



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



On Tolerating the Views of Others

To those who were disconcerted about the Master's tolerance of the views of others, he said:

"True and genuine inward certainty does not in the least fear outward analysis, nor does truth resent honest criticism. You should never forget that intolerance is the mask covering up the entertainment of secret doubts as to the trueness of one's belief. No man is at any time disturbed by his neighbor's attitude when he has perfect confidence in the truth of that which he wholeheartedly believes. Courage is the confidence of thoroughgoing honesty about those things which one professes to believe. Sincere men are unafraid of the critical examination of their true convictions and noble ideals."

"The fruits of the divine spirit which are yielded in the lives of such spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, **forgiving tolerance**, and enduring peace. If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine."

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*You should never forget
that intolerance is the
mask covering up the
entertainment of secret
doubts as to the trueness of
one's belief.*

Great Expectations.

Having the Urantia Papers, reading them, comprehending their message, and believing their revelatory truths, places enormous obligations upon those fortunate enough (or unfortunate enough, depending on your views) to have been recipients.

One such message is that we should love all men and women as our brothers and sisters in God's earthly family. That knowledge places obligations on our shoulders but none on theirs. However the real expectations actually imposed upon recipients of the revelation far exceeds conventional views about loving our neighbor. We are expected to become:

Ideal citizens

- "Sonship in the kingdom, from the standpoint of advancing civilization, should assist you in becoming the ideal citizens of the kingdoms of this world since brotherhood and service are the cornerstones of the gospel of the kingdom."

Destroyers of hatred

- "The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms."

Unselfish servants of all

- "But these material-minded sons in darkness will never know of your spiritual light of truth unless you draw very near them with that **unselfish social service** which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer."

*The best portion of a
good man's life—his
little, nameless,
unremembered acts of
kindness and love.*

William Wordsworth

Reborn children of the heavenly kingdom

- "As mortal and material men, you are indeed citizens of the earthly kingdoms, and you should be good citizens, all the better for having become reborn spirit sons of the heavenly kingdom."

Recipients of sacred responsibilities

- "As faith-enlightened and spirit-liberated sons of the kingdom of heaven, you face a double responsibility of duty to man and duty to God while you voluntarily assume a third and sacred obligation: service to the brotherhood of God-knowing believers."

Soon after the Papers were published the concept grew that the main function of recipients was to spread The Urantia Book. Effectively that task is the spreading of information about God and about Jesus. But about two billion people on Urantia already know about the God who is love and about his son, Jesus who revealed God's loving nature. Something more is required of us.

"What is now most needed is Jesus. The world needs to see Jesus again living on earth in the experience of spirit-born mortals who effectively reveal the Master to all men."

"You are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.

*The supreme
happiness of life is the
conviction that we are
loved.*

Victor Hugo

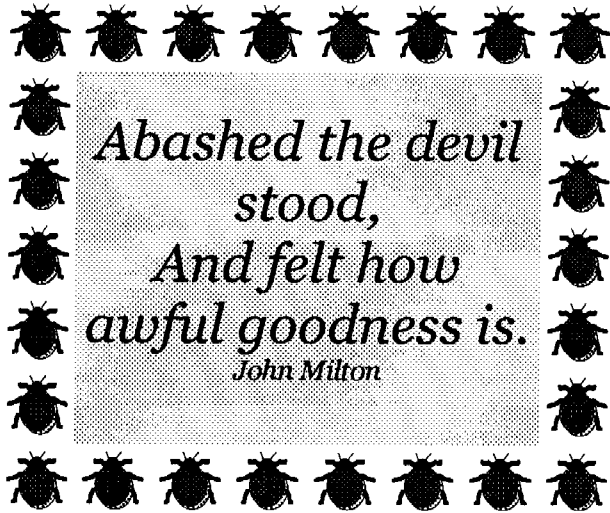
Beyond the Urantia Papers

"The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul." (43)

"The teachers of the religion of Jesus should approach other religions with the recognition of the truths which are held in common while they refrain from placing so much emphasis on the differences." (1670)

Religion manifests itself in three main categories:

1. Primitive religion. The semi-natural and instinctive urge to fear mysterious energies and worship superior forces, chiefly a religion of the physical nature, the religion of fear.
2. The religion of civilization. The advancing religious concepts and practices of the civilizing races—the religion of the mind—the intellectual theology of the authority of established religious tradition.
3. True religion—the religion of revelation. The revelation of supernatural values, a partial insight into eternal realities, a glimpse of the goodness and beauty of the infinite character of the Father in heaven—the religion of the spirit as demonstrated in human experience.



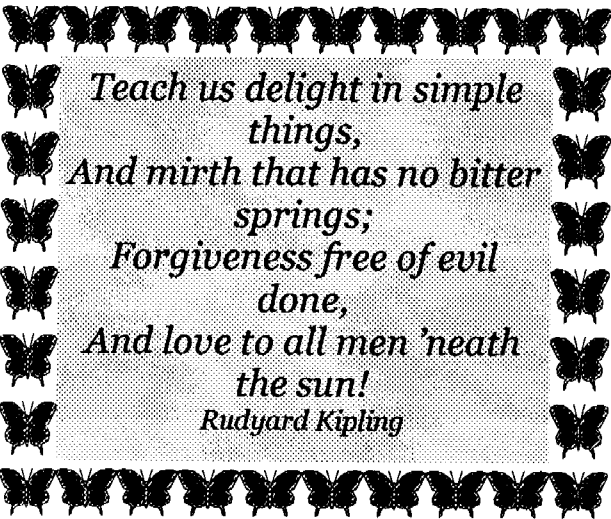
*Abashed the devil
stood,
And felt how
awful goodness is.*
John Milton

In our present times, virtually all religion on our planet falls into the second category—religion of authority. True religion, religion of the spirit, is still only meagerly represented. However only a relatively small change is required to shift one of the major religions—Christianity—out from the authoritarian category to back where it belongs—a true religion of the spirit.

The early Christians were almost all Jews who, as children, learned to read and write in the synagogue schools. By the end of the first century the major works of the New Testament were available in written form and in those writings more than twenty verses contained the vital message that all believers are indwelt by the spirits of the Father and the son—the Spirit of Truth. Believers could make their own choice—to foster a personal relationship with indwelling deity, or to accept group authority.

The balance shifted as more and more new converts came from among the illiterate who were dependent upon others for what was taught them. There followed an almost complete displacement of a religion consisting in an individual personal relationship with the God-spirit within by a religion of priestly authority.

The Christian religion has been stagnant for many centuries. It will remain so until it reverts to being a personal religion of the spirit. A relatively simple change would restore Christianity to that state. It requires only a change of emphasis so as to awaken individuals to the truth of their indwelling by the Father-spirit and to encourage them to seek a sincere, personal relationship with, and guidance from, the spirit forces within—the Father-spirit and the spirit endowment of Jesus of Nazareth, the Spirit of Truth.



*Teach us delight in simple
things,
And mirth that has no bitter
springs;
Forgiveness free of evil
done,
And love to all men 'neath
the sun!*
Rudyard Kipling

Those who already have the religion of the spirit need to be aware of several warnings provided in the Papers. Jesus instructed his apostles to refrain from all efforts to take something out (meaning to correct the errors) of those they attempted to teach. "Lead all men into the kingdom," he said, "and presently the great and living truths of the kingdom will drive out all serious error." On another occasion, he said, "you are commissioned to go forth preaching only the good news. You are not to attack the old ways; you are skillfully to put the leaven of new truth in the midst of the old beliefs. Let the Spirit of Truth do his own work."

A reforming zeal that sets its priorities in correcting the supposedly erroneous doctrines of other religions is predestined to fail. The positive preaching of spiritual truths is the only pathway sanctioned by Jesus, the recommended approach being through truths which are held in common. There are more than twenty New Testament verses that speak of the indwelling spirits of Father and Son, and many parables that illustrate God's nature as a loving, compassionate, forgiving, and merciful Father who actively seeks out the erring human child.

But even if our two billion nominal Christians were to embrace the religion of the spirit, it may have little or no effect upon the remaining billions of Urantians excepting that the fruits of that spirit living become visible as the direct consequence. "Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men." (2084)

In seeking to bring religion of the spirit to non-Christian religions, we are specifically warned

*Sweet are the uses of adversity,
Which like the toad, ugly and
venomous,
Wears yet a precious jewel in his
head;
And this our life, exempt from
public haunt,
Finds tongues in trees, books in the
running brooks,
Sermons in stones, and good in
everything.*
William Shakespeare

*To know the world,
not love her is thy
point,
She gives but little,
nor that little long.*

Edward Young

against placing emphasis upon the personality of Jesus (1670), the approach through seeking common grounds being preferred. Primarily this entails the Fatherhood of God and the brotherhood of all mankind. As with Christianity, this concept is already a basic tenet of the religion of Islam but there also it fails to impact as it should.

Perhaps what is required is much more emphasis upon the realization of the indwelling of the Father-spirit and the enhancement of the religion of the spirit that accompanies the development of a personal relationship with the deity within. Stripped of authority from outside ourselves, the religion of the spirit appears to have all the necessary potential to bring peace on earth and goodwill to all, in addition to fostering the progress of the eternal career of those who embrace it.

"The only uniform thing about men is their indwelling spirit which reacts uniformly to all spiritual appeals. Only through and by appeal to this spirit can mankind ever attain unity and brotherhood." (1672)

For most of us, understanding the nature of God is often best learned from parables. Important among these are:

Imagine a fisherman who takes his young son out for his first trip on the family fishing boat. As they haul in the nets the boy asks for a nice fish to take home to his mother. But the father gives him a toad fish, an inedible, even poisonous, fish. Or imagine the father is a baker and his hungry young son asks for some bread. But instead of fresh bread, his father gives him some stale crusts fit only for the dogs. Would a good earthly father do such things? How much more consideration then would we expect the heavenly Father to have for the welfare of his earthly

children?

The heavenly Father is father to all his earthly children no matter what race or religion they might be, or whether they be rich or poor, clever or dull, handsome or ugly, their Creator-Father loves them all equally. His concern is that they all should, sooner or later, now or in the eternal future, voluntarily seek him and hope to become like him. God knows all about every one of us, what makes us as we are. His mercy, his compassion, his understanding are unsurpassable. Knowing this, the parable helps us to comprehend the true meaning of loving and treating our brothers and sisters as we think God would love and treat them.

For many thousands of years human societies have been forced to establish systems of rewards and punishments to ensure that their society is practically operative. Along with this procedure, judges are usually appointed so as to make punishments fit the crime. Human societies have always tended to make their Gods in the image of man, and so their Gods are wrathful and vengeful so as to secure obedience. What really lacks in human justice systems that regulate society is the ability to know what makes the law-breaker what he or she is.

For example, human leaders often become ambitious And to fulfill their ambitions, they have their young men trained to become obedient (but often cruel and heartless) soldiers of the armies they send out to subdue the enemy. When things go wrong and these soldiers are captured, they may come in for retributive punishment for their crimes. But who really is the guilty party, the soldiers, or the leader who used them for his own nefarious purposes? And what of the child brought up in a home in which it knows only the behavior patterns of immoral and abusive

Example is the school of mankind, and they will learn at no other.
Edmund Burke

*Though leaves are many, the root is one;
 Through all the lying days of my youth
 I swayed my leaves and flowers in the sun;
 Now I may wither into the truth.*
William Yeats

parents?

The spirit of the Father is present in the minds of all human beings, there to inform us, if we will listen, what is really right in contrast to what human society might teach us is right. God knows every detail of what makes each of us as we are—and God also knows what it will take to make us what he would have us be. So instead of a wrathful, punishing God, made in human image, we need to learn about a God who takes the initiative to seek out those who go astray from his ideal pathway and brings them back to become fruitful members of his earthly family.

We have a group of parables that illustrate this fact about God's nature. Among them is the good shepherd who, when one of his hundred sheep goes astray, shuts the remainder in a pen, while he goes forth to find and bring back the one that is lost; the lost coin of the poor widow who turns her house upside down until she recovers that which was lost; and the prodigal son, the lazy, party-going spendthrift who wastes his inheritance then, penniless and in despair, goes back to his father to beg for forgiveness and to be taken on as a hired servant. But instead, on sighting him coming home, his father, without waiting for his son's expression of penitence, rushes out to welcome him back into the family.

Wrath, vengeance, and punishment are absent entities in the God who is love. If there is punishment for our misdeeds it is what we do to ourselves that brings self-punishment in the form of our having rejected the love of God that is our birthright.

The only sure way to ultimately bring mankind to religion of the spirit is for those who have it to lead by example.

Is an Alternative to the Big Bang a Possibility?

The answer to that is yes. Despite the almost fanatical adherence of the science establishment to the validity of the Big Bang concept, there are dissenters. However human nature is such that they find it exceedingly difficult to have their work accepted for publication. As with most human activities, behind the science scene there stands reputation and power, as well as money. And money means politics which means power concentration with the few. Buck them and you will suffer.

Curiously, for the principal difference between the Big Bang and its major alternatives there is one small but vital difference. How long does it take for matter particles emerging from relatively undifferentiated energy to gain mass. The Big Bang has it all happen at the very first moments of time. That imposes on the subsequent theory a fifteen billion year interval to get us to "now."

One competing theory, the Quasi-Steady State Cosmology (QSSC) belongs mainly to the Brits—the Burbidge husband and wife team, the recalcitrant Fred Hoyle, and Empire survivor, the brilliant Indian Jayant Narlikar. A modification of QSSC stems from another rebel, Halton Arp, who disputes that the red shift of light from distant stars means higher recessional velocity and increased distance from us.

The primary difference between Hoyle et al., and Arp concerns the birth of matter. Hoyle and co-workers have it emerging from the vacuum with all of its mass but Arp allows time for the mass of a particle to grow and accumulate.

This difference between the three in regard to



The radio galaxy Cygnus A showing the ejection of high energy radio emitting material in opposite directions from a central object. These jets come from the central regions of spiral galaxies and at right angles to the plane of the galaxy.



Seyfert galaxy NGC1097 appears to be a quasar factory. About 43 quasar candidates have been identified as being derived from this galaxy.

the time taken to gain mass has some spectacular consequences. And it appears that all groups are relying on an undiscovered Higgs boson to bring mass to their matter particles. The difference is how and when.

The Big Bangers are stuck with the Higgs giving them mass at the very beginning of the creation. They have nowhere to move from there. Hoyle et al., have matter emerging continuously from the vacuum and presumably the Higgs boson does its job at the moment of emergence. But Arp is unique. He has the mass of each particle grow over an extended period of time.

The great advantage of Arp's idea is that matter gets born with zero mass. Initially it can travel at the speed of light. This makes sense for problems associated with what we call quasars.

These appear to owe their birth to something funny going on at the heart of many galaxies. There, a conjectured Black Hole spews out enormously high temperature, high energy, and high speed superfluid-like jets at right angles to the plane of the mother galaxy.

Eventually these jets appear to give birth to new companion galaxies. But neither the Big Bang, nor Hoyle et al's QSSC, have an explanation for how particulate matter associated with such high speed, high temperature and high energy jets can exist if their matter particles have their full complement of mass. It is here that Arp's newly born zero mass particles come into their own. They can travel at the speed of light without having to be pumped up with an infinite relativistic mass having an impossible requirement for finding the energy to do so.

Arp's scheme has another advantage. It can explain the anomalously high red shifts associated with proto- and companion galactic

materials that are measured for bodies associated with the jets from the mother galaxy. This despite the fact that they are at almost the same distance from us as their mother galaxy, which may have a red shift considerably lower than her apparent offspring.

Arp's scheme claims that new born zero mass atomic electrons, for example, would require much less energy to promote them to higher energy levels. So the photons they later emit when they fall back to their initial state will also have less energy, and therefore a longer wave length. Thus their photons will display a red shift when compared with electrons from the same kind of atom performing in the same way but having their matured level of mass.

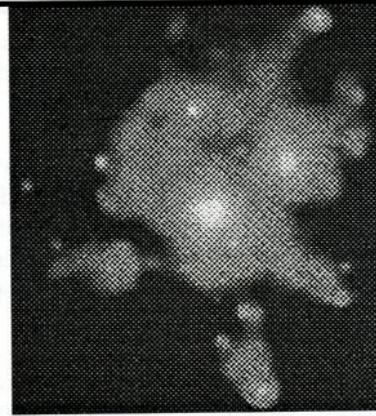
What fits with The Urantia Papers?

Both the Arp scheme and the Urantia papers are dismissive of extraordinarily large red shifts associated with far distant, high velocity objects.

Arp's scheme provides an explanation other than that provided by the Hubble recessional velocity interpretation. But to give Hubble his due, he never did propose that recessional velocity was the only explanation for the red shift phenomenon.

However the Big Bang cannot get by without it. And so it comes up with what appear to be impossibly enormous outpourings of energy from objects called quasars. Sometimes these enormous outbursts fluctuate violently over intervals as short as two hours. Hence, if far from us, they must be associated with volumes no larger than our solar system, the distance a light signal could traverse in that time.

Arp's alternative proposes that these aspects of



The white blob at middle right is low red shift (.07) Seyfert galaxy, Markarian205. The whitish spots in line, top & bottom, are high red shift quasars (0.46, 0.64). The middle white blob is low red shift disrupted galaxy, NGC 4319.

red shift are simply a function of the age of the particles that are the source of the photons detected by our telescopes. This gets rid of the impossibly high energy outpourings of quasars which, according to Arp, is due to the false distance from Earth that the Big Bang's red shift recessional velocity idea must attribute to them.

What about space respiration?

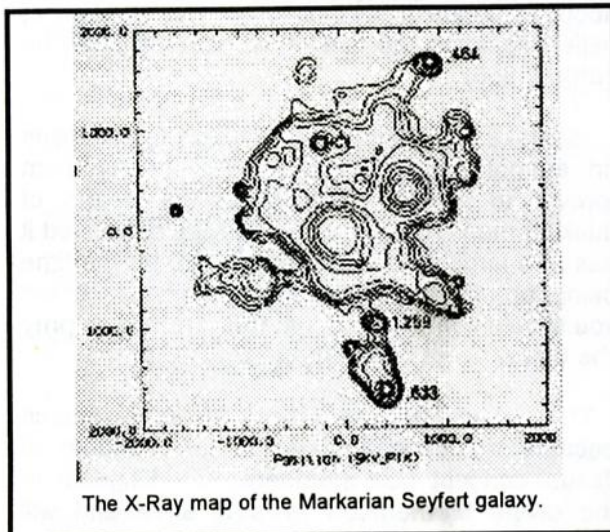
The Papers tell of expansion and contraction phases in space that are given the name space respiration. In 1993, Hoyle, Burbidge, and Narlikar proposed a new version of Hoyle's much older steady state theory about the universe. The new version has matter continually creating itself and the universe expanding as it does so. Included in their scheme is a **periodic oscillation** during which the universe contracts, the oscillations being superposed upon the overall expansion. Which, very approximately, is about what the Papers say. Apparently the Hoyle et al scheme also explains many contradictions inherent in the Big Bang model.

Suffice it to comment that this is a marvelously gifted team, not a group of wild speculators. Hoyle, with the Burbidges, laid the foundations for understanding the generation of elements in the stars. Many of Hoyle's peers believe his work in the 1950's was deserving of the Nobel prize.

Relativity and the Papers

"Let not your dabbings with the faintly glimpsed findings of "relativity" disturb your concepts of the eternity and infinity of God."

Many Urantia Book readers believe certain of the remarks in the Papers that use the term "relativity" refer to Einstein's General Relativity. This belief may be misplaced. However those who do so may be relieved to know that Arp's



The X-Ray map of the Markarian Seyfert galaxy.

model of the creation does away with the need for the curvature of space-time that is basic in Einstein's general relativity.

These quasi-steady state views provide a much closer fit to Urantia Book cosmology than does a Big Bang beginning. But only the accumulation of observational evidence will reveal which, if any, of the models approximates to the truth So it is a wait and see assignment.

Reference

Arp, H., (1998). *Seeing Red. Red Shifts, Cosmology, and Academic Science.* (Apeiron, Montreal)
Hoyle, F., Burbidge, G, and J. Narlikar. (1993) *ibid.*

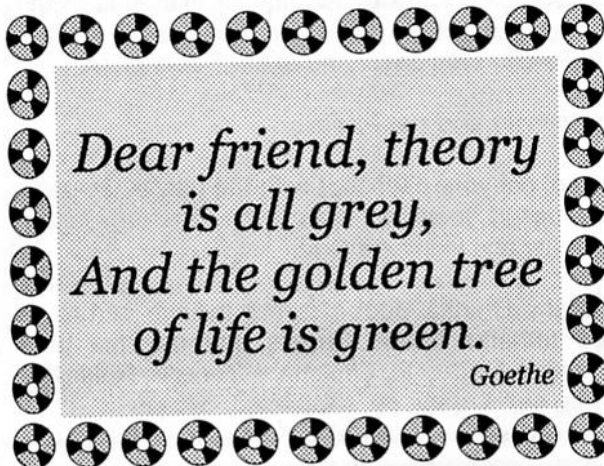
Proclamation.

There can be no doubt that a primary task for the Urantia Papers was to provide us with an appreciation of the full meaning of "the Fatherhood of God and the brotherhood of all men" as these concepts were first presented to us by Jesus.

There are now something in the order of two billion people on this planet that have some affiliation with Christianity—a religion acknowledged by the revelators to have kept alive those original concepts of Jesus so that some day they may yet be proclaimed in their full meaning not only to the church that bears his name but to all the world, even to every individual.

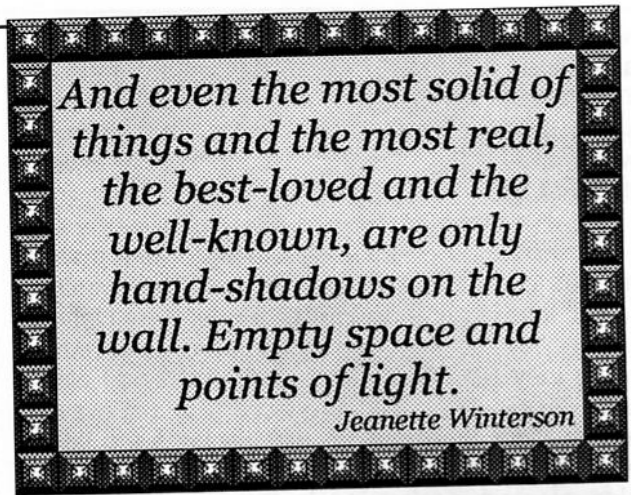
On occasions, remarks to this effect have brought inquiries seeking evidence on the whereabouts in the Papers that the revelators express such hopes. Some of that evidence now follows:

All Urantia is waiting for the proclamation of the



*Dear friend, theory
is all grey,
And the golden tree
of life is green.*

Goethe



*And even the most solid of
things and the most real,
the best-loved and the
well-known, are only
hand-shadows on the
wall. Empty space and
points of light.*

Jeanette Winterson

ennobling message of Michael, unencumbered by the accumulated doctrines and dogmas of nineteen centuries of contact with the religions of evolutionary origin. The hour is striking for **presenting** to Buddhism, to Christianity, to Hinduism, even to the peoples of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus. (1041)

But doubt not, this same kingdom of heaven which the Master taught exists within the heart of the believer, will yet **be proclaimed** to this Christian church, even as to all other religions, races, and nations on earth—even to every individual. (1864)

The concept of Jesus is still alive in the advanced religions of the world. Paul's Christian church is the socialized and humanized shadow of what Jesus intended the kingdom of heaven to be—and what it most certainly will yet **become**. (1865)

There **must come a revival** of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the fact of Michael's sojourn on earth. (1866)

Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that **this church is only the larval stage...**(1866)

Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is **still alive** and will eventually and certainly come forth from this long

submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development. (1866)

But paganized and socialized Christianity **stands in need** of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. (2082)

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. The hour is striking for a **rediscovery** of the true and original foundations of present-day distorted and compromised Christianity—the real life and teachings of Jesus. (2083)

Christianity has indeed done a great service for this world, but what is now most needed is Jesus. **The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men** (2084)

Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, **fostered** it as the best existent exponent of his lifework on earth. (2085)

The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by unity, not necessarily by

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
 ★
 ★ *They say there is* ★
 ★ *divinity in odd* ★
 ★ *numbers, either in* ★
 ★ *nativity, chance, or* ★
 ★ *death.* ★
 ★ *William Shakespeare* ★
 ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

*To see a World in a grain
 of sand,
 And a Heaven in a wild
 flower,
 Hold Infinity in the palm
 of your hand,
 And Eternity in an hour.*
 William Blake

uniformity. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And **this brotherhood is destined to become a living organism** in contrast to an institutionalized social organization. (2085)

The Christianity of even the twentieth century must not be despised. It is the product of the combined moral genius of the God-knowing men of many races during many ages, and it **has truly been one of the greatest powers for good** on earth, and therefore **no man should lightly regard it...** (2085)

If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure. (2085)

The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers. (2086)

If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems. (2086)

The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever

hear—the living gospel of the fatherhood of God and the brotherhood of man. (2086)

The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. (2091)

What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions! (2090)

Indeed, the social readjustments, the economic transformations, the moral rejuvenations, and the religious revisions of Christian civilization would be drastic and revolutionary if the living religion of Jesus should suddenly supplant the theologic religion about Jesus. (2090)

Some day a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may preach a religion about Jesus, but, perforce, you must live the religion of Jesus. (2091)

Can we really doubt that a major aim, possibly the primary aim, for the Fifth Epochal Revelation is the spiritualization of the authoritarian Christian church? And the main means is to be the through actual lives of spirit-led followers of Jesus who unconsciously demonstrate the virtue and the practicality of a spirit-led life of service to our brothers and sisters?

*Small service is true service
while it lasts:
Of humblest friends, bright
creature, scorn not one;
The daisy by the shadow that
it casts,
Protects the lingering dew-
drop from the sun.*
Wordsworth

*The thing-in-itself, the
will-to-live, exists whole
and undivided in every
being, even in the tiniest;
it is present as completely
as in all that ever were,
are, and will be, taken
together.*
Arthur Schopenhauer

To his followers, Jesus said: "Your mission to the world is founded on the fact that I lived a God-revealing life among you, on the truth that you and all other men are sons of God; and it shall consist in the life which you will live among men—the actual and living experience of loving men and serving them, even as I have loved and served you. Let faith reveal your light to the world; let the revelation of truth open the eyes blinded by tradition; let your loving service effectually destroy the prejudice engendered by ignorance. By so drawing close to your fellow men in understanding sympathy and with unselfish devotion, you will lead them into a saving knowledge of the Father's love...I require of my disciples...a life of loving service to your brothers in the flesh." (2043)

We no longer live in country villages where everyone knows everyone else, and what they do from cradle to grave. Most of us live in a bustling metropolis in which beautiful lives lived in total devotion to God may go unheeded, unheralded, and unnoticed.

Few of us have the qualities or the opportunities of a Mother Theresa. To live a life of loving service that may impact upon others, for most of us means our life needs to be lived in association with an organized and recognizable group.

To date, belonging to a Urantia group has meant that we belong to a somewhat intellectual discussion group having dubious spiritual value for the building of our own souls—and none at all as a loving service to the brotherhood of mankind.

Urantians really do need to get organized in service groups if the "through this revelation" hope expressed by the revelators is to bear spiritual fruit.

Life on Planet Earth.

There is no universally accepted definition of what constitutes life. However the vast majority of us accept that animals and plants are life forms, a large majority includes bacteria and fungi as life forms, while almost all think of viruses and disease-causing entities like prions as non-living. If we accept majority opinion, then "life" appears to have been present on our planet for something close to four billion years.

Perhaps the oldest evidence for life on our planet comes from the presence in ancient rock formations of complex structures termed stromatolites, structures that may be three meters high that are still being formed today. Stromatolites are found on many continents and in rocks dating back as far as almost four billion years. They are formed from a mat of what used to be called blue-green algae but have now been shown to belong to a simpler and more primitive group of prokaryote bacteria, the photosynthetic cyanobacteria.

Prokaryotes differ from eukaryotes in that they do not have their DNA isolated in chromosomes in a cell nucleus that undergoes division during cell replication. All of the multicellular organisms now found on our planet are eukaryotes.

The cyanobacteria are photosynthetic. They trap light from the sun using chlorophyll, and utilize the sun's energy to split water into hydrogen and oxygen. The hydrogen is then combined with carbon dioxide gas of the atmosphere to generate the complex organic molecules necessary to form a living cell. Oxygen



Spriggina.

Intensive studies have led to the conclusion that the Ediacaran "Spriggina" was a primitive worm having distinctive head and tail parts.



Mawsonites. This jellyfish type of creature was the first type to be discovered at the Ediacaran Range in South Australia.

is a by-product of the process. Most of this oxygen finds its way into the atmosphere. Water plus living organisms are virtually the sole source of our atmospheric oxygen.

Unless cyanobacteria had their origin from some non-planetary source, they are far too complex to have been the first living organism on this planet. In fact they are so complex that, from a biochemical standpoint, it is virtually impossible to imagine how they could have come into being so soon after our 4.5 billion year old planet cooled sufficiently to allow for the possibility of life forms on its surface.

The eukaryotes are even more complex but had to wait for the time when sufficient oxygen had accumulated in the earth's atmosphere from photosynthesis to permit their further development.

This oxygen level appears to have been reached about two billion years ago. Evidence for the existence of these ancient prokaryotes and eukaryotes is found in fossilized form in many places—such as the Gunflint iron formation in the Huronian Basin of Southern Ontario. There, 30 different types having spheroidal, filamentous and sporelike forms have so far permitted classification of 16 different species from 14 genera. Both red and green algal fossils occur. The red algal species *Eosphaera* and *Huroniospora* fossils, both 1.9 billion years old, bear close resemblance to the living genus *Porphidium*.

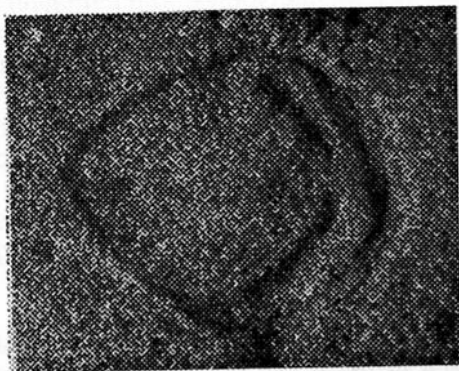
The first fossils that unequivocally indicate the existence of more highly developed species are the crawling trails of sea-bottom-dwelling worm-like creatures, and are found among the Ediacaran fossils that occur as early as about

one billion years ago—but disappear as the Cambrian explosion of life forms gained ground around 550 million years ago. Also found among the Ediacaran fossils are “dwelling tubes” composed mainly of calcium carbonate (lime) that were most probably secreted by sessile, filter feeding worm-like creatures.

The name Ediacaran comes from the discovery of the fossils of a group of strange, until then unknown, creatures in the Ediacaran mountain range in South Australia. The first discoveries came from rocks about 575 million years old and were of jelly-fish like creatures. Such fossil animals had never been found in rocks older than 550 million years—the beginning of the Cambrian period. Since that first discovery, other fossils classified with this group have been discovered on every continent except Antarctica and are dated as early as almost one billion years ago.

The mystery of these strange creatures deepened when Dr Mary Wade of Adelaide University unearthed a curious specimen which she was sure was a segmented animal. Named Spriggina after the geologist, Reginald Sprigg, who first discovered the Ediacarans, it was so primitive, yet so undeniably complex, that it appeared to be the missing link between the complex creatures of the Cambrian and the known single-celled creatures of the pre-Cambrian era.

Initially these Ediacarans were pronounced to be an entirely separate group of organisms and were given the name Vendobionts. However, the more that was learned about them, the more they came to be accepted as the probable ancestors of today's animal kingdom. Though very primitive, some of these animals are now believed to have possessed muscles, internal organs, and head and tail regions.



Parvancorina.

Though soft bodied, Parvancorina is thought to have been an ancestor of the hard-shelled trilobites.



Charniodiscus.

This leaf-like organism had a “holdfast” at its base to anchor it to the sea bed. The leaf-like structure grew to about 10 feet in length and may have housed tiny filter feeding polyps from which it gained its nutriment.

How then do we account for The Urantia Book's claim that the Life Carriers first brought life to this planet only 550 million years ago?

One possibility is that this was part of the revelators' cosmology stated to be “not inspired” that may consist of a “universe frame” by which to aid our understanding of our place in the universe scheme of things. (1260)

Alternatively, it may be covered by the following statements: “The original life plasm of an evolutionary world must contain the full potential for all future developmental variations and for all subsequent evolutionary changes and modifications.” (398)

“The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of the unbalanced equilibrium of energies and intellect which, on Urantia, has been given the name life.” (1229)

It is quite possible that the genetic potential of cell forms prior to the beginning of the Cambrian period was quite incapable of eventually generating “intelligent” living organisms. And that only an organism having a genome with the potential of ultimately evolving to have “intellect” comes within the definition of what the Life Carriers understand as “life.”

If so, the probable function of the Life Carriers would have been to re-arrange existing genetic material so that, at some distant date, life having “intellect” would have a high probability of evolving. If this is true then the likelihood is that these Ediacaran organisms were the main source of the genetic material used to accomplish this task.

The Purpose of the Urantia Papers

"The rule of the Most Highs...is a rule designed to foster the greatest good to the greatest number." (1488)

There appears to be no good reason to conclude that the Urantia Papers were provided to us other than in complete accordance with this rule. And since almost one third of the content of these Papers is a detailed life of Jesus of Nazareth, surely a major target for the revelators' message must be the two billion Christians who now inhabit the planet.

The Urantia Papers foster a religion of the spirit in contrast to religions of authority. (pp.1728-1733) However a revelation deriving virtually infallible authority from its celestial authorship and attempting to foster a religion of the spirit is incongruous and paradoxical—and has about as much chance of influencing religions of authority as Jesus' teachings did of converting the Pharisees.

Religion of the spirit is religion that "is not a religion in the present day meaning of the word, making its chief appeal to the divine spirit of my Father which resides in the mind of man." (1730) It derives its authority, not from celestial sources, but from the fruits of its acceptance that appear in the personal experience of believers. And these fruits are the product of spiritual communion of the individual and the indwelling Father-Spirit. (1730) Sometimes called "the kingdom," entry is

*He who would do
good to another must
do it in minute
particulars.
General good is the
plea of the scoundrel,
hypocrite, and
flatterer.*

William Blake

*There is so much good in the
worst of us,
And so much bad in the best
of us,
That it hardly becomes any
of us
To talk about the rest of us.
Anon.*

exclusively through a faith decision.

There are at least eight repetitions in the Papers that "only faith" or "faith alone" ensures salvation and entry into "the kingdom." Hence entry cannot depend upon a confidence that is based upon the Papers having celestial authorship. It must be by a personal faith based upon the perception of the Papers' spiritual values and spiritual communion with the indwelling Father-Spirit.

It is interesting that there is a parallel process occurring in the Christian Church to demythologise those biblical passages from which the early church derived authority for the priesthood. Led by students of a theological movement in Germany that commenced in the 19th century, it gathered strength among English-speaking Christians when Paul Tillich fled from Nazi influence and established the movement in New York. There, "Tillich and his fellow academicians trained a generation of clergy, but they themselves remained in the theological centres of learning where they talked about this theological revolution only to one another."

Prominent amongst those who have spoken out in this movement is the English Bishop, John T. Robinson, whose book *Honest to God* both shocked and enlightened the generations of the 1960's and 1970's. In present times, authors like Bishop Spong with books such as *Rescuing the Bible from Fundamentalism*, and *Why Christianity Must Change or Die* continue the struggle.

These authors all seek to surmount both ancient and medieval concepts about a theistic God as a be-whiskered book keeper enthroned in a heaven just above the clouds where he keeps the score that decides whether, when we die, we make it to heaven and eternal bliss or are consigned to the everlasting fires.

Spong traces an interesting chronology that points out that Jesus, his disciples, and the early Christians of the first century were almost all Jews well versed in both Jewish tribal expectations as the chosen people, and in the Jewish custom of recalling ancient traditions in new settings as a means of retaining continuity in their concepts of tribal history.

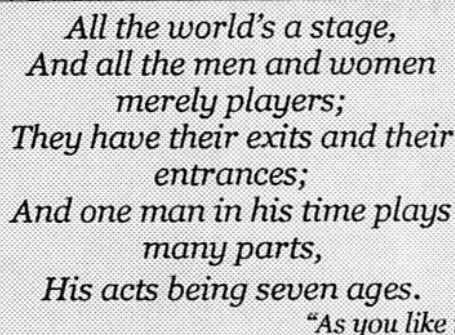
Called Haggadah midrash, it attempts to illuminate the future by appealing to the past. Thus we have the power of God over the waters being demonstrated when God parts the waters of the Red Sea to allow the Israelites to escape then calls them back to drown the Egyptians, thus preventing the pursuit.

God's power over water is repeated for Joshua to cross the Jordan, again when Elijah smites its waters with his mantle so as Elisha and himself could gain passage to the other side, and Elisha repeats the performance to get his return. Spong suggests the stories of Jesus walking on water and calming the storm are midrash ways of illustrating the Christian belief that God, and the power of God, is somehow in and with Jesus.

Using this kind of approach he puts the New Testament stories of Jesus' birth, baptism, trial, crucifixion and resurrection into chronological order as these events are related in the New Testament. In doing so, Spong shows how the concepts of different phases expand as time goes by, starting from the first records of Paul whose writing commenced about 18 years after the death of Jesus, and 10-15 years before the first gospel was written by Mark in about 66-76 AD. Matthew followed in about 80 AD, Luke and Acts, 85 to 95 AD, and John later than 90 AD.

Spong traces the expansion of the resurrection story so that by the time Luke describes it, it has become an actual bodily resurrection. However Spong sees this as a natural progression of Jewish story telling with the reality being buried within the stories, his point being that we must seek to discover why the stories grew as they did, and what their authors were really trying to convey.

For Spong, Christian theology was born to try to make sense of Jesus' death. However to the Jews who first invented the stories, the meaning was vastly different from that of gentiles who inherited them in Greek, and interpreted them literally. That is the hurdle Christianity must overcome in this post modern age now that the literal interpretation no longer makes sense.



*All the world's a stage,
And all the men and women
merely players;
They have their exits and their
entrances;
And one man in his time plays
many parts,
His acts being seven ages.
"As you like it."*

Somewhat remarkably, this new interpretation is not far from what we read in the Urantia Book. God is seen, not as the theistic God of old, but as the Ground of our Being, a transcending reality present in the very heart of life—which roughly corresponds to The Urantia Book's existential Universal Father in Paradise and the indwelling Father-Spirit in the hearts and minds of finite individuals. And Spong sees Jesus as the human portrait of the meaning of God, understood as the source of life, the source of love and the ground of being. Again there is a close relationship with views expressed in the Papers.

Spong describes himself as a Christian in exile, but he is not alone. There are vast numbers of Christians sharing that exile, seeking release from the manacles that bind them to an outdated Christology and an outdated theistic God of reward and punishment.

Surely it was always the purpose of the Urantia revelation to help these exiles to find their way. So what have we done that is wrong? Where have we failed? For one, very few of us have learned to present "the living Jesus to the church that bears his name." And fewer still have fulfilled the task of presenting in our own lives for the world to see, "Jesus living again in the experience of spirit-born mortals who effectively reveal the Master to all men.

In some ways Urantia Book readers have treated the Papers in the same way as Christians treated the Bible. They interpreted them literally. These Papers were never meant to be interpreted literally. If we look inside their wording we find all the signs of similarity to the Jewish midrash methodology. We need to look beneath the surface to find the meaning within the meaning. But our problem is far simpler than that facing outdated Christianity. The authors of the Urantia Papers told us where and how to look—and where their story would soon be outdated.

**Part 4 of The Urantia Book is
"the real and ideal revelation"
of Paper 1.**

According to Urantia Paper 7, the divine plan of perfection attainment for us finite ascendant sons of God has three unique components. The first of these is listed as "The Plan of Progressive Attainment." The second is "The Bestowal Plan." And the third is "The Plan of Mercy Ministry." (see p.85)]

Why is Plan 2 "The bestowal of the Creator Sons" so important?

"2. The Bestowal Plan. The next universal plan is the great Father-revelation enterprise of the Eternal Son and his co-ordinate Sons. This is the proposal of the Eternal Son and consists of his bestowal of the Sons of God upon the evolutionary creations, there to personalize and factualize, to incarnate and make real, the love of the Father and the mercy of the Son to the creatures of all universes." (85)

Jesus bestowal was 2000 years ago. Was it not enough?

"The apostles were unable to grasp the real meaning of the Master's utterances regarding the kingdom. The subsequent **distortion of Jesus' teachings, as they are recorded in the New Testament**, is because the concept of the gospel writers was colored by the belief that Jesus was then absent from the world for only a short time; that he would soon return to establish the kingdom in power and glory." (1860)

The disciples goofed about the second coming and badly messed up Jesus' epochal revelation. **The real gospel is now contained in Part 4 of The Urantia Book.**

*Glory be to God for
dappled things –
For skies of couple-color
as a brindled cow;
For rose-moles all in
stipple upon trout that
swim.*

*To know the world, not
love her is thy point,
She gives but little, nor
that little long.*
Edward Young

"Jesus of Nazareth attained the full realization of this potential of spirit personality in human experience; therefore **his life of achieving the Father's will becomes man's most real and ideal revelation of the personality of God.**" (30)

"Christian churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of **the real gospel—the teachings of Jesus of Nazareth.**" (2084)

There is very little in the book's Parts 1-3 to enlighten us on that second most important component of a unique plan for the ascendant sons of God—the great Father-revelation enterprise through the bestowal life of our Creator Son.

Surely then Part 4 must be that **"most real and ideal revelation"** referred to in Paper 1. (p.30) And as that most important second section of the unique plan for our ascendant careers (Paper 7), is it not likely that Part 4 alone was "the real and ideal revelation" that the authors of the Urantia Papers were actually commissioned to provide?

This does not imply that Parts 1-3 are throw away material. They were essential for the training of the Forum and the Seventy, and they were epochal revelation for them. However if the task of rescuing the Fourth Epochal Revelation for mankind is to be accomplished through Part 4, then surely it must be published separately from Parts 1-3.

This is to prevent the confusion about apparent errors in the cosmology of those latter parts from carrying over onto, and hence stigmatizing Part 4, that which the Papers define as "the real and ideal revelation of the personality of God."

"What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions!" (2090)

Our Future Task?

"But religion should not be directly concerned either with the creation of new social orders or with the preservation of old ones.

"Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny.

"Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments.

"Urantia society can never hope to settle down as in past ages.... 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.

"Religion has no new duties to perform, but it is urgently called upon to function as a wise guide and experienced counselor

"A godless humanitarianism is, humanly speaking, a noble gesture, but true religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups.

"Religion must not become organically involved in the secular work of social reconstruction and economic reorganization. But it must actively keep pace with all these advances in civilization by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival.

"Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilization.

"Religionists must function in society, in industry, and in politics as individuals, not as groups, parties, or institutions.

"Religionists are of no more value in the tasks of social reconstruction than nonreligionists except in so far as their religion has conferred upon them enhanced cosmic foresight and endowed them with that superior social wisdom which is born of the sincere desire to love God supremely and to love every man as a brother in the heavenly kingdom. An ideal social order is that in which every man loves his neighbor as he loves himself." (from Paper 99, Sections 1 and 2.)

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