

Journal of The Brotherhood of Man Library, an Information, Telecommunication and Lending Service Resource for Students of The URANTIA Book.

The Prodigal Son

One of Jesus' favourite stories was the "Prodigal Son". It certainly was a happy-ever-after ending for the dad. He had both of his sons back with him on the farm. However, from the sons' point of view I suspect there was going to be trouble!

The prodigal son had seen the other side of life, and older, wiser, humbler and more appreciative, he returned home. He fully realized how stupid he had been and how much he had hurt his father. He did not seem to think much about one of the reasons why he left - the fact that he had a decidedly dull and sober brother to work beside. But he must have taken all this into account, and his love for his dad was so strong that it overcame the unpleasantness of working with his brother. Perhaps, as he trudged his way home, he imagined that his brother could have changed.

No such luck! There was brother still as sober, self-centered, surly, and conceited, and as much a workaholic as ever. And the older brother was very angry and disgusted with his father for throwing an impromptu party for the member of the family who had succeeded in dissipating one third of the family's estate. His dad tried to explain how he viewed his son's return, but the older son refused to see his father's viewpoint. As far as he was concerned the fools, the unreliable, the indolent and the irresponsible got all the goodies of life. They were given a third of the estate to "blow" and then were wined and dined like royalty for the job they had successfully completed.

The story ends with the father appealing to his unhappy son:

Since this father truly loved both of his sons, he tried to reason with this older one: 'But, my son, you have all the while been with me, and all this which I have is yours. You could have had a party at any time you had made friends to share your merriment. But it is only proper that you should now join with me in being glad and merry because of your brother's return. Think of it, my son, your brother

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was lost and is found; he has returned alive to us!(1852)

I wish that that had not been the finish of the story! A further short paragraph in which the older son went in and gave the prodigal son a big hug and said:"Gee it's good to have you back home!" That would have been a really nice happy-ever-after ending. It was one of those stories which left a sad feeling in my heart.

Now I know that Jesus told parables so that we could

all gain what we wished from what they symbolized. I also appreciate that he has some big messages in that *Prodigal Son* parable. And we are told that he loved to tell this parable of the lost son, "*the reception of the returning prodigal, to show how complete is the restoration of the lost son into his Father's house and heart.*" (1852)

And so I undertake a Cecilia Ann version of the Prodigal Son.

Our Universe Dad loves us as we are (not as we think we are). He sees us clearly, warts and all, and loves us in spite of them. He gives us everything earmarked for ourselves. In doing so, He is prepared for a Father's sadness should we decide to squander all of our precious gifts. We all know what we have, but some may choose to see it of little value. He gives us intellect, wisdom, truth, beauty and goodness - all placed within our being, subject to our will. And, with many He watches us squander the lot. We, like babies who believe that the world goes away when they shut their eyes, "leave" our Paradise Dad. Down the primrose path of dalliance we trip. He gives us our personality and we hold it of no value. Instead we display to the world the illusion of roles we play - jolly good person, materialist, poor little frightened rabbit etc. We daily dress ourselves up in the appropriate garb, dependent upon the company we are keeping. We run around trying to buy, bribe or manipulate others to gain what cannot be bought or asked for - that which our Father gave without any pressure or coercion - love, understanding and acceptance. We appear to score a win every so often, but it is only an illusion.

We become so far removed from our selfhood that one day we recognize that we are spiritually bankrupt. Morality? We have none!. We take a good look at ourselves and our life, and start to understand what our Father is really like; how much He loves us; how much He believes in us. And we become ashamed that His trust and faith in us was so misplaced. And yet, in our hard won wisdom we also realize that all we hoped to find in the illusionary world we had actually had all along in the world of reality of His home.

For those prodigals who decide to trudge back home, genuine forgiveness speech rehearsed; recognizing fully our own lack of worth, we are greeted with a tearful face, radiating happiness and a great big spiritual hug.

*I have learned silence from the talkative,
tolerance from the intolerant and
kindness from the unkind. I should not
be ungrateful to those teachers.*

Kahlil Gibran

Prayer of a NAIVE God Child

WAYS OF WORLD

Dear Father would it be all right if I interpret "render unto Caesar" to mean that I can hate, be jealous of, trample on and abuse my brothers and sisters; respect not their free will; de-personalize them by regarding them as objects in my game of life; judge and castigate them? And then, once I get to the mansions worlds I will be able to adopt Jesus' philosophy of life. I promise that in my relationship with you and with Jesus I will stick by the Paradise rules. But down here the rules are so different that I would be walked all over if I tried to live my life as Jesus did.

All right, I will be as wise as a serpent and as gentle as a dove if You insist, but I really believe I would make a bigger impact if I could adopt the rules of the jungle!

Gosh, our Paradise Dad does not even let us complete our forgiveness speech. For He knows. All He has been hoping for is for this day to arrive.

He does not expect the rest of His kids to understand, only to respect what and why He feels as He does. One day the other children will grow a little in love and then they will share His joy. All He asks in the interim is that they do the "proper" thing and join with their Paradise Dad "in being glad and merry because of your brother's return." He tries to help them understand the way he views His son's return "Think of it, my son, your brother was lost and is found; he has returned alive to us!" And then He leaves it to the brother of the prodigal son to adjust/accept whatever.

The older brother? Being in the family of God can be rough for those steadfastly, determinedly and humourlessly growing God kids. They do the "right thing", and then what happens? The larks of the family - the indolent ones, the ones who cause their Dad so much sadness have the homecoming parties! This learning to love as our Father loves can be really a shock to our idea of fairness. The universe marches to the beat of a different drum to that of our planet. Mercy comes first and justice a poor second. For the prodigal sons - they earn their maturity hard. They have the need to discover, and know in depth, the wrong way to go before they can appreciate the right way. For the older brothers, they need to learn to "love as our Father loves". Sure they do not get the tears shed, they are too sensible for that. But it would be nice for their Dad if they tried to have His eyes filled with tears of laughter occasionally, rather than have His eyes express sadness

at their refusal to understand why and how He loves as He loves.

Perhaps if the older sons declared a truce with the prodigal sons then they could teach the prodigals how to be industrious and accept responsibility, whilst the prodigals taught the older sons to laugh. Then the family would really be a happy one.

God as a Father, is patient and long suffering. He waits a long time for His prodigal sons and daughters to return. He is always on the watch, waiting and hoping for the day.

Ann Bendall, Qld., Australia

When is a "Heart" not a "Heart?"

Condensed from *Jesus: A New Vision* by Marcus J. Borg

Jesus spoke frequently of the heart - of good hearts and bad hearts, hardened hearts and pure hearts. In modern times, the heart is primarily an organ for pumping blood. But within ancient Jewish psychology, heart had a quite different connotation.

In Biblical times, the heart was a level below the mind, the emotions, and the will. It was the psyche at its deepest level, the innermost spring of individual life, the ultimate source of all physical, intellectual, emotional, and volitional energies.

This notion of the heart as a deep level of the self and as the fundamental determinant of both being and behavior was central to the teaching of Jesus. He spoke of the good man who produces good out of the treasure of his *heart*, and the evil man who produces evil out of the evil treasure of his *heart*. He illustrated what he meant by using a metaphor: *No good tree bears bad fruit, neither does a bad tree bear good fruit.*

When Jesus applied this common-sense observation to the heart and its behavior, it was a radical change to conventional wisdom. What matters is the kind of heart you have, what kind of tree you are. And you cannot change the kind of tree you are by dealing only with the fruit. That would be like trying to change a thorn bush

into a fig tree by hanging figs on it.

Jesus' words not only affirmed the centrality of the *heart* but also subverted conventional morality and wisdom which tended to overlook this deeper level of self by focusing on externals, on the fruit. Concern with conventionally sanctioned belief and behavior became identified with correct doctrines, a code of behavior to be followed, leaving the *heart* untouched. Beliefs and behavior can remain second-hand religion, religion passed on by tradition and socialization. The self can continue to be selfish even while it believes and does the proper things; indeed conventional morality and wisdom, with their rewards and punishments, subtly but powerfully encourage us to be selfish.

The tension between correctly following tradition and the importance of the inner self was a central theme in the teaching of Jesus. He said: *This people honors God with their lips, but their heart is far from God. The things that come out of a person (from the heart) are what defile him. Cleanse the inside and behold, everything is clean.*

The struggle between Jesus and the practices of his time was not a struggle between a new religion (Christianity) and an old religion (Judaism), but a struggle between two ways of being religious that run through Judaism and Christianity alike. The conflict was between a way of being religious that depended upon observance of externals and a way of being religious that depended on inner transformation. Indeed, this conflict is found in all major religions, institutionalized and non-institutionalized.

Thus, according to Jesus, what was needed was an inner transformation of the self at the deepest level. The fruit of an anxious *heart* concerned about its own well-being is bitter. What is needed is a *new heart*, a pure *heart*, for such a *heart* produces good fruit. Said Jesus: *"Blessed are the pure in heart, for they shall see God."*

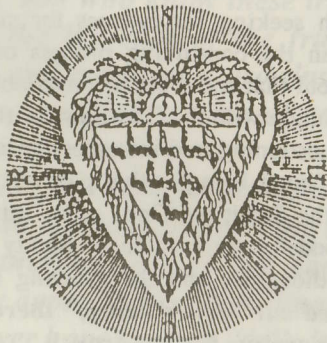
The Missing Link?

Condensed from Jacob Needleman, "Lost Christianity. A Journey of Rediscovery to the Centre of Christian Experience."

In a book on comparative religion, Professor Jacob Needleman has sought to address the question of what has been lost, or what is missing, from the teachings of the world's great religions. Needleman believes that something has happened that has virtually halted the progress of mankind towards that state *The Urantia Book* would call "light and life."

After many interviews with religious leaders from many countries, including Buddhists, Hindus, Taoists, and Muslims, Professor Needleman came up with these conclusions:

Very little needs to be changed other than these two



A Qabalist figure by Jakob Boehme (1575-1624)

factors.

1. **Recognition that truth is the sustained consciousness of error. Only in this way can the Holy Spirit appear within the individual.**

2. **If we seek for what is possible within ourselves, what is not possible will be added unto us.**

That seems simple enough but hunting in Needleman's book for an in-depth explanation of their meaning proved to be tedious and frustrating. Perhaps this is necessary for the benefit of those who are searching. Or perhaps it is a means by which academics and mystics ensure they do not do themselves out of a job.

The key to the first requirement is to be found in the gospel of Matthew 15:18-20. Some Pharisees had approached Jesus to complain about his disciples not washing their hands in the proper ritual manner prior to eating. Jesus answered that it is not what goes into the mouth that defiles a man. Then he added:

"But the things that come out of the mouth come from the heart, and these are the things that make a person unclean. For from his heart come the evil ideas which lead him to kill, commit adultery, and do other immoral things; to rob, lie, and slander others. These are the things that make a person unclean."

The King James Bible lists these as evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies. *The Urantia Book* describes the same incident but says:

"Do you not know it is from the heart that there come forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness?" (1713)

To the above Needleman adds another quotation from the gospel of Matthew 23:26:

The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest of the most spiritualized thinking. It is your thoughts, not your feelings that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. "Without holiness no man may see the Lord." (1104)

"How terrible for you, teachers of the Law and Pharisees! You hypocrites! You clean the outside of your cup and plate, while the inside is full of what you have gotten by violence and selfishness. Blind Pharisees! Clean what is inside the cup first, and then the outside will be clean too!"

The Urantia Book puts it more strongly:

"Woe upon you, scribes, Pharisees, and hypocrites! for you are scrupulous to cleanse the outside of the cup and the platter, but within there remains the filth of extortion, excesses, and deception. You are spiritually blind. Do you not recognize how much better it would be first to cleanse the inside of the cup, and then that which spills over would of itself cleanse the outside? You wicked reprobates! You make the outward performances of your religion to conform with the letter of your interpretation of Moses' law while your souls are steeped in iniquity and filled with murder." (1908)

Who? Me?

In other words, the major hindrance to the further spiritual progress of our planet is the continued deleterious effects of inherited animalistic emotions in most (all?) of us. The point made by many of the religious leaders interviewed by Professor Needleman is that the necessary intimate contact with the indwelling presence of God required for the continuing development of our souls, cannot occur while our hearts still harbor those things that Jesus said defile us.

Needleman claims that a tragedy for mainstream Christianity is the concept that the soul comes into existence as a complete entity, rather than something that grows progressively through experience with the God-within. If we believe that our soul is already a completed entity, then we need only ensure its survival. This is something that many Christians presume is assured because of their belief that Jesus has saved them from the consequences of their sins (i.e. those things that defile them). Hence, they are more concerned with seeking forgiveness for sin already committed, than the continuing process of spiritual growth of the soul that could become available through intimate communion with the God-Spirit within..

Much self questioning and introspection is required to develop the "inner being" - that part of us that cooperates with the Spirit (of God) as an intermediary between the "body" (which includes bodily appetites, emotions and thoughts) and the growing soul. **But, having cleansed our "inner being," there are still traps that can paralyze further growth.**

One of these is that of excessive feelings of guilt, remorse, etc., that may arise during the course of

introspection on our failings. The crime here is not so much the sin itself but the time wasted in unnecessary self-flagellation. That is why we should concentrate on what is possible for us, rectify what we can, and rely on divine help to achieve the seemingly impossible.

A second problem that arises is that, having achieved a degree of growth of our inner being, many of us then expend our energies on instructing others on what they should be doing, and fail in the further development of our own souls. In *The Urantia Book*, Jesus tells us that we have to "be" before we can "do," for "doing" without "being" merely labels us as hypocrites.

A Christian religious leader interviewed by Professor Needleman defined a Christian as one who can love all men in accordance with the commandment to love our neighbor as Jesus loves us. To do this we have to love all men with both our mind (intellect) and our "essence" (heart or soul). If we can love them with our mind only, then we are "pre-Christian," and, if not even that, we are "non-Christian." Note that, according to this definition, we have to love all men, even our enemies and those who spitefully use us, to qualify either as pre-Christian or Christian. So unless we have overcome those things that come from the heart to defile us, we are not going to qualify, whereas many whom we might label as non-Christian, atheist, agnostic or heathen may do so.

What is meant by loving our neighbor?

Needleman says it is to assist the arising and unfolding in him of that which can harmonize the real elements of his nature. *The Urantia Book* says it is to want for him his utmost cosmic good. (1950) Perhaps these definitions are equivalent. Needleman says that we can love another only in accord with the degree that we have activated the soul within ourselves. Loving our neighbor takes far more than words, the teachings of

But with the vast majority of Urantians the Adjuster must patiently await the arrival of death deliverance; must await the liberation of the emerging soul from the well-nigh complete domination of the energy patterns and chemical forces inherent in your material order of existence. The chief difficulty you experience in contacting with your Adjusters consists in this very inherent material nature. So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with the divine Adjusters. The ear of the human mind is almost deaf to the spiritual pleas which the Adjuster translates from the manifold messages of the universal broadcasts of love proceeding from the Father of mercies. The Adjuster finds it almost impossible to register these inspiring spirit leadings in an animal mind so completely dominated by the chemical and electrical forces inherent in your physical natures. (1213)

concepts, or intellectual explanations. That kind of "education" may affect only the thinking faculty. To transmit the truth to our neighbor, we have to nurture the growth in him of his soul. Only our concerned love can nourish his soul.

Three kinds of love are defined:

Psychological love deals with the mind, the intellect. By itself, this kind of love can cause fragmentation.

Mystical love cares about inward-directed or internal aspects of human nature. It can communicate the ideal of inner perfection but has no practical means of leading our neighbor to its attainment.

Ontological love. The third kind of love is concerned with fostering the soul. Without this, neither psychological nor mystical love can lead human beings to the fulfillment of their real possibilities - that which *The Urantia Book* would term their utmost cosmic good.

It appears that the major limitation to achieving the love of all men that could qualify us as "real" Christians lies within ourselves. It is our lack of serious attention to those things that defile us - the evil thoughts, wicked projects of murder, theft, adulteries, jealousy, pride, anger, revenge, railings, and false witness that block

My Father requires all his children to grow in grace and in a knowledge of the truth. You who know these truths must yield the increase of the fruits of the spirit and manifest a growing devotion to the unselfish service of your fellow servants.

Only those faithful servants who thus grow in the knowledge of the truth, and who thereby develop the capacity for divine appreciation of spiritual realities, can ever hope to enter "fully into the joy of their Lord." (1917)

communion and interaction with our Thought Adjusters and the Spirit of Truth.

According to Needleman, cleansing the inside so that the outside, too, may be clean requires that we renounce all other spiritual work in order to first concentrate wholly on this one thing, "guarding our hearts." This means introspection with the positive aim of finding ways to completely negate the pernicious effects of our animalistic emotions. When we do this, every other virtue will be more easily attained, finally permitting us to "be," and thus release our potential to "do."

Needleman has concluded that the progress of mankind will remain stagnated until a significant proportion of its people volunteer to really cleanse their innermost thoughts, thereby releasing the power of the Spirit into the world. *The Urantia Book* draws a similar conclusion!

Heart - the Alpha and Omega of Spirituality

Rob Crickett, Vic., Australia

The personalness of God is the wonderfulness of God. It is in my own heart that I meet the personalness of God, and so know Him as my Father. I don't know what it is about my heart that it alone lets me see God, and know Him as my Father. Perhaps it is that *heart* is the seat of my own personalness and vision. Perhaps it is that *heart* is simply the place wherein God meets me, and his personalness and wonderfulness gently enlightens me into a son-like personalness that I can envision. Whatever and however, it is wonderful. And the wonderfulness is the *why* of it all.

I think that the human heart is an extraordinary

creation. It seems to be so touchingly personal a thing in each of us. It seems to be so responsive a thing, as to be able to embody and reflect the very image of God, the very wisdom of His perspective, the very peace of His assurance, the very stature of His magnificence, the very faith that is His faith.

Heart seems to be the *alpha* and the *omega* of spirituality. Truly it is precious in each of us. A preciousness which is sacred for its being the meeting place in each of us wherein the personalness and wonderfulness of God, our Father, reveals itself, holy (set aside) and mysterious, in a way that such personal and secret revelation between a Father and child seeds, sprouts, blossoms and flowers our uniqueness into domains which no other eye might ever glimpse.

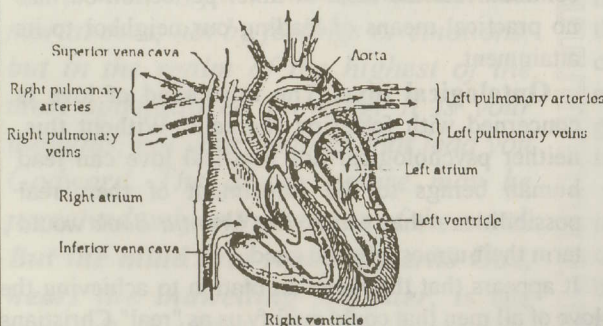
It is a shame that so much time and energy is devoted to judging this precious creation and its works. The empty-hearted look to the full-hearted and cast intrusive objections; as if good-heartedness, joyful-heartedness, glad-heartedness, worshipful-heartedness, love-filled-heartedness, innocent and child-like-heartedness were somehow capable of striking mortal blows more deadly than a cobra against the empty-hearted.

It was at a recent Christian revival meeting in Melbourne, hosted by Ken and Gloria Copeland, Jerry Savelle and Jesse Duplantis from Texas and Louisiana, that I encountered wholly new dimensions of heart. My heart's experience of the personalness and wonderfulness of my Father found fresh new building materials we could both use in our working relationship together.

Revival meetings provide great opportunity for judgment by the empty-hearted. Being born again is judged! Giving your heart to Jesus is judged! Making Jesus the Lord over your life's every detail is judged! Being baptized in the Holy ghost and fire, and speaking in tongues, is judged! Rejoicing in worshipful praise of God is judged! Raising your hands up in the air while you pray, and worship, and fellowship, is judged! Giving money like endlessly bucketing water out of the river Jordan is judged! Healing the sick, the lame, the blind, the deaf, the broken-hearted, is judged! Treating promises accredited to God as literal, trustworthy and reliable, is judged! Saying things like *Praise God*, and *Glory to God*, and *Amen*, and *Halleluiah*, is judged! Being a good Samaritan, like it's built into your lifestyle, is judged! Dialoguing with God is judged! Laughing uncontrollably until you're paralytic drunk in spirit is judged! Propheying is judged! Claiming things that are not - to be different - is judged! Taking life seriously enough to believe in and act on the life and teachings of Jesus, and the *covenant* of the parent-child relationship between God and man, is judged! And so on, and so on.

Revival meetings provide a seventh heaven for any

Blood flow through the Heart



Heart - the organ which pumps elements essential for life around the body - symbolically seen as the circuit connecting to God's Life Force - love!

serious sceptic - there's just so much to judge in them. Such judgment, however, would be meaningful and worthy of respect were it not for one simple thing - inexperience.

Invariably, unconverted critics are evaluating the converted. Instead of participating fully with their heart's experience, and then, having tasted their own heart's experience, coming to their own conclusion. Rather, they are holding their heart in check while their intellect calculates its *appropriate* response - invariably an *appropriate* response whose appropriateness is neither personal nor wonderful, but simply safe.

That's like the Greek judging the Italian, through Greek eyes, for the Italian's experience of speaking Italian. Not only does the Greek lack experiential empathy with the Italian's experience of speech, but the construction of his Greek criticisms are in his own language of Greek. There is no bridge between the accuser and the accused, neither in empathy nor terminology: and that's a very Herodian trial.

True evaluation can only ever arise from a heart which knows its own heartfelt experience of the matter in question. If this is not true, perennially valid from here all the way to Paradise and back, then Jesus' life was a meaningless charade in the personal experience of Michael.

As a result of fully participating with the hearts of Ken and Gloria, and Jerry and Jesse, as they shared their hearts' working relationship with God's heart, my heart has shown me very personal and wonderful dimensions of Jesus' words:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
(Matt. 7:1-2)

Their spirited, typically evangelical and pentecostal call to people to give *your heart to Jesus* is such a personal and wonderful call. It is a call for people to take the opportunity to meet God personally. And the words, "Do you know Jesus?" refers to knowing Jesus personally and in your own heart to the point that you can say, "Hello Jesus, hello Father," and He will respond, "Hi Rob, how are you son?"

But these experiences are only seen like this when personal judgment is suspended, so that faith and genuine love in the willing child-like heart might meet its own Father face to face. Without such authentic willingness, the heart is not pure, and one can *never* know one's own Father face to face and *see God*. **Not knowing God as one's own Father, one's deepest hunger and thirst for realness and belonging lingers on unabated.**

One of the wonderfulnesses of heart is that, when it is moved by our Father's vision, it can discard mind and take its own inspired leading. As a result of the cross-fertilization I received from these evangelists' hearts, my

Love

*True love, the gift which God has given
to man alone, beneath the heaven.*

*It is not fantasy's hot fire,
whose wishes, soon as granted, fly;*

*It liveth not in fierce desire,
With dead desire it doth not die,*

*It is the secret sympathy,
The silken link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind.*

Sir Walter Scott (1771-1832)

heart has taken its own lead. It has ferried me with great certainty and power into places my timid mind would never dare to venture; places my soul hungered for; places my *Urantia Book*-saturated intellect had sought for years; places which delivered the sublime personalness and wonderfulness of my Father in Paradise; places wherein I met my father, Jesus, and my mother, the Holy Spirit; places wherein we met as persons and spoke together on personal matters; places which established, once and for all, conscious parent-child relationships and all of that real relationship's privileges. And I like that. It's good. It's true. It's real. And my Father likes my heart doing that too. And I like that.

The Heart that Became Loveless.

A Personality Profile: Judas Iscariot, the apostle who chose to be the "son of revenge" in preference to being a son of God.

Ann Bendall, B.A. Dip. Psych., Qld. Australia

The Urantia Book gives a wealth of information on Judas - his childhood, personality characteristics and coping strategies in dealing with life events. The revelators, in indicating that a particular attribute or characteristics was a hindrance to the spiritual development of an individual (in particular, Judas), describe where it eventuated from as well as giving advice on how to overcome it (for those readers who might recognize some similarity in themselves).

Judas was the spoilt, only child of unwise parents. As a consequence, he grew up with exaggerated ideas about his self-importance, ideas which he strongly adhered to. Due to his ego-centric view of the world, he

became expert at misinterpretation of the words and acts of his friends, viewing any and all as related to him personally. He expected always to win, was a poor loser, and had loose and distorted ideas about fairness. And Judas was prone to indulgence in hate, suspicion and revenge. Instead of accepting disappointments "as a regular and commonplace feature of human existence, he unfailingly resorted to the practice of blaming someone in particular, or his associates as a group, for all his personal difficulties and disappointments." (2056)

Primarily Judas "went wrong" because he was "an isolated personality". He neither confided in nor freely fraternized with those he lived in close association with, preferring to seek the advice and consolation of his unspiritual relatives or those chance acquaintances who were either indifferent, or actually hostile, to the welfare and progress of the spiritual realities of the heavenly kingdom, of which he was one of the twelve consecrated ambassadors on earth (2056).

He never once went to the Master with a purely personal problem! This fact coupled with:

- a) his inability to develop close, loving relationships with others, perhaps caused by his seeing others as the tools to be used in the fulfillment of his ambitions;
- b) leading to his not growing "in spiritual grace"; and
- c) his persistent harbouring of grudges, plus cravings of revenge for his own disappointments in life, led to Judas meeting "defeat in his battles

*The Most Famous Words of
Twehtieth Century Theology*

He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those who knew Him not. He speaks to us the same word: "Follow thou me" and sets us to the tasks which he has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they will pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience, Who He is.

Albert Schweitzer
"The Quest of the Historical Jesus." (1901)

Self Betrayal

Self-betrayal means that the person does not use his own faculties in determining which experiences contribute to self-realization and which are irrelevant or impeding; the person no longer uses his own powers and organs to create a reality and venture into new life. He forces himself to fit into another person's plans and to do work that has no meaning or value. Thus, he does not trust his own immediate experience and is neither open to himself nor to the world.

C. Moustakos, 1974

of the earth struggle". He "failed to subdue these evils by love, faith, and trust." Finally he became loveless, and incapable of recognizing love in others.

Some of the other apostles had similar characteristics to Judas but they chose to grow in love for Jesus and the other apostles, leading to growth in grace and truth. They became more trusting, developed the confidence to confide in others, and in honesty, they craved to know and be known.

"Judas never learned that the real rewards for noble living are, after all, spiritual prizes, which are not always distributed during this one short life in the flesh." (2056)

"He craved worldly honor in his mind and grew to love this desire with his whole heart." (1926)

With worldly honour being the centre of Judas' being, his vision became so clouded that he finally developed a mental image of Jesus as - a clown, a coward! He was ashamed of and bitterly resented Jesus, became resentful of what he regarded as Jesus' lack of appreciation of himself, and embarrassed to be associated with him. (The other apostles were similar to Judas in their mental craving for honour, but they loved Jesus so much they were prepared to substitute his greater truths for their dreams of glory.)

If we dissect Judas into personality, mind, temperament, emotions etc., we find that:

In personality he was isolated. Despite being surrounded by friends, Judas isolated himself by his refusal to form deep, honest meaningful relationships with any of them.

In mind he was suspicious and vengeful. He did not like to face facts frankly and was dishonest in his attitude toward life situations.

In intellect he became vainglorious.

In temperament he was surly and vindictive.

Emotionally, he was loveless and unforgiving.

Socially, he was unconfiding and almost wholly self-contained, and yet he could not stand ridicule. It was ridicule which was the most powerful influence "in his final determination to forsake Jesus and his fellow apostles" (1887).

In spirit, he became arrogant and selfishly ambitious.

In life, he ignored those who loved him, and in **death**, he was friendless. (2057)

In prayer time, he indulged in thoughts of human fear, persisted in the entertainment of subtle doubts about the mission of Jesus as well as giving in to his unfortunate tendency to harbor feelings of revenge.

And so, Judas appears to have died a slow painful death. Due to his persistence in clinging to the above characteristics "his griefs multiplied, his sorrows increased, his anxieties augmented, and his despair deepened almost beyond endurance" (2056). In describing the process leading to Judas becoming a traitor, Jesus said:

"This is the coming to fruit of the concealed evil in the heart of one who failed to love the truth with his whole soul. How deceitful is the intellectual pride that precedes the spiritual downfall." (1940)

And Jesus' verdict of the manner in which Judas would be adjudged is reflected in his statement to Pilate:

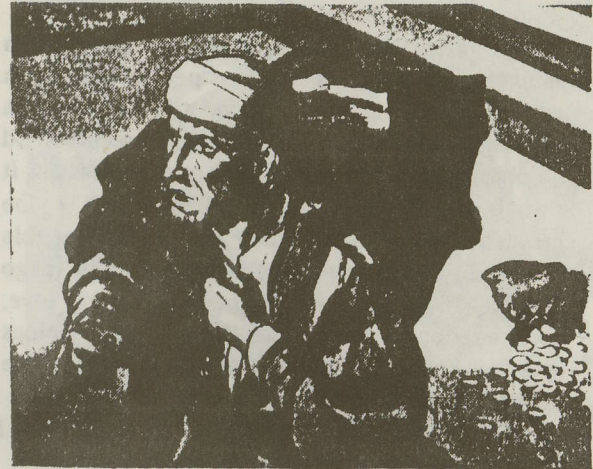
"But you are not so guilty since you are ignorant of the gospel. He who betrayed me and he who delivered me to you, they have the greater sin." (1996).

Jealousy, the Heart-Poison! How did Jesus deal with it?

Jesus called everyone "friend" for he was in no doubt that indeed he was just that. Whether he had a friendship with the person was their decision, and their

*There is only one way in which
one can endure man's
inhumanity to man, and that is to
try in one's own life, to exemplify
man's humanity to man.*

Alan Paton
"Cry the Beloved Country."



Judas thereupon threw the silver on the temple floor, and rushed out and hanged himself.

decision alone. To exist, the friendship was 100% dependent upon the person regarding Jesus as a friend and choosing to also be a friend to him.

Many emotions effectively block the development of a friendship and one of the most destructive of these is the emotion - jealousy. Defined as "the state of being suspicious or fearful of being displaced by a rival" (Oxford dictionary), jealousy is based on fear - the opposite emotion to that conducive to formation of a friendship. In addition it involves a lack of trust and a major error in thinking, totally in contradiction to the reality of the universe, namely that one person can be a rival of another. Rival for what, when each of us is unique, each of us has a preferred plan by God, a plan which no other personality can fulfill?

So what causes jealousy?

It appears to be the illusion aforementioned - that one person can be a rival of another, which in its turn is created by the clinging to a goal in life which is impossible to achieve by oneself. There is a sense of "failure deep within" and rather than to discard the goal, a need develops to blame some person or the environment. Either they are objectified to represent the reason for the jealous individual's failure, or they are the 'rival', the potential enemy, who wishes to claim what the jealous person sees as their rightful position of honour and glory.

It can be jealousy of:

a) a person's achievements, like the jealousy of another's musical abilities which makes listening to their exquisite music painful and torturing to the poor sick mind of the person who indulges in this "mental poison".

b) a person's personality. And tragically it screams - "I am not good enough by my standards. I should be like you, and I believe I will never be like you, so how dare you be like you. You are not as I

see you, you are evil and a sham." And so the jealous person character assassinates.

c) another person showing an interest in someone other than the jealous person. This form is normally restricted to close relationships such as marriage partners. It is borne of deep insecurity and an objectification of the partner as a possession. It reveals another interesting phenomenon - the erroneous belief that love is an exhaustible commodity and there is a limited supply to go around. If it appears another is getting love, consideration and attention, then the poor jealous spouse is convinced that they are having their share depleted.

Where jealousy lies, the ability to extend out in love to others is limited at best.

How did Jesus deal with a jealous individual?

Firstly, Jesus adopted an attitude with everyone, including his own family, of the utmost of respect for the free will of the individual. And this respect for free will caused him much sadness at times with those he loved dearly, such as his mother and Judas.

"...he did not want to bring any undue influence to bear upon his family or others which would lead them to believe in him against their honest convictions. He always refused to take undue or unfair advantage of the human mind. He did not want men to believe in him unless their hearts were responsive to the spiritual realities revealed in his teachings." (1413)

It saddened Jesus that their "honest convictions" might be totally in error, but it was essential to him to respect their free will right to make such errors.

Secondly, with his family (and everyone else):

"Jesus did everything humanly possible, consistent with his dedication to the doing of his Father's will, to retain the confidence and affection of his family." (1539)

And with the jealous individual? *The Urantia Book* supplies a perfect case study - Judas. Unfortunately this

Bitterness

Bitterness imprisons life, love releases it.
Bitterness paralyzes life, love empowers it.
Bitterness sickens life, love heals it.
Bitterness blinds life, love anoints its eyes.

Harry Emerson Fosdick

"faith adventure" by Jesus was not responded to by Judas, and there appears to be no other mention of a jealous individual in the book. Jesus had everything going for him to help Judas overcome his jealousy. He was in a position of power by the choice of the apostles. They looked up to him, they relied upon him, they wished through association with him to fulfill their dreams. Most of us, in dealing with the jealous individual, are in a position of lesser power, and the jealous individual will be prone to utilize this power differential, to block any attempts at assistance by ourselves - i.e., to "do as Jesus would do."

Judas had many unfortunate personality characteristics such as a "proud and vengeful mind of exaggerated self-importance." (1567)

"From the beginning the Master fully understood the weakness of this apostle and well knew the dangers of admitting him to fellowship. But it is the nature of the Sons of God to give every created being a full and equal chance for salvation and survival..... **The door of eternal life is wide open to all; "whosoever will may come"; there are no restrictions or qualifications save the faith of the one who comes.**" (1566)

"Jesus loved and trusted Judas even as he loved and trusted the other apostles, but Judas failed to develop loyal trust and to experience wholehearted love in return..... Judas craved worldly honor in his mind and grew to love this desire with his whole heart; the other apostles likewise craved this same worldly honor in their minds, but with their hearts they loved Jesus and were doing their best to learn to love the truths which he taught them." (1926)

Many times Jesus warned Judas that he was slipping, **"but divine warnings are usually useless in dealing with embittered human nature. Jesus did everything possible, consistent with man's moral freedom, to prevent Judas's choosing to go the wrong way."** (1567)

From some of the conversations quoted in *The Urantia Book*, Jesus did not mince words when giving his advice. For example, when Judas went to Jesus to complain about Nathaniel, Jesus said:

"Judas, watch carefully your steps; do not overmagnify your office. Who of us is competent to judge his brother? ... Go then, Judas, and do well that which has been intrusted to you but leave Nathaniel, your brother, to give account of himself to God." (1558)

Despite what appeared to be the futility of these warnings, Jesus still continued:

"Judas, I have loved you and have prayed that you would love your brethren. Be not weary in well doing; and I would warn you to beware the slippery paths of flattery and the poison darts of ridicule." (1897)

Jesus advised Andrew to continue "to go on placing the utmost confidence in this apostle" (1750), the best he could suggest as a way of handling Judas' growing resentment.

Despite his love and trust in Judas, it was not reciprocated and the "accumulated hate, hurt, malice, prejudice, jealousy, and revenge of a lifetime," (1567) mobilized into a determination to "get even" after his public protest at the "waste" of incense by Mary "was so sweepingly disallowed by Jesus right there in the hearing of all." (1567) And so, "he crystallized all the evil of his nature upon the one innocent person in all the sordid drama of his unfortunate life just because Jesus happened to be the chief actor in the episode which marked his passing from the progressive kingdom of light into that self-chosen domain of darkness." (1567, 1879). "And every mortal man knows full well how love, even when once genuine, can, through disappointment, jealousy, and long-continued resentment, be eventually turned into actual hate." (1926)

At the last supper Jesus made a final appeal to Judas: "but it was of no avail. Warning, even when administered in the most tactful manner and conveyed in the most kindly spirit, as a rule, only intensifies hatred and fires the evil determination to carry out to the full one's own selfish projects, when love is once really dead." (1941)

Jesus acknowledged Judas' final decision: "What you have decided to do, do quickly." (1941). And when Judas greeted him in the garden later that evening: "placing a kiss upon his brow, said, 'Hail, Master and Teacher' Jesus said, "Friend, is it not enough to do this! Would you even betray the Son of Man with a kiss?" (1974)

Jealousy - a very powerful emotion! In combination with Judas' other attributes which he subconsciously nurtured until they blossomed into "wicked thoughts" of revenge and disloyalty in his conscious being. He lost objectivity, and initiated the action which led to his

You have to be Taught how to Hate!

People have to be taught how to hate...As children we have little ability or experience to dilute or fend off what we learn. Therefore, we are extremely sensitive, vulnerable, and impressionable. That which is learned during childhood - our period of maximum flexibility and development....becomes part and parcel of our very substance and is never forgotten... Our "feelings" about those incidents, and attitudes and moods that grow out of these feelings, also stay with us.

T. Isaac Rubin



The Traitor's Kiss

holding himself responsible for the "blood of an innocent man" - the man who loved him so much more than he chose ever to love himself.

Jealousy: a spiritual poison which attacks and destroys the heart!

High on Angels

Dick Bain, Hickory, N.C., U.S.A.

Do I believe in angels? Well...yes; but why am I so reluctant to say so? Could it be that angels are a little like Tinker Bell? Because they have wings and do magical things? Or perhaps it isn't respectable to believe in such magical beings. Have angels gotten bad press?

It seems to me that angels were the victims of 19th and 20th century rationalism. They were pulled down in the whirlpool along with spontaneous generation, ecclesiastical authority, jinns and familiars, the flat earth, earth-centered cosmology and a legion of other ancient ideas. They may also have lost appeal due to the Protestant revolution. The austere founders may have objected to the frothy cherubim and seraphim of the Catholic Church. But recently there has been a surge of interest in angels. Time magazine conducted a survey for a recent article, *Angels Among Us*. The article reported that 69% of the people surveyed believe in angels, and 46% believe that they have their own guardian angel. Is this just another *New Age* fad, or are people tired of rationalism and now searching for the spiritual? Will we return to the good old days when people accepted angels as part of the natural order of things?

All major western religions - Christianity, Judaism, Islam, Zoroastrianism - have hierarchies of angels. The Christian concepts of angels were inherited from Judaism. The Old Testament mentions specific angels at the time of the destruction of Sodom and Gomorrah.

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The Jewish Talmud speaks of seven archangels as the leaders of seven heavenly hosts. Rabbinic literature speaks of higher and lower angels. The prophet Mohammed said that he received the Koran over a 23 year period from the "angel" Gabriel. Moslem theology speaks of two angels, one on each shoulder. One records our good deeds while the other records our bad deeds. In the New Testament we learn of the "angel" Gabriel's visit to Mary, the mother of Jesus. Even today there are people who feel they have encountered an angel at some time. The Bible mentions angels about 300 times, but doesn't give much specific information about them. *The Urantia Book* does.

Seraphim are mentioned 240 times in *The Urantia Book*. There are 8 papers devoted entirely to the various orders of angels, and there are numerous other places in the book which mention their ministry to mortals and others. Obviously, the authors of the book felt that it was important for us to know about the ministry of angels; perhaps part of the reason was to correct our distorted ideas about the nature and mission of angels. but I suspect that an even more important reason for making us aware of their ministry is to encourage conscious co-operation with our unseen friends.

No doubt most of us would like to see an angel, but very few people say that they can see angels. This is no doubt fortunate, because much of the angels' work would be hampered if we could see them. And we would certainly be nervous if we were aware of their constant attention to us, especially when our motives are less than honorable. The angels can be made visible to us if there is a reason to do so. *The Urantia Book* states that the tradition of angels having wings got started when mortals were allowed to observe transport angels being readied for takeoff from our planet. The energy fields around them appeared to be wings to the mortal observers.

Students of *The Urantia Book* soon realize that angels are some of the unsung heroes on our world, especially guardian angels. Consider their challenges: they have to guide reluctant, lazy, materialistic mortals into situations that promote spiritual growth. And to make their task more interesting they can influence us only by manipulating external circumstances. It's sort of like playing ping-pong by remote control. Furthermore, it appears that they must work at least 12 hours per day, seven days per week, since there are two who take turns being on duty. One does the guardian's job and the other records the proceedings. But like mortals who run down and need to sleep, the guardian angel must take time periodically to sleep, the guardian angel must take time periodically to spiritually recharge. The guardian's complement takes over the guardian tasks and a cherubim takes over the recording duties.

The job of guardian angel must be demanding and arduous because the seraphim are required to spend a long time qualifying for this job. Their training is as



follows:

- Noncommissioned observers of Salvington - 1 millennium
- Salvington seraphic training school - 1 millennium
- Observers on evolutionary planets - ? millennium
- Advanced studies, constellation level - ? millennium
- Further training, system level - ? millennium

Following the final training, the Seraphim are commissioned as ministering spirits to mortals like us. Of course, seraphim have many other types of occupations; guardian is only one possible avenue of service for them.

I suspect that most students of *The Urantia Book* accept the existence of angels; angels and their ministry to us are a significant part of the book. Our acceptance puts us in some unusual company. While many liberal Christians may regard angels as Christian mythology or even pleasant fairy tales from the distant past, more conservative Christians regard angels as real since angels are referred to often in the Bible. Dr. Billy Graham's book, *Angels*, provides a conservative Christian, Bible-centered, view of the angels. He tells us that the angels fulfil the role of messengers, executors of God's will, sometimes as avengers, proclaimers, observers, praisers, protectors, comforters, rescuers, but never evangelists. He claims that they can't be evangelists because they never sinned (except the fallen ones), therefore were never redeemed by Jesus' death on the cross and are therefore unqualified to preach the good news.

But angels are making a comeback even among the liberal Christians; there is currently a surge of interest in angels, at least in the U.S. where several recent books on angels are popular. But some people are decrying the way angels are being portrayed in these books. They complain that the angels described sound more like cuddly puppies than like the fierce cherubim that guard

the entrance to the Garden of Eden with flaming swords. I believe that many people will find *The Urantia Book* image of angels as enablers more believable and appealing than as either divine messengers or cuddly puppies. Wouldn't it be interesting if the angelology of the book suddenly became popular? Perhaps this will provide a path into the book for some people. Of course, some people may not like everything the book has to say about guardian angels.

A popular idea about guardian angels is that they are protectors. In Dr. Graham's book about angels and in many other books and articles, many cases are cited to show an angel came to someone's aid in a desperate situation. But if the angels' primary task is to protect us, then I must say they are incredibly inept or they are usually out on coffee break when a crisis arises. For the hundreds who have had miraculous interventions, there are millions who suffer disaster. *The Urantia Book* says that the main task of these angels is to lead us into situations that will stimulate our spiritual and social growth. Regarding intervention in our affairs, the authors have this to say, "They do not (ordinarily) intervene in the routine affairs of human life... They do not, therefore, intrude into the picture of human drama except in emergencies and then usually on the direct orders of their superiors...Seraphim are able to function as material ministers to human beings under certain circumstances, but their action in this capacity is very rare." (1246) The authors give at least one example of angelic intervention to rescue someone, telling us that angels freed some gospel teachers from prison. (837) The authors tell us that while Peter was also set free from prison, it was a secondary midwayer who did it. But later on, Peter died a nasty death by crucifixion. Why was he rescued the first time, and not the second?

My understanding of angels is that we are rescued by angels or other spiritual agencies only when it might be beneficial to our spiritual growth or if we have an important role to play in the spiritual growth of others. I'm sure that the angels must have very specific guidelines that they follow in such matters. And of course there is one situation in which they really do guard us; when they transport our souls to the mansion worlds.

Despite a naturally skeptical nature, due possibly to my engineering training, *The Urantia Book* has made angels as real to me as the folk next door. Nevertheless, having a relationship with someone you can't see, hear, or detect in any way isn't quite the same as a relationship with neighbors. After all, you see the neighbors mowing the lawns, weeding their flower beds, and pretending they don't see their dog when it comes over to decorate your yard. But since the angels don't have yards to mow, gardens to weed, or dogs to walk, we don't observe them at work or play. In a sense, we are the gardens that they

SILENT EXPLOSION

I'm awed

*by translucence,
with conviction
that angels hover
where I stand*

*Veils of vapor vanish,
revealing light so white*

*I cannot say of certainty
who or what emerges there.
A presence is felt in radiation,
evoking my spirit to kinship
at levels unscaled before.
and filling the air with love
that gently propels me.*

*What others called wings,
perhaps,
are emanations of energy
embracing us
protectively, soothingly
inducing knowledge
that we are guarded,
loved accompanied
I love to return
embracing poignant air,
exploding silently
with love returned.*

Robert A. Waitches

tend, but the gardener's touch is so light that we seldom feel it. Because we are generally unaware of their work, angels are among the unsung heroes of our world. I believe we should pause once in a while to remember and appreciate all of the things they do for us. Of course, we may not at the time appreciate some of the growth provoking experiences they lead us into, but eventually we know that they have our best interest at heart. As the authors of *The Urantia Book* tell us, they are our friends and only good can come from trying to love and understand them. (419, 1243)

**The Second Great Commandment.
Some questions posed by *The Urantia Book***

At the time of Jesus, the *Shema* was recited twice daily by faithful Jews: "Hear, O Israel, the Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might." This was the first great commandment referred to in the gospels. The Fourth Epochal Revelation upgraded its meaning because of its revelation of the true nature of God through the life of Jesus. The second great commandment was that we should love our neighbor as ourselves. The Fourth Epochal Revelation

brought a quantum leap to its meaning by upgrading it from a material to a spiritual level. It told us that we must love one another as Jesus loves us.

Almost two thousand years later, we have been given an enhanced revelation of both of these two great commandments in *The Urantia Book*. However, **if we are not living out the basics of the Fourth Epochal Revelation in our lives, the Fifth is wasted.**

It serves no useful purpose to be familiar with the definitions of God the Sevenfold, the difference between the absolutes and the ultimates, the existential and the experiential, the finite and the absonite, if the basics are absent. Nor does it serve any useful purpose if we acquire a detailed knowledge on whether or not reincarnation is for real, what the mansion worlds are like, the differences between mind, body, soul, and personality, and all the other fascinating details contained in the book, if the basics are absent in our lives. Without them, we are no further advanced spiritually than if we had never heard of either revelation.

The Urantia Book informs us that some persons discern and interpret the golden rule as a purely intellectual affirmation of human fraternity. How many of us see the enhanced version, to love one another as Jesus loves us, in that same light, mere brotherly love?

How does the book tell us we can comprehend the true meaning of this second great commandment? It states pithily: **"by realizing its meaning in the living interpretation of the Spirit of Truth who directs the loving contact of one human being with another."** Ask yourself if it is really true that the Spirit of Truth directs your own personal relationships with your fellows. If you are sure it does, you pass. If you are unsure, read on. Those about to sign off need to check one point. Does the Spirit of Truth direct **all those relationships**? Or just some? If the latter, then check the bit about "all allegiance or none." (1469) Then read on.

Jesus' upgrade of the golden rule takes on "living qualities of spiritual realization" by making a quantum jump to the spiritual plane "when we so relate ourselves to our fellows that they will receive the highest possible good as a result of our contact with them."

Only a divine being can know what constitutes the highest possible good for our neighbor. Here, neighbor means family, friends, lover, the person next door or down the street somewhere (or anywhere), and includes our enemies, if we have them. And because only a divine being can have such knowledge, the book tells us that the interpretation of the law of conduct must be made for us. On *Urantia* that means by "the spirit of the Son to the spirit of the Father."

How do we know when we have made the quantum jump? Easy - we are "filled to overflowing with the assurance of citizenship in a friendly universe." Ask yourself (and answer truthfully): Do you really feel that

EDITORIAL INFORMATION

The format for the journal is:

Articles:

- a) on issues that enhance individual spiritual (not psychic) growth.
- b) that are relevant to *The Urantia Book*.
- c) that assist in the understanding of other religions.

Selection criteria for contributions:

Generally articles should not exceed about 2000 words. There should be no derogatory personal comments. The primary guiding principle of editorial philosophy is: "What would Jesus do."

Australian Conference of Readers of *The Urantia Book*

This conference will be held in Melbourne from 30 September to 3rd October 1994.

Registration and enquiries to:

Martin McBurney
63 Orange Street
South Oakleigh. Vic. 3167

Telephone: (03) 579 4211
International: 61 3 579 4211

you live in a totally friendly home, village, town, country, world, universe? If you cannot truthfully say yes, then you have some homework to do with that big blue book - and the Spirit of Truth and your Thought Adjuster.

Did you ever ponder on Jesus' answer to Ganid when asked about his attitude to an aggressor? "Ganid, I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that real harm can befall me; I do not believe that my lifework can really be jeopardized by anything my enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me - this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary." Faith that the universe is friendly to us is a prerequisite to loving as Jesus loves.

We have some more self testing to complete. How do you get along with the Master's teaching and practice of non-resistance to evil? It appears that this is basically a spiritual pronouncement. Turning the other cheek means that whatever our reaction may be, it has to be unselfish and it must consider the cosmic good of the evil-doer. For that, we need the help of the Spirit of Truth. There are no rules. Every situation requiring a moral decision is unique, it has never happened before in exactly that way, and it will never do so again. Thus, **"love, unselfishness, must undergo a constant and living re-adaptive interpretation of relationships in accordance with the leading of the Spirit of Truth."** Only with this divine leading can our reactions be for the utmost cosmic good of the evil-doer (who, coincidentally, is one of our neighbors).

The essence of the Fifth Epochal Revelation's instruction on the second great commandment is self-

forgetfulness, coupled to a continuous and conscious quest for the leading of the Spirit of Truth to direct our interpersonal relationships. It is quite possible to assimilate the teachings of the Fourth and Fifth Epochal Revelations concerning the nature of God, to believe that we truly love that God, to affirm to ourselves and our neighbor our belief in the principles of human fraternity, and at the same time fail to love anybody as Jesus loves us. But Jesus loved us all. We are expected to strive to do the same. These are the basics of The Urantia Book teachings. Without first healing ourselves and mastering the basics, the remainder is wasted.

How did Jesus love? Real love, God-like love, divine love, is gracious, compassionate, undemanding, understanding, never selfish, always outgoing. The much maligned Paul put it this way: (see opp.)

Science and The Urantia Book

When Did the Red Man Arrive in the Americas?

Prepared from material supplied by:

Dr Edmund Roach, Watertown, N.Y., U.S.A.

Clovis, New Mexico is the home of the archeological site, discovered in the 1930's, that has given its name to the people thought to have first set foot in America. Buttressed by radiocarbon dating, this event was supposed to have been 11,200 years ago. The migration of the first Americans was thought to have been timed to the rhythm of glaciers. Twenty thousand years ago, glaciers are thought to have completely blocked routes south from Alaska. Only around 11,200 years ago when the glaciers had retreated sufficiently did a passable route reopen more or less along the present borders of Alberta and British Columbia.

That is the standard model - but it has problems. It appears that these people had reached the southernmost tip of South America 10,000 miles away within 300 years! Apparently that is four times faster than the current world record for pre-historic hunter gatherers. It has other problems. In 1978, researchers in southern Chile started to excavate a site at Monte Verde that they claim was occupied 2000 years earlier than the Clovis site. This site has now been well documented but it appears that the supporters of the standard model do not want to know about it.

Further trouble for the standard model has now arisen due to investigations using the mutation rate for mitochondrial DNA as a time clock. Investigations at Emory University on North American Indians indicate that these people belong to four distinct groups that diverged from a common maternal ancestor who presumably walked across the land bridge connecting

Though I speak with the tongues of men and of angels, if I have not love, I am become as sounding brass or a tinkling symbol.

And though I have the gift of all prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could move mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing.

Loves suffers long and is kind; love envies not; love vaunts not itself, is not puffed up.

Love behaves not unseemly, is never self-seeking, never provocative, thinks no evil.

Love rejoices not in iniquity, but rejoices in the truth.

Love bears all things, trusts all things, hopes all things, endures all things.

Love never fails; but where there be prophecies, they shall fail; where there be tongues, they shall cease; where there be knowledge, it shall pass away.

For now we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then, face to face; now I know in part; then I shall know even as I am known.

And now abides faith, hope, love, these three; but the greatest of these is love.

1Corinthians 13

Siberia and Alaska. The genetic clock places this event at upwards of 21 to 41 thousand years ago. But that is not the worst blow for the standard model. Another project using mitochondrial DNA has been carried out on the Nuu-Chah-Nulth tribe of Vancouver Island by workers from the Universities of Utah and Munich. This revealed an astonishing degree of diversity - 28 separate molecular variants in just 63 individuals. Measured by the mitochondrial DNA clock it seems that the ancestors for these people must have left Siberia up to 78,000 years ago. *The Urantia Book* tells us that the actual time was 85,000 years ago. Only time will tell.

Primate Ancestry

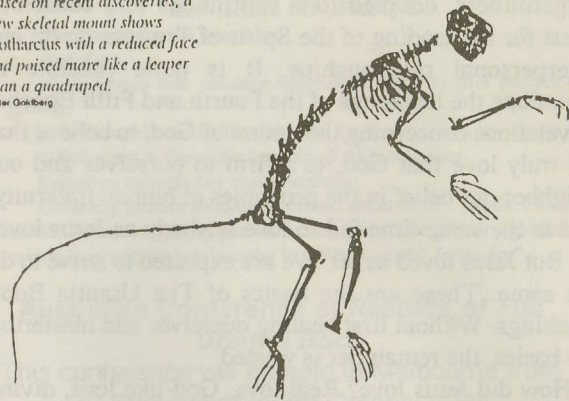
An article appearing in *Natural History* (8/92) indicates that the ancient North American lemur (Northarctus) was previously thought to be more primitive than the European variety and not to have contributed directly to primate and the human lineage. Recent fossil discoveries made at Bitter Creek, east of the Bridger Basin, Wyoming, have completely altered this view. Formerly described as a fox-faced little primate similar to today's ring tailed lemur, the finding of an almost complete skull shows Northarctus to have

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had a much smaller muzzle than either extinct adapids or many living lemurs. Its discoverer states that it may have independently evolved a few features of the anthropoids, such as the reduced lachrymal bone of the face, and that, in some ways, *Notharctus* more closely resembles the ancestral stock that produced the monkeys and apes than the line that led to the Malagasy lemurs and sifakas of Madagascar. *The Urantia Book* states:

Slightly to the west of India, on land now under water and among the offspring of Asiatic migrants of the older North American lemur types, the dawn mammals suddenly appeared. These small animals walked mostly on their hind legs, and they possessed large brains in proportion to their size and in comparison with the brains of other animals. In the seventieth generation of this order of life a new and higher group of animals suddenly differentiated. These new mid-mammals - almost twice the size and height of their ancestors and possessing proportionately increased brain power - had only well established themselves when the Primates, the

*Based on recent discoveries, a new skeletal mount shows *Notharctus* with a reduced face and poised more like a leaper than a quadruped.*
Peter Goldberg



third vital mutation, suddenly appeared. (At this same time, a retrograde development within the mid-mammal stock gave origin to the simian ancestry; and from that day to this, the human branch has gone forward by progressive evolution, while the simian tribes have remained stationary or actually regressed.) (700)

Sayings of the Sages

I believe that man will not merely endure. He will prevail. He is immortal not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance.

William Faulkner

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