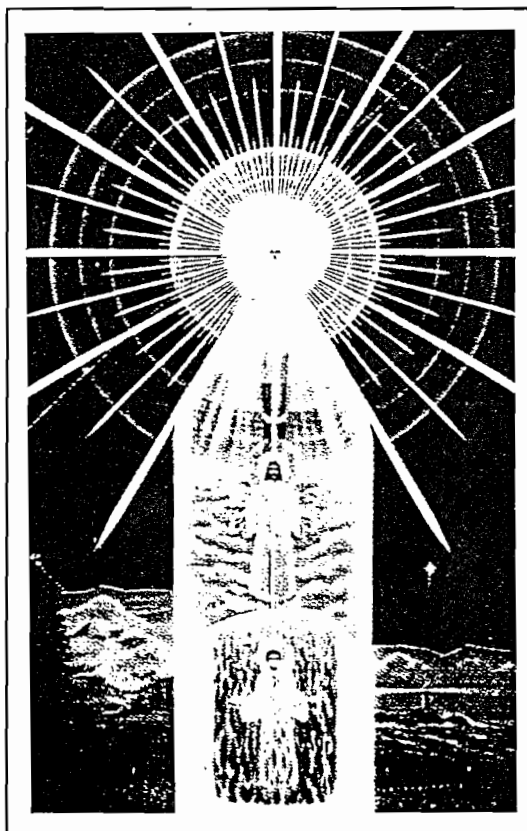
## Conclusion

The revelation contained within *The Urantia Book* offers this world new modes of thinking, new systems of values, and new expressions of spiritual imagery. We are challenged with new insights into the functional arena of divine and temporal relationships as these are based on new and transcendent meanings—these expressions are given unique and cosmic understanding and interpretation.

*The Urantia Book* makes a strong break from many of the cultural and theological traditions of Judeo-Christian

patriarchy, especially as these regard the conceptual imagery central to religious language. The descriptive language in *The Urantia Book* is filled with personal expressions of God and Deity that are bursting with the images of maternal divinity and femininity. The ultimate power of femininity and maternity forever course through the very fabric of the universe of universes; the creative heart of God is beautifully characterized by the image of the Universal Mother.

Today, we are in possession of a revealed theology that is capable of fulfilling both male and female desires. We are exposed to spiritual imagery that transcends gender-specific capacities and awareness. These new and transcendent functional concepts are derived from higher cosmic patterns—these allow us to better understand the



underlying purpose and design that gives rise to the male and female derivation of human gender. We learn of the basic design that establishes the purposed duality of man and woman; we realize that we are truly complementary to one another by creative design. This revelation is a powerful resource for promoting a supreme ideal of self-affirmation for men and women in their search for a natural ground in the cosmic scheme of things.

Men and women are created truly male and female. We are gendered as such to provide us with the functional capability for sexual reproduction. But this species differentiation does not end at this distinction—although we are essentially created equal as regards our spiritual make-up and mindal allotment, we are complementary in our mutual natures by design. We are biologically different and qualitatively complementary in mind. There are very definite differences in nature, reaction, viewpoint, and thinking between men and women; these differences affect the various ways we act, think and experience in our lives. It is by virtue of this complementary design that we are supremely dependent on shared co-operation with one another. The benefits from these personal relationships and commitments are that both parties, both men and women, will forever continue to intrigue, stimulate, encourage, and assist each other ever on towards higher achievements of social, intellectual, emotional, and spiritual growth.

My primary goal has been to uncover some degree of truth regarding the many issues involving human gender

terminology and its applied use in theologic presentation. A redirection of this investigation from the higher study of functional gender designation as it is structurally applied throughout *The Urantia Book* into a more derivative focus that serves only to establish an insurmountable chasm between men and women can not supply any lasting insight or value for the benefit of our better mutual understanding.

If men and women can more clearly understand how we have come to today's established customs and norms, then we will have created a more solid foundation on which to build a more transcendent symbology and terminology for sharing our mutual spiritual aspirations and destinies.

Each sex has the ability to transcend itself, to experientially learn to feel and to represent the deepest concerns of the other. Through the acquirement of these skills, men can partake of the natural qualities of motherliness and women can similarly partake of the natural qualities of masculinity. We can accomplish this without ever losing sight of our more basic and instinctive natures. We should strive to create a culture that allows and encourages women to become *masculinely feminine* and men to become *femininely masculine*. Many individuals will choose to actualize both masculine and feminine aspects of their natures if they are only encouraged or allowed to do so by their culture. Men and women need to attune themselves to the values and qualities of the opposite gender so that they may become more perfectly whole.

"Jesus said: 'My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children.... Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as equal to himself.'"

[UB: 1471]

# APPENDIX A:

## UNITY, DUALITY, TRIUNITY

"The seven superuniverses are seemingly **dual**; the central universe, **triune**; but Paradise is a **single constitution**." [UB: 637]

"The entire central universe is organized in accordance within the **threefold system** of perfect and symmetrical control. Throughout the whole Paradise-Havona system there is maintained a perfect balance between all cosmic realities and spiritual forces." [UB: 154]

"The basic organization of a **threefold creation** is wholly unlike that of the **twofold constitution** of the created universes of time and space." [UB: 154]

"The creation of the central universe is **threefold** (Trinity); the creation of a local universe (directly) is twofold, by a Creator Son and a Creative Spirit." [UB: 154]

"The administration of Trinity-origin personalities ends with the government of the superuniverses. The local universes are characterized by **dual supervision**, the beginning of the father-mother concept. The universe father is the Creator Son; the universe mother is the Divine Minister, the local universe Creative Spirit." [UB: 370]

The evolving creatures of time and space are patterned on dual-energy systems. The divinely conceived central universe is based on a threefold system of perfection and symmetry—its energy systems are triune in design. The divinely perfect organization of the unified Paradise-Havona system provides for a central universe wherein all cosmic realities and all spiritual forces are perfectly balanced. This status of perfection and balance does not directly apply to the evolving superuniverse and local universe realms of finite time and space—in these creations, where patterns of duality appear to be manifest, evolving Deity in the aspect of the Supreme Being is foremost in expression and appearance. Reality in these domains has not yet reached a state of triune balance and perfection. There exists the ever-urgent drive within this finite realm of the Supreme for someday achieving the evolved unification of the wide divergence of the dual universe manifestations of spirit and matter via mind.

Havona energies are threefold; superuniverse energy is built upon an organization of energy-matter that contains a twofold energy charge. The physical systems of the central universe of Havona are based on threefold organizations known as *triata*. These systems provide the

superpower patterns for the *gravita* physical systems of the superuniverses which are dual in constitution.

The superuniverses of time and space are characterized by the infinite energy of Paradise and the divine spirit of the Eternal Son—this represents a twofold gravity embraced creation of spirit and matter:

"The Universal Father is one, but to time-space he is revealed in the dual phenomena of pure energy and pure spirit." [UB: 639]

These two time-space revelations of the Universal Father are perfectly unified in the mind consciousness of the Infinite Spirit; the material superuniverses are a creation of mind and a mechanism of law:

"But while in practical application the laws of nature operated in what seems to be dual realms of the physical and the spiritual, in reality they are one. The First Source and Center is the primal cause of all materialization and at the same time the first and final Father of all spirits." [UB: 481]

The triune personalization of undivided Deity is achieved by the eternity technique of trinitization. This divine partnership of the Father, Son, and Spirit within the eternal Paradise Trinity is an existential relationship of sublime effectiveness:

"God is spirit in a threefold sense: He himself is spirit; in his Son he appears as spirit without qualification; in the Conjoint Actor, as spirit allied with mind." [UB: 100]

Mind is the inevitable technique by the Infinite Spirit for coordinating and unifying the dual spirit/material universe creations of the First Source and Center.

We have learned that the local universe creations are conjointly supervised by the dual administrative presence of a Creator Son, the universe father and sovereign, and a Creative Mother Spirit, Spirit-Mother of all the native personalities within her local universe domain. In our own local universe of Nebadon, our Creator Son Michael and his Creative Mother Spirit companion represent the beginning of the father-mother pattern for the local universe creations. Their creative collaboration provides the subsequent pattern for those many orders of universe creatures who are created in dual phases of personality manifestation—mortal creatures, Material Sons and Daughters, midway creatures, midsoniters, seraphim, cherubim, and Morontia Companions:



"Such dual associations greatly multiply versatility and overcome inherent limitations, even as do triune associations in the Paradise-Havona system." [UB: 938]

We are also reminded that in every mortal being

"...there exists a dual nature: the inheritance of animal tendencies and the high urge of spirit endowment." [UB: 381]

The human brain itself is dually hemisphered:

"...one [hemisphere] for intellectual functions and the other for the spiritual-counterparting activities of the Thought Adjuster." [UB: 566]

Mankind is ever urged onward to the goal of mastering the mortal flesh by the incessant leading of this indwelling spirit. We are born into the physical world of nature, our very being is qualifiedly finite. But we are indwelt by a spark of infinity, the very presence of the Universal Father, and this provides for us the potential for transcending nature. Our twofold relation to the cosmos is undergoing a perfecting unification that is enacted by the aligning of the will of the mortal creature with the will of the infinite Creator.

At the same time, this partnership of God and man contributes to the evolving Deity of the Supreme Being.

"To the extent that this identity is realized, you are mentally approaching the morontia order of existence. Morontia mind is a term signifying the substance and sum total of the co-operating minds of diversely material and spiritual natures. Morontia intellect, therefore, connotes a dual mind in the local universe dominated by one will. And with mortals this is a will, human in origin, which is becoming divine through man's identification with the human mind with the mindedness of God."

[UB: 1205]

Dual mind partakes of the threefold spirit endowment of the evolutionary realms. This threefold endowment comprises the spirit of the Father, the Thought Adjuster, the spirit of the Son, the Spirit of Truth, and the spirit of the Spirit, the Holy Spirit. The ongoing perfection of creature existence will eventually lead to fusion of the self-conscious morontia mind with a fragment of God, the Thought Adjuster:

"And when these mortal intellects in the unrevealed future assignments of the Corps of the Finality attain the seventh stage of spirit existence, such dual minds will become triune. These two attuned minds, the human and the divine, will become glorified in union with the experiential mind of the then actualized Supreme Being." [UB: 1286]





# THE COMPLEMENTARY NATURES AND POTENTIALS OF MEN AND WOMEN IN PARTNERSHIP

By Claudia Ayers and Larry Watkins

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## Introduction

In this paper we will discuss mental and social gender differences as they are currently perceived, note the contemporary growth in gender awareness, present passages from *The Urantia Book* that speak to both the specific and the complementary natures of gender relations, and address Jesus as the role model for both men and women.

Although very much of our material has come directly from the book, in a slight break with tradition, we have chosen to paraphrase most of the applicable passages. This has been done for several reasons:

- Many of the most pertinent quotes have already been cited by the authors of the other Gender Study papers; we wish to reduce repetition and enhance readability.
- The message of the book is of such importance it deserves to be pondered. Knowing from personal experience that readers will often skip a quote to get on with the author's analysis has prompted us to dispense with many quotes. It is intended that these reworded concepts increase our ability to convey the inspiring message of the original statements. For those interested in pursuing the direct material from *The Urantia Book*, page numbers are listed at the end of the sections containing book material.
- Although incapable of improving upon the concepts gathered from the book, in keeping with the focus of this specific Wrightwood Series, wording has been adjusted to make it inclusive.

The objective of this study, then, is to lead our readers to believe with us that the insights from *The Urantia Book* promote, when put into practice, enhanced partnership associations of men and women in all cultures.

## From Cosmic Partnerships To Human Ones

To set the stage, let us begin with a quick look at the partnership patterns as they are established from the Trinity on high down to Homo sapiens. The Paradise Trinity created and controls the Grand Universe. To our human way of thinking the Trinity association and other divine triune associations functioning in the cosmos provide the basis for group wisdom, division of labor, checks and balances, perspective, and depth of reason. Other complex personality structures, like the Seven Master Spirits, have organizational purposes of their own. Closer to home are the 700,000 local universes, each created and coordinated by one Creator Son and one Creative Mother Spirit working in collaboration. Similarly, the building blocks of human social evolution, families,

are established in a partnership relationship of one man and one woman. Neither the Creators nor the creatures are intended to work alone. We have been created to live and work together, reaping uncounted benefits by doing so effectively.

One of the most important lessons to be learned in this lifetime is teamwork. Social groups, working in harmony, stand for a force far greater than the sum of their parts. Friendships and affectionate associations are socializing and ennobling because they encourage and facilitate four essentials:

- 1) Self-expression and self-understanding.
- 2) A union of souls.
- 3) An enthusiasm for living.
- 4) An enhanced defense against evil.

*The Urantia Book* emphasizes repeatedly that personalities working together produce a synergistic effect. Far back in history, early humans discovered that groups were vastly greater and stronger than their sum. Cooperation is not a natural human trait; it was learned through fear, until it became evident that collaboration simply was more beneficial when meeting difficulties and guarding against danger.

We weaken and become discouraged when isolated; isolation exhausts the soul. Associations are essential to renewing the zest for life and are indispensable in maintaining the courage to strive for higher levels of living. Friendships enhance joy and glorify the triumphs of life. Loving and intimate associations help rob suffering of its sorrow and hardship of much of its bitterness; they are also efficient insurance against evil. Difficulties, sorrows, disappointments, and defeat are less painful and disheartening when shared with a friend—for the presence of a friend enhances beauty and exalts goodness.

One of the glories of friendship is its power to empower imagination. Friendly associations do not automatically transmute evil into righteousness, but they do aid in greatly lessening the sting.

Fear, envy, and conceit can be prevented only by intimate contact with other minds. There is positive strength in knowing that you live for the welfare of others, and that these others likewise live for your welfare.

Jesus' statement, "Happy are they who mourn," could be qualified to include "if there is a friend at hand to comfort." Jesus never sent the apostles out alone to labor for the kingdom; he always sent them in pairs. All souls long for inclusion, intimacy, camaraderie, and unity of purpose.

[UB: 312, 763, 1477, 1776, 1775, 1776]

## Gender Roles Throughout History

In evolving society women seem to have had to struggle more than men. Taboos have operated down through the ages to keep women strictly within their own sphere.

Traditionally, men chose the more agreeable work, women were left with more of the drudgery, and this inequality has persisted throughout history. It is also true that men have usually been ashamed to do women's work but women seldom show a reluctance for the reverse. Historically, a great cultural step forward occurred when male captives were not killed but were enslaved as agriculturists. This change provided women with more time for homemaking and child culture.

Women's status has long been a social paradox; always a shrewd manager of men, women have capitalized upon men's stronger sex urge for their own interests and advancement. By trading subtly upon sex charms, women have often been able to exercise power over men, even when held in deplorable conditions, even in slavery.

Many early tribal and racial traditions relegated trouble to Eve, Pandora, or other female representatives. These narratives were always designed to make it appear that women brought evil upon men; and all this indicates a onetime universal distrust of women. The fact that most supposed witches were women has not helped female reputations.

Men historically have regarded women with a strange mixture of mistrust and fascination, if not with suspicion and contempt. Is there any wonder then that men and women have been so challenged in understanding each other?

Until relatively modern times women have been the real producers and burden bearers, carrying the family property and tending the children, leaving the men's hands free for fighting or hunting. Although in procreation women are men's equal, in child rearing women do most of the work. "Woman's work" originated because women naturally love babies more than men do. The *handicap* of enforced motherhood can be compensated only through the enlightened standards of advancing civilization and by an increasing sense of acquired fairness among men.

The modern idea of sex equality is beautiful and worthy of an expanding civilization, but it is not found in nature. When might is right, men lord it over women; only when justice, peace, and fairness prevail, do women eventually emerge from slavery and obscurity.

The evolution of science and its resulting technology have become the true liberators of women; factories largely set women free of the confines of the home. Men's physical abilities are no longer essential in a technological society; science has so changed the conditions of living that man-power is no longer superior to womanpower.

Still, civilization and technology can never obliterate the behavior gulf between the sexes. From age to age ideals change, but instinct never will. Innate maternal affection will never permit emancipated women to become significant rivals of men in industry. Each sex will remain supreme in its own domain, domains that are determined by biologic differentiation and by mental dissimilarity;

each sex has its own distinctive sphere of existence, together with its own rights within that sphere.

Evolution increasingly works toward the realization of women's rights since women and men are equal partners in reproduction and equal in the unfolding of evolution. But, if women aspire literally to enjoy all of men's rights, then, sooner or later, pitiless and emotionless competition will replace the chivalry and special consideration so many women now enjoy and which they have so recently won from men. Women cannot thrive on men's rights any more than men can prosper on women's rights.

Only socially will men and women compete on truly equal terms.

A man and a woman, cooperating, even aside from family and children, are vastly superior in most ways to either two men or two women. It becomes possible, through associations with the opposite sex, to unite views of this life and beyond—the mind of one augmenting its spiritual values from the insights of the other, their souls mutually enriched by pooling respective spiritual assets. Likewise, we are enabled to avoid that ever-present tendency to fall victim to distorted vision, prejudiced viewpoint and judgment when we associate with the opposite gender.

[UB: 774, 794, 932, 934, 935, 936, 937, 938, 939, 941, 1775, 1776]

## Christian Gender Roles

Nineteen centuries of misunderstanding about Jesus' attitudes regarding women provide a massive body of Christian tradition which is hard to lift and turn around. In the older religious doctrines, before the teachings of Jesus, women had little or no spiritual standing. Among the 120 who received the visitation of the Spirit of Truth at Pentecost were many women disciples who equally shared these blessings with the men. Pentecost obliterated all religious discrimination founded on racial distinction, cultural differences, social caste, and gender prejudice. After Pentecost, in the brotherhood of the kingdom, women stood with men as equals. No wonder the believers in this new religion would cry out, "Where the spirit of the Lord is, there is liberty."

The Pharisee might have thanked God that he was "not born a woman, a leper, or a gentile," but among the immediate followers of Jesus, women were set free from discriminations based on sex. While the status of women in Palestine was much improved by Jesus' teaching, it would also have improved throughout the world if his followers had not departed so far from what he had taught them. For example, over many hundreds of years the cult of renunciation and humiliation emphasized the assumed evils of sexual gratification. This cult originated as a ritual among soldiers prior to engaging in battle; later on it became the practice of "saints." Marriage was tolerated as an evil only lesser than fornication. Many of the world's

great religions have been adversely influenced by this ancient cult, but none more markedly than Christianity. This cult led one of its advocates, the Apostle Paul, to inject such personal views into the teachings of Christian theology: "It is good for a man not to touch a woman." "I would that all men were even as I myself." "I say, therefore, to the unmarried and widows, it is good for them to abide even as I." Paul well knew that such teachings against women were not a part of Jesus' gospel, and his acknowledgment of this is illustrated by his statement, "I speak this by permission and not by commandment." And the pity of it all is that his personal opinions have influenced the teachings of a great world religion. Furthermore, the involvement of a religion with this cult leads directly to a war against marriage and the family, society's true foundation and the basic institution of progress.

In Riane Eisler's book *The Chalice and the Blade*, a convincing argument is presented that the Christian religion enshrined a *dominator* social structure rather than the *partnership* structure we see exemplified in Jesus' message. Jesus' message, she says, was subsequently molded to conform to patriarchy, the ancient Hebrew social pattern where men dictate with power over women. Eisler contends that the New Testament texts reflecting this bias have been the basis for justifying the subjugation of women in modern western history. For example, the biblical dictates for women to submit to the authority of their husbands in marriage and in the family are, according to Eisler, dominator tenets pulled from the patriarchy of the Hebrews.

[UB: 977, 1840, 2065]

## Modern Gender Wars And Peace

Returning to the contemporary world, let us look at perceptions regarding the natures of men and women. Over the past several years, relations between the sexes have hit a boiling point. Women's rights, women's issues, women's studies, men's issues, and even "gender wars" have been the hot topics of an increasingly large segment of both popular and scholarly literature. In addition to the works already cited, others include: the movie *Thelma and Louise*; countless stories regarding William Kennedy Smith, Mike Tyson, Tailhook, and the Dan Quayle/Murphy Brown episodes. We are impressed by the public's growing concern and willingness to understand gender differences. The political fallout of the Anita Hill and Clarence Thomas hearings still continue to dramatically affect not only governmental, but most private sector and educational institutions as well. Even children are becoming more aware: a friend who teaches at a local middle school noticed a boy annoying a female classmate and asked the boy, "This isn't some sort of harassment, is it?" and the disruption instantly ceased.

From a feminist perspective, *The Urantia Book* has some surprising things to say that will mightily support basic

feminist attitudes on equal rights, while at the same time affirming that women are not the same as men, nor expected to achieve the same goals. It asserts that male and female will need each other throughout all phases of their ascendant careers and that the differences in viewpoint between male and female persist beyond this life. Even in Havona, the pilgrims who were once men and women will still be aiding each other in the Paradise ascent. We will never transform so far as to obliterate the personality trends of gender; these two basic variations will always continue to intrigue, stimulate, encourage, and assist us. Male and female characteristics will always be mutually interdependent for cooperation in the solution of problems and difficulties.

The message to social policy idealists is: be aware that inherent differences between the sexes have value and must not be overlooked or pushed aside in the otherwise appropriate goal of obtaining equal rights for women. By working together and by dividing tasks and responsibilities intelligently, men and women can make better use of their unique strengths, qualities, and abilities.

## Research Confirms Dissimilarities

An article in *Parents* magazine (April 1986, Lori Andrews) represents the more realistic view that there are inborn gender differences. In "How Women Think" Andrews explains that women and men do think differently:

"Males tend to view themselves more as individuals, while females view themselves as part of a web of relationships."

She makes the case that although women and men are intellectually equal they have different ways of viewing the world. In a recent and popular book by Deborah Tannen, *You Just Don't Understand*, she, too, presents dozens of sketches supporting the thesis that gender differences are inborn. She relates that even from early childhood males get status and identity from independence while females gain standing by developing intimacy—first with family and playmates, and later in adult relationships. As a result, the way men and women express themselves is often mutually confusing. As an example, a woman asks her husband whether he wants to stop on the way home from work to relax and have a drink at a place they frequent. In refusing he thinks the conversation is over. For her, the suggestion was supposed to be a way of starting a discussion to decide what to do together. She is hurt because he appears to have decided for them both. He wonders why she is hurt since he answered her question the way he honestly felt.

A concern of many women is captured by Tannen when she writes:

"Some women fear, with justification, that any observation of gender differences will be heard as

implying that it is women who are different—different from the standard, which is whatever men are. The male is seen as normative, the female as departing from the norm.”

She goes on to say,

“Pretending that women and men are the same hurts women, because the ways they are treated are based on the norms for men.”

Many men use a communication style which challenges authority, jockeys for position, and seeks to gain status by asserting an individual and independent view that is perceived as better than any other. A man who believes he treats women and men equally may well be using this masculine communication style with women. Meanwhile, most women seek interconnectedness (intimacy), and tend to relate by consensus, group processing, and cooperation. Women gain standing when well-liked. Women tend to work at understanding their feelings and the feelings of others, and then solve problems by agreement. Men tend to look for solutions to problems, often skipping over the processing. For these reasons, for example, a man with a challenging communication style may view a woman manager’s style of seeking consensus as weak and inefficient.

Since habitual ways of thinking and talking are difficult to change, learning to respect others’ ways is just a first step toward more empathetic relationships. Men need to accept the fact that many women regard exchanging details about personal lives to be a basic ingredient of intimacy. And women need to accept that many men do not share this view. Mutual acceptance will at least prevent the pain of being told you are doing something wrong when you are only doing things your own way.

At this point we need to emphasize that the generalizations here about men and women cannot be assumed to be true for every individual. While most men are physically stronger and taller than most women, it is also true that some women are stronger and taller than most men. Similarly this is true for mental, emotional, and other gender differences. Spiritually there are no gender differences.

That there are physiological brain structure differences between male and female was brought to our attention by a biochemist friend. Male stroke victims, he said, tend to lose discrete functions while female stroke victims tend to lose partial functions, that is, men’s brain functions seem to be more linear than women’s. For example, if a TV screen were to represent a stroke victim’s perceptions, for a male some part of the picture would be absent; for a female the whole picture would be more fuzzy. Another difference, we are told, is that in cases where the nerve connection between the two hemispheres of the brain (corpus callosum) is severed, women and men react with typically consistent yet very different responses.

How different are we? While there is considerable overlap in the following list of characteristics, studies show widespread agreement with these gender-related character traits (which are not intended to be a one-to-one correspondence):

| <u>MALES GENERALLY ARE:</u> | <u>FEMALES GENERALLY ARE:</u> |
|-----------------------------|-------------------------------|
| independent                 | interconnected                |
| objective                   | subjective                    |
| active                      | neat                          |
| competitive                 | tactful                       |
| logical                     | intuitive                     |
| decision-makers             | collaborative workers         |
| providers                   | nurturers                     |
| directors                   | comforters                    |
| aggressive                  | passive                       |
| bold                        | patient and kind              |
| courageous                  | gentle/meek                   |
| strong                      | sensitive/sincere             |
| autocratic                  | democratic                    |
| spatial thinkers            | artistic, literary            |
| motivators                  | responsive                    |
| specialty teachers          | generalists                   |
| selfish                     | selfless                      |
| doers                       | listeners                     |

**Claudia—Reading The Lines And Between Them**

The following passage provides a wonderful entry into the topic of the feminist movement. At the same time, it’s a bit of a sticky wicket. I know: for years I read this passage with a furrowed brow. Today I appreciate it.

“The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial... both individually and collectively. Many orders of universe creatures are created in dual phases of personality manifestation. Among mortals, Material Sons, and midsoniters, this difference is described as male and female; among seraphim, cherubim, and Morontia Companions, it has been denominated positive or aggressive and negative or retiring. Such dual associations greatly multiply versatility and overcome inherent limitations, even as do certain triune associations in the Paradise-Havona system.”

[UB:938]

Doesn’t this passage say that men and women are different in “nature, reaction, viewpoint and thinking”? Many women will not want to agree; they have sought equal rights and opportunity and do not want to think they have either less ability or undesirable natures. Women have worked long and hard to achieve their goals; they do not want to be told that it was all for naught. At least, these were my initial reactions.

But, truthfully, this is neither what the quotation says nor what it implies. Men and women are different. One is not superior to the other, we are merely different. This is to say that even if identical opportunities existed for both men and women to become engineers, this would never lead to equal numbers of practicing male and female engineers. Neither would equal opportunities for men and women to become nurses lead to equal numbers of male and female nurses. After much consideration and reflection, I now acknowledge as much.

There are certain phrases and words that catch in the throats of feminists. Linking *positive* with *aggressive* and *negative* with *retiring* (and knowing that *female* is linked to both of the latter) can mightily stir the emotions of modern women, and, thankfully, many men as well. I'm working to overcome what simply may be a semantics problem with words like *retiring* and *negative* (of course, in considering electricity, it is the negative charge that gets all the action). While the *Urantia Papers* have much to contribute during this era of gender-consciousness, often gladdening a feminist's heart, we are frequently required to maintain open minds to see this wider perspective, as with these two well-known paragraphs from page 938:

"Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable.

"Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader.... The hand that rocks the cradle still fraternizes with destiny."

Feminist literature and attitudes generally hold that, excepting biological differences, men and women are basically the same; our differences have been assumed to indicate a purely cultural socialization process. We, and many of our peers, have attempted to raise our children free of gender bias. Among other things we have provided them with non-stereotyped role models, with non-gender-specific toys, and we have encouraged our sons to be sensitive and our daughters to be brave. Yet along the way, despite our best intentions, these sons and daughters have made it clear to us that they were not cut from the same cloth. The crack in the wall of gender-free thinking has always been present and now the social pressures for equalizing the sexes are making it even more evident.

Gender differences show up early. As a teacher I continually see studies and articles on gender-related issues in educational contexts. "Boys and Girls Learn Differently" is not only a statement that has been verified by my

classroom experience, but is also the title of an excellent article by Susan Chira in *Redbook* (September, 1992) which, considering its brevity, does an excellent job of summarizing key research in learning style differences. To quote from her introduction:

"No matter what parents thought before they had children, most soon become convinced that boys and girls are distinct creatures. Whether the traits are inborn, the result of hormones or different brain structure—as some experts claim—or the result of being treated differently—as others believe—is hotly debated. But for whatever reason, from the moment they enter the classroom, boys and girls *do* tend to behave differently."

This same theme is continued by Tannen, who shares several anecdotal observations of young children. After observing second graders she says,

"Comparing the boys and girls of the same age I had the feeling I was looking at two different species."

For understanding and healing gender conflicts her book is invaluable.

## Historical Marriage And Family Development

Let us follow the development of marriage and the family as social institutions as they are explained in *The Urantia Book*. Nearly everything of lasting value in society is rooted in the family. It is the cornerstone of civilization. The family was the first successful peace group—men and women learned to adjust their antagonisms and at the same time teach their children the pursuits of peace. However, the history of the development of family life has also been one of struggle.

The home as an institution, a partnership between one man and one woman, dates from about 500,000 B.C. Adam and Eve later exerted a lasting influence in the Garden; for the first time in history men and women worked side by side.

Women's instincts to love and care for children conspire to make them the more interested party in promoting marriage and family life. No direct biologic urge led men into family life or held them there. Men were forced into home life only by the pressure of mores and social conventions; they were slow to take an interest in the establishment of marriage and home—it was not love that made marriage attractive to primitive man but hunger and the shelter woman provided for her children.

Because of physical and emotional attachment to their children, women depend upon cooperation with men. This urges women into the sheltering protection of



marriage. It may be that it was the instinct of motherhood that led women into marriage, but it was the male's superior strength that compelled women to remain with them.

The mother and child relation is natural, strong, and instinctive, and one which compelled primitive women to submit to many strange conditions and to endure untold hardships. Even at that, maternal instinct is not indestructible; it may be thwarted by ambition, selfishness, and religious conviction.

The ideals of marriage have greatly progressed in recent times; in some cultures, wives enjoy nearly equal rights with husbands. In concept, at least, the family is a loyal partnership for child rearing, accompanied by sexual fidelity. But marriage is not just an individualistic ideal; it is the social partnership of a man and a woman, existing and functioning under current mores and enforced by the laws and regulations of evolving society.

During any age it is the status of women that is the best criterion for measuring the evolutionary progress of society. The progress of marriage itself is a reasonably accurate gauge registering the advances of civilization. Twentieth-century marriages stand high in comparison with those of past ages, although family and home have endured a serious testing because of the problems so suddenly thrust upon society by the expansion of women's liberties, rights which have long been denied.

The family is humanity's greatest achievement, combining as it does the evolution of the biologic relations of male and female with the social relations of husband and wife.

Truly, it is not good to be alone. Many noble impulses die because there is no one to hear their expression. Some degree of recognition and a certain amount of appreciation are essential to the development of character. Without the genuine love of a home, no child can achieve the full development of normal character. Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of husband and wife. Marriage, with its myriad relations, serves best to draw forth the impulses and motives which are indispensable to the development of strong character. And such a relationship, men and women in the embrace of the highest ideals, is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession.

Marriage always has been and still is a supreme ideal and temporal dream; a dream seldom realized in its entirety. Yet it endures as a glorious ideal, ever luring on to greater strivings for happiness.

[UB: 765, 930, 932, 933, 935, 939, 940, 1775]

These insights from *The Urantia Book* do give a sense that it has long been two steps forward, one step back in striving to achieve an effective partnership between men and women.

Throughout most of recorded history human affairs have been dictated with a masculine orientation. Control and domination, subjugation and tyranny, selfishness and greed; these broad categorizations can be attributed to the male-controlled, patriarchal cultures of the past thousands of years. Modern women could look at this history with disdain; they might see it as reason enough to rebel against social systems predominately designed by men.

During this time of social upheaval at the end of the twentieth century there may be too much emphasis placed in developing a *lack* of gender distinctions. *Urantia Book* readers know that we are created as two distinct types of beings, like two varieties of the same species. This is not a cosmic mistake; there is meaning and plan to such diversity. Distinctly different, the sexes are frameworks upon which our mortal characters develop and through which we express divine potentials.

Let's take a moment for a bit of humor (the divine antidote for exaltation of ego—in case we're still suffering from such an affliction):

|          |   |
|----------|---|
| Luann:   | You know what's really weird, Bernice? All the famous chefs at fancy restaurants are men. But who does most of the cooking at home? |
| Bernice: | Women.  |
| Luann:   | And the superstar hair stylists are men, but who usually does hair at your local salon?   |
| Bernice: | Women.  |
| Luann:   | The big-time fashion designers are mainly men, but who does most of the sewing in real life?  |
| Bernice: | Women.  |
| Luann:   | Men deliver most of the babies, but who has them all?   |
| Bernice: | Women.  |
| Luann:   | Most world leaders are men. But who's less violent?   |
| Bernice: | Women.  |
| Luann:   | There are lots more men lawyers, yet who wins the arguments in a typical marriage?  |
| Bernice: | Women.  |
| Luann:   | And men are physically stronger than women, but who always ends up carrying everything?   |
| Bernice: | Women.  |
| Luann:   | How'd things get so screwed up anyway?  |
| Bernice: | Men?  |

(LUANN Comic Strip by Greg Evans; Sacramento BEE, April 25, 1993)

## Jesus And Gender Relations

Perhaps it seems we have overly emphasized the negative role of the male, creating a lopsided view of the reasons for gender misunderstandings. Yet, *The Urantia Book* generally does place the fault for most of the strife between the sexes fully upon men's shoulders, and for

good reason. The gender challenges men and women face today have their genesis in the far-distant past, long before Christian theology—nearly 35,000 years ago—rooted in the default of Adam and Eve. Their personal influence lasted not much more than a few hundred years, not the thousands and thousands of years intended. Gender challenges, as well as many of the other social problems which we face today, result in good part from not having historically appropriate role models, roles Adam and Eve would have provided. Among the roles they would have fulfilled are: biological uplifters, establishing planetary culture, providing patterns for government, exhibiting the reality of the spiritual world here on earth. Perhaps most importantly, they would have exemplified the appropriate masculine and feminine role models, and would have demonstrated the pattern for truly uplifting family life. This world missed a tremendous amount of knowledge, understanding, wisdom, and guidance because of their unfortunate default. Then came Jesus to relevel the playing field for gender relationships.

Let us review specifically what *The Urantia Book* says regarding Jesus' view of marriage and gender relations. One of the best examples is Jesus' talk with the man who mistreated his wife (See UB: 1470; also on pg. 2.7 of this series). Other pertinent examples are:

"The apostles were at first shocked by, but early became accustomed to, Jesus' treatment of women; he made it very clear to them that women were to be accorded equal rights with men in the kingdom." [UB: 1546]

"It was most astounding in that day, when women were not even allowed on the main floor of the synagogue (being confined to the women's gallery), to behold them being recognized as authorized teachers of the new gospel of the kingdom. The charge which Jesus gave these ten women as he set them apart for gospel teaching and ministry was the emancipation proclamation which set free all women and for all time; no more was man to look upon woman as his spiritual inferior. This was a decided shock to even the twelve apostles. Notwithstanding they had many times heard the Master say that 'in the kingdom of heaven there is neither rich nor poor, free nor bond, male nor female, all are equally the sons and daughters of God,' they were literally stunned when he proposed formally to commission these ten women as religious teachers and even to permit their traveling about with them. The whole country was stirred up by this proceeding, the enemies of Jesus making great capital out of this move, but everywhere the women believers in the good news stood stanchly behind their chosen sisters and voiced no uncertain approval of this tardy acknowledgment

of woman's place in religious work. And this liberation of women, giving them due recognition, was practiced by the apostles immediately after the Master's departure, albeit they fell back to the olden customs in subsequent generations. Throughout the early days of the Christian church women teachers and ministers were called *deaconesses* and were accorded general recognition...." [UB: 1679]

"Though Jesus refused to be drawn into a controversy with the Pharisees concerning divorce, he did proclaim a positive teaching of the highest ideals regarding marriage. He exalted marriage as the most ideal and highest of all human relationships. Likewise, he intimated strong disapproval of the lax and unfair divorce practices of the Jerusalem Jews, who at that time permitted a man to divorce his wife for the most trifling of reasons, such as being a poor cook, a faulty housekeeper, or for no better reason than that he had become enamored of a better-looking woman." [UB: 1838]

"...Jesus said: 'Marriage is honorable and is to be desired by all men. The fact that the Son of Man pursues his earth mission alone is in no way a reflection on the desirability of marriage. That I should so work is the Father's will, but this same Father has directed the creation of male and female, and it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become copartners with the Makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one.'" [UB: 1839]

"In one generation Jesus lifted women out of the disrespectful oblivion and the slavish drudgery of the ages. And it is the one shameful thing about the religion that presumed to take Jesus' name that it lacked the moral courage to follow this noble example in its subsequent attitude toward women." [UB: 1671]

We clearly see that Jesus confronted the ancient traditions and dismissed the belief that men have rightful authority over women, stating that women and men are spiritually equal and that the heavenly Father treats the Spirit Mother as one equal to himself. He exhorted husbands to be willing to bestow loving care and consideration upon their wives as it is done in heaven. He exalted marriage as the most ideal and highest human relationship and portrayed the family as the Father's will for mortals.

In a perfect world men and women would be surrounded with the divine guiding influences necessary to direct and mold character values toward those which will steer

civilization into the era of light and life. This guiding light on the path of progressive evolution was, for the most part, lost, then rekindled by the teachings of Jesus, and then again dimmed through the course of the evolution of Christianity. We have been, and are still, in the process of learning these values on our own. The Urantia revelation provides the means for retrieving the values which are essential to restoring suitable gender relations.

## Jesus—Role Model For Both Genders

The Urantia midways, in writing the Jesus Papers, declared Jesus "a true man among men." When Pilate brought him before the crowds for the final time he was introduced with, "Behold the man." It is understandable that spiritually guided men have looked to Jesus throughout history as exemplifying the best of masculine nature.

But what of women? Does the model Jesus' life provides therefore exclude half the human race? As we worked on this study, we found that we had differing opinions regarding the role Jesus does provide for men and women. Claudia said, "Jesus is the role model women wish to emulate." She illustrated this by saying that all of the female *Urantia Book* readers she knows look to Jesus as their guide and inspiration. And she said Jesus not only embodies the best of masculine characteristics but the best of feminine ones, too. Larry disagreed, saying, "Jesus is a masculine role model not entirely appropriate for women. The most meaningful feminine role would have been Eve; Jesus does not fully exemplify feminine character ideals." Discussing these opinions and working together to prepare this study, Larry proved to his own satisfaction, with Claudia's help, that his original prejudices were inaccurate and required updating—a fine example of the benefits obtainable through working together in partnership.

rate and required updating—a fine example of the benefits obtainable through working together in partnership.

The primary intent of Jesus' earth mission was spiritual. His life demonstrated the gospel of the kingdom: the family relationship between God and creatures. While Jesus was essentially successful in staying clear of the social and political issues of his times, he nonetheless exemplified the ideal values of a well-balanced character. Referring to the list of character traits on page 5.4, we see that Jesus readily fits either side of the list. The attributes most admired by those who knew Jesus personally are expressive of the best of both masculine and feminine character qualities.

## A Heavenly Blueprint For The Potentials Of Partnership

The patterns established in heaven are intended to eventually be reflected down into material creation. Although marriage and family life are human social institutions, there are divine plans in heaven exalting the partnership between masculine and feminine personalities as well as for marriage and family. These plans are portrayed by the association of the Creator Son and the Creative Mother Spirit.

The Son initiates the creation of many of the orders of universe children, while the Universe Mother Spirit is responsible for bringing into existence other numerous ministering orders. In none of these creative functions does one act without the counsel and approval of the other.

The Universe Mother Spirit cannot alone challenge insurrection or defend authority, but she sustains the Son

THE URANTIA BOOK GIVES THE FOLLOWING INSIGHTS INTO JESUS' CHARACTER AS SEEN FROM THE PERSPECTIVE OF HIS APOSTLES:

unfailingly kind  
refreshingly genuine  
supernally tender  
a real man of great experience  
in the things of the world  
broadminded  
never obstinate  
helpful and sympathetic  
positive  
firm; never vacillating  
truly courageous  
humorous and playful

non-hypocritical  
true to his convictions  
forbearing  
unaffectedly dignified  
unselfish  
lovingly merciful yet  
inflexibly just and fair  
never meddlesome or dictatorial  
never rough or crude  
pure and innocent  
never rash or foolhardy  
free from levity and frivolity

free from affectation  
magnificently firm in devotion to  
doing the Father's will  
sympathetically affectionate  
tolerant  
calm  
never indifferent  
strong yet gentle  
tender  
virile, aggressive, and forceful  
a lover of nature but free from  
the tendency to revere nature

OTHERS, THOSE NOT HIS APOSTLES, COMMENTED THAT JESUS:

lived a life in truth

never stooped to pretense

never resorted to shamming

THE BOOK ALSO NOTES THESE ADDITIONAL QUALITIES EXHIBITED BY JESUS:

stalwart strength of character  
assurance  
unusual cheerfulness  
truly consistent sincerity  
a forgiving disposition  
inexplicable composure

calmness  
poise  
touching consideration  
understanding interest in the small  
and the great, the rich and  
the poor

the capacity for going about  
doing good  
superb self-respect  
unostentatious humility  
a love for everyone as  
brothers and sisters

in everything he may be required to experience in his efforts to stabilize government and uphold authority. Only a Son can retrieve the work of their joint creation, but no Son could hope for final success without the incessant co-operation of the Universe Mother Spirit.

At the enthronement of the Creator Son as a Master Son the Universe Mother Spirit makes public and universal acknowledgment of subordination to the Son, pledging fidelity and obedience. Not before this occasion has she acknowledged subordination, and not until after this voluntary relinquishment of power and authority can it be literally proclaimed that "all power in heaven and on earth has been committed to his hand."

Following this pledge, the Master Son acknowledges his eternal dependence upon her, the Spirit co-ruler of his domains, and requires all the creatures in their domain to pledge themselves in loyalty to her as they have to him.

As sovereign of his universe, the Master Creator Son is undisputed in all the details of its management although he always accords the Universe Mother Spirit a coordinate position and equality of authority in all its affairs.

The Master Son and the Mother Spirit preside over their universe much as a father and mother watch over their family of children. It is not altogether out of place to refer to the Universe Mother Spirit as the creative companion of the Creator Son and to regard the creatures of the realms as their sons and daughters—a grand and glorious family.

When he became the Master Son of the local universe, Michael published to the worlds the fact of the Universe Mother Spirit's equality with him in all endowments of personality and attributes of divine character. *And this became the transcendent pattern for family organization and government for the creatures of the inhabited worlds.* Here were established the human ideals of the family and the institution of marriage. [UB: 368, 369, 930]

## Conclusion

In this paper we have briefly described some factual gender differences, given attention to current gender awareness issues, and discussed Jesus as a model for both men and women. We may now have a better understanding of some of the reasons the gender wars still continue. Women continue to struggle to break free of male domination. In so doing, many feminist attitudes emphasize the belief that women are very much like men and therefore men and women should be equal in every regard. Modern research and *The Urantia Book* show this belief to be untrue and detrimental. Just as some language in *The Urantia Book* could be more gender-inclusive while still noting gender differences and complements, so too could today's feminists be focusing

on equality while protecting partnerships, the family, and legitimate gender roles.

There are many areas where gender inequality and discrimination have been artificially imposed by men. However, there are also many areas in which one sex generally functions better than the other. The genders are not the same; our roles differ, we are intended to be complementary.

*The Urantia Book* clarifies the causes of many of the problems we currently face—problems attributable to inadequate and insufficient historical role models across the march of the ages and attributable to inherent biological dissimilarities. Jesus, as revealed in *The Urantia Book*, exhibits the character qualities men and women must strive to develop so that together we will foster the unfolding of the full human potential.

As the patterns established in the celestial realms are incorporated in our material existence the metamorphosis from conflict to partnership between the sexes will eventually give dawn to the age of light and life.

The "might makes right" days are history in gender relationships. There is no justification for one sex to subjugate the other. We know Jesus' plan for our spiritual growth. While all human beings are children equal in the eyes of God, the biological, mental, and character differences between male and female are to be celebrated, not denied.

We believe it is immensely important that the Urantia Papers' concepts become more widely spread outside of the Urantia community and that the revealed life and religion of Jesus becomes more thoroughly understood. With the teachings of Jesus to guide us, then truly will men and women be led to accept each other as separate but equal complements.

[Ed. note—as these papers were being prepared for publication, an ABC News presentation titled "Boys & Girls Are Different — Men, Women & The Sex Differences," hosted by John Stossel was aired on the ABC Television Network on Wednesday, February 2nd, 1995. This one-hour program corroborates much of the material presented here. We highly recommend for those interested in exploring this topic further to contact ABC News at 1-800-ABC-7500 regarding a video cassette copy of this excellent program.]

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