

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

Favorite Places
from
The Urantia Book

Revelatory Religion

The marks of human response to the religious impulse embrace the qualities of nobility and grandeur. The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. He is thrilled and energized with the assurance of belonging to a superior and ennobled fellowship of the sons of God. The consciousness of self-worth has become augmented by the stimulus of the quest for the highest universe objectives—supreme goals.

The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes mortal life truly worth living. The morbid recognition of human limitations is changed to the natural consciousness of mortal shortcomings, associated with moral determination and spiritual aspiration to attain the highest universe and superuniverse goals. And this intense striving for the attainment of supermortal ideals is always characterized by increasing patience, forbearance, fortitude, and tolerance.

But true religion is a living love, a life of service. The religionist's detachment from much that is purely temporal and trivial never leads to isolation, nor should it destroy the sense of humor. Genuine religion takes nothing away from human existence, but it does add new meanings to all of life; it generates new types of enthusiasm, zeal, and courage.

One of the most amazing earmarks of religious living is that dynamic and sublime peace, that

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Peace in this life, survival in death, perfection in the next life, service in eternity—all these are achieved (in spirit) now, when the creature personality consents—chooses—to subject the creature will to the Father's will.

peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God." (from p.1100/1101)

Learning to Teach

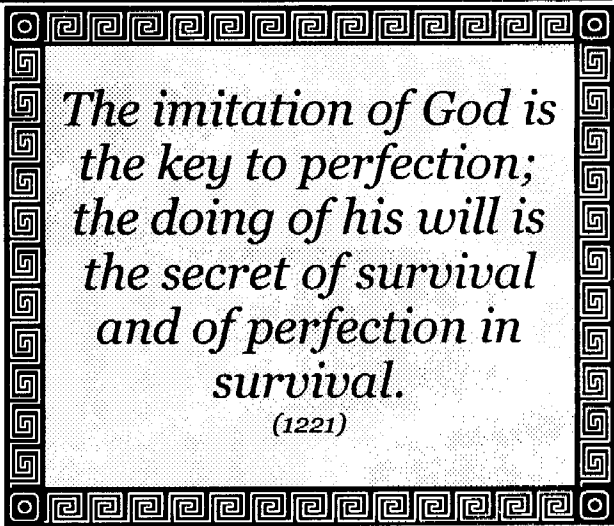
Sooner or later Urantia Book readers are going to need to heed the calls put out by its revelators. One such is on page 43:

"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."

A high priority is assigned to bringing Christianity back from its present status of authoritarian religion to what it was always meant to be—a religion of the spirit centered on the relationship between the individual, the Spirit of Truth, and the Father Spirit within. This priority is emphasized in at least ten paragraphs in the Papers, such as:

"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)

Those Urantia Book readers who have already



taken this task seriously have learned a lot about what is unlikely to achieve much in the way of long term success.

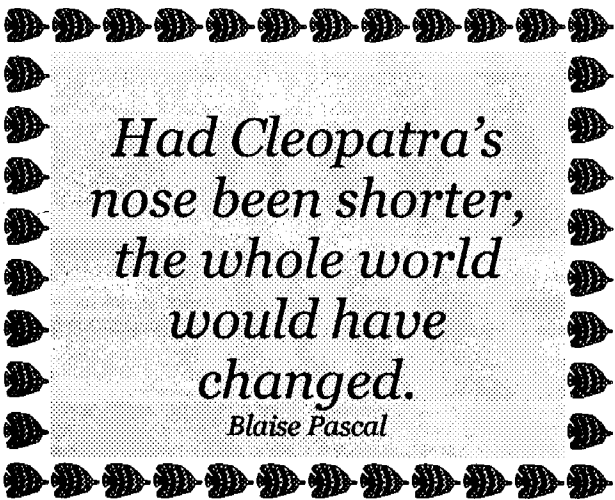
One historian remarked that the amazing rapidity in which Pauline Christianity spread throughout the Roman Empire was because of the incredible relief it brought to people suffering from overwhelming guilt and the fear of punishment for sin. Apparently this syndrome was endemic and particular so among the many followers of Mithraism.

Today it persists in the form of the atonement doctrine. It is held so strongly that few clergy will risk the close to hysterical reaction that they know would follow if they even cast doubt on that doctrine.

Almost all Christians who are strong on atonement make no connection between what it may say about a God who is love and a God who demands the death of his Son before he will forgive his earthly children for their sins. They live happily with the contradiction that God is perfect love and that Jesus demonstrated God's love by dying as a propitiation for our sins.

So what can Urantia Book readers do to aid Christians to recover a religion of the spirit? A good start is to take notice of what Jesus told us:

"And this was his (Jesus) method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; (1455)



This instruction was later repeated to the apostle Simon:

"Jesus answered: "Simon, Simon, how many times have I instructed you to refrain from all efforts to take something out of the hearts of those who seek salvation? How often have I told you to labor only to put something into these hungry souls? Lead men into the kingdom, and the great and living truths of the kingdom will presently drive out all serious error." (1592)

So telling Christians where they are wrong does not appear to find favor with Jesus and is best laid to rest for good.

Jesus gave us an alternative, "Let the Spirit of Truth do his own work." (1932)

Another failure is to approach Christians with a new revelation. Whereas it may work for a tiny minority, experience has shown it is not the way to go. There may be a multitude of reasons, prominent among them being that Christianity has been satiated with false messiahs, prophets, visionaries, and charismatic would-be leaders. And certainly the warning of dire penalties in the Book of Revelations for changing any biblical teaching does engender wariness about embracing new revelation.

So what can we do? First we must have patience, tolerance, humility, and be as wise as serpents and as harmless as doves—all these recommendations come directly from Jesus.

The switch to a religion of the spirit demands, as a first essential step, the establishment of a personal relation of the individual and the Father-Spirit within.

There are more than twenty New Testament verses that tell of our indwelling by the Spirits of

*The man who is
master of his
passions is
Reason's slave.*

Cyril Connolly

*When man fails to
discriminate the ends of
his mortal strivings, he
finds himself functioning
in the animal level of
existence.*

(193)

the Father and the Son. Some of these are:

John 14:23...if a man loves me, he will keep my words: and my Father will love him, and we will come to him and **make our abode with him.**

John 14:26. The Helper, the Holy Spirit, whom the Father shall send in my name will **teach you everything and make you remember all that I have told you.**

Luke 17:21....for the **kingdom of God is within you.**

Matthew 10: 20. For it is not you that speaks, but the **Spirit of your Father which speaks in you.**

1 John 4:12. No man has seen God at any time. If we love one another, **God dwells in us, and his love is perfected in us.**

1 Cor. 3:16. Know you not that you are the temple of God, and that the **Spirit of God dwells in you?**

Galatians 4:6. And because **you are sons,** God has sent forth the **Spirit of his Son into your hearts,** crying, Abba, Father.

This means we do not even need to mention The Urantia Book nor the Thought Adjuster. In any case the latter term has acquired unfortunate connotations since the Papers were received because of the use of "brain washing" and "thought control" as instruments for controlling the citizens of countries with totalitarian regimes .

At this stage it would appear to be far better to follow Jesus:

"Let me emphatically state this eternal truth: If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of

righteousness, your fellow men will then seek after you that they may gain what you have so acquired. The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness. The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth-coordinated life." (1726)

"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)

Note that the emphasis is on us living the God-like life as revealed in Jesus' life and perhaps handing out a Urantia Book after truth seekers are drawn to us. Unless we at least attempt to do that, we make a mockery of the revelation if we identify ourselves as Urantia Book readers.

The phase in which our principal task is to help Christians to become aware of their indwelling may last for hundreds of years. Hence there is little reason to be anxious about what comes next. And in any case we have relevant advice from Jesus:

"You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to ..., and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven." (1499)

On the Value of Spiritual Value.

"...much of your past life and its memories, having neither spiritual meaning nor morontia

The heart has its reasons which reason knows nothing of.
Pascal, Pensées, IV

Virtue is realized by the consistent choosing of good rather than evil.
(193)

value, will perish with the material brain; much of material experience will pass away as onetime scaffolding which, having bridged you over to the morontia level, no longer serves a purpose in the universe"

Only that which has spiritual meaning and value survives with our soul. So what has spiritual value? Many hours of searching The Urantia Book may fail to find even a clue. The difficulty is that words like meaning and value have no hard and fast definition and for almost all conceivable occurrences must be considered in relative terms.

The problem was highlighted by a bishop who, in struggling to define morality, realized that all moral acts are situational—they happen in a some particular situation that will never recur with all details of the situation exactly the same. Hence no precise definition is even possible.

Like morality, a spiritual value is both situational and relative. So having nailed that down, can we get further? In one occurrence in the Papers, we find, "Spiritual development is determined by the capacity therefore and is directly proportional to elimination of the selfish qualities of love." (1096) That at least has a concrete meaning in that we can guarantee we will make spiritual growth if we reduce our selfishness.

There are three remarkable conversations recorded in the Papers that occurred during the visit of Jesus to Rome with his student, Ganid. All three were with Greeks intellectuals who had been imbued with the driving principle that marked the uniqueness of Greek philosophy—the belief that pure thought is capable of solving all of our difficulties.

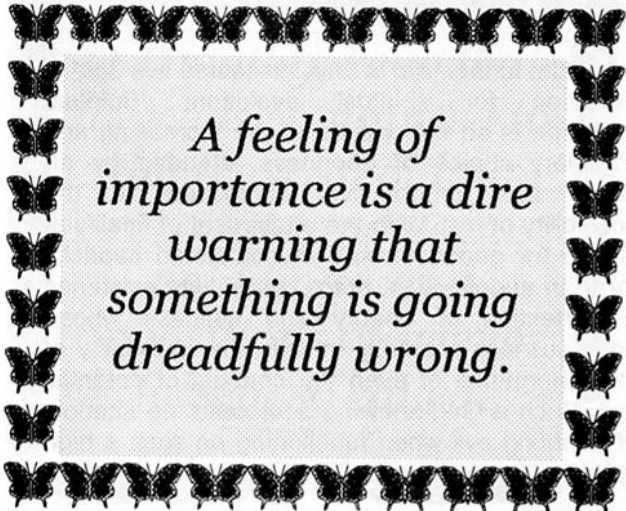
A key statement for our search on the meaning of spiritual values was made to one of them named Mardus, "Goodness, like truth is always relative and unfailingly evil-contrasted." Since God is the source and measure of all goodness (for "only God is good"), we can set God at one end of the relativity scale for determining all value. In his comment to Mardus, Jesus fixes the other end—evil. How evil? From comments made elsewhere, extreme selfishness may underpin the superlative for evil.

In the first of these discourses, Jesus to said to Angamon, "The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To an ascending mortal all lower and material standards must be recognized as transient, partial, and inferior."

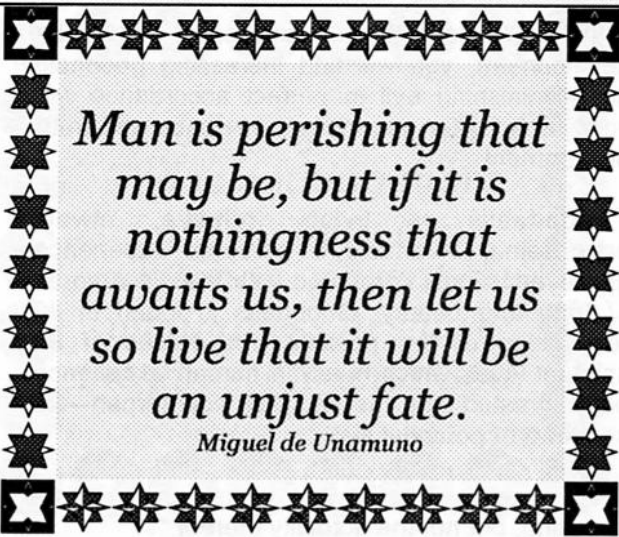
This confirms that the top end of the scale is divinity itself, and since all divinity is one, no subdivision is necessary. But it also tells us that there are no values that belong directly to the material world itself. Diamonds and dollars, mansions and motor cars have absolutely no value when we pack our belongings and depart for the morontia worlds. And if fame has a value then it is only in proportion to its content of goodness.

"In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced devotion to the service of human progress."

To Mardus, he also said, "But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of the spiritual standards established by



*A feeling of
importance is a dire
warning that
something is going
dreadfully wrong.*



*Man is perishing that
may be, but if it is
nothingness that
awaits us, then let us
so live that it will be
an unjust fate.*

Miguel de Unamuno

the divine spirit which the Father in heaven has sent to dwell within the heart of man. This indwelling spirit is the standard of personality survival."

All that goes with us to the mansion worlds is, in some way, related to our spiritual goodness. Nothing else will qualify. Our indwelling Father-Spirit is both the determiner of value and the custodian of our soul.

"Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival...."

"Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment—the discovery of, and identification with, the indwelling Adjuster. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling Adjuster, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him."

Experiences come regardless. Each carries the opportunity for decisions. If there are no decisions, no values can come into being. Our indwelling Father-Spirit is the arbiter and he cannot be fooled, not even by the world's best of con artists. The degree of unselfishness in our decisions is a major factor for determining value.

"As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment.

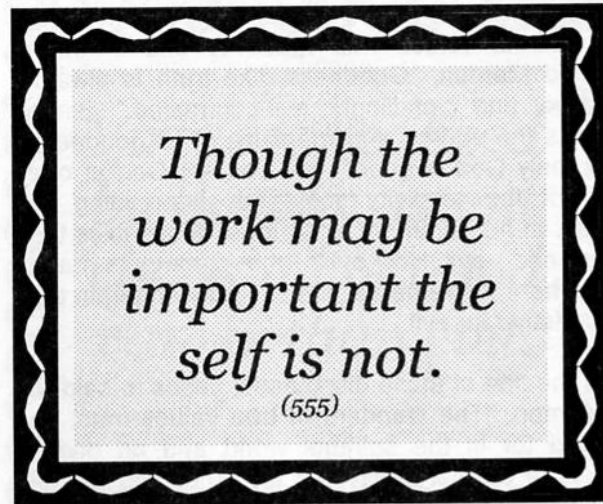
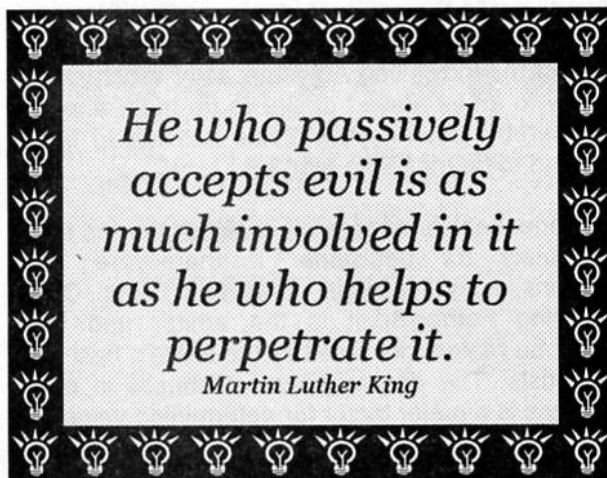
"Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart—the shadows of potential evil....

"The possibility of evil is necessary to moral choosing, but not the actuality thereof."

To Nabon, the third member of this triad, Jesus said, "Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; truth, in the religious experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values....

"Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. There is never conflict between true knowledge and truth."

[The beauty of these words automatically



generates the thought, "Did any man ever write or speak thus." To which a reply might be, "Perhaps occasionally but never consistently." The revelatory truth in the Papers is self-validating.]

There follows a quite remarkable comment defining faith as our "sublime hope." What we hope to become sets the scale for our values: "Truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

"Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival"

Our faith and our hopes are important both for adding purpose to our existence and for their spiritualization.

A little further on in this discourse we find a definition for spiritual evolution. "Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness...."

There is positive feedback from our choices and our decision making, fortifying and upgrading their spiritual value depending upon the content of goodness and unselfishness but doing the opposite if through selfishness we slip waywardly backwards toward the pole tainted by evil. Positive feedback actually feeds upon itself. It has the characteristic of the more you do it, the more there is of it and the faster you get there. But it cuts both ways.

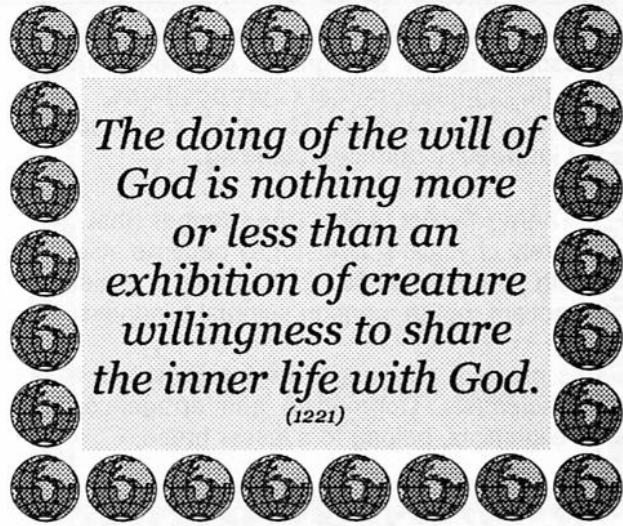
And at the conclusion of the discourses there is a concise statement of the revelation promise given in these Papers, "The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father."

The fulfillment of the revelatory promise is dependent on both our conscious and our unconscious seeking for identity with the one who is simply "good."

Lessons from Jesus' "Discourse on Science."

This discourse (p.1476) was between Jesus and a Greek philosopher, ostensibly in about 20 A.D. Coupled with the knowledge of our personal indwelling by the spirit of the Father, it outlines all that is needed for comprehending the purpose of our human existence.

- "Scientists may some day measure the energy, or force manifestations, of gravitation, light, and electricity, but these same scientists can never (scientifically) tell



*The doing of the will of
God is nothing more
or less than an
exhibition of creature
willingness to share
the inner life with God.*

(1221)

you what these universe phenomena are."

Today this remains as true as ever. Some may think we know, or can know, it all. The reality is that when we put our knowledge under the microscope, the extent of that knowledge, though praiseworthy and in many ways quite incredible in its ingenuity, basically it is superficial.

An example is electricity. Granted we know that electric current is a flow of electrons in the direction of a potential difference in voltage. We also know there is both an electric field and, at right angles to it, a magnetic field associated with moving electrons. And we know a lot about manipulating electricity in weird and wonderful ways.

But there are more basic questions to be answered. What really is an electric charge? Of what does it consist? What really happens when an electron and its anti-particle, a positron, collide and annihilate? The observed result is a transformation in which two photons are produced. But formerly the electron and positron both had charge and mass. Now there is neither. A simple answer—the charges neutralized one another and the mass became electromagnetic energy. But how??? And what is energy?

Every item of our knowledge can be extended more deeply until we come to a point where real knowledge ceases—leaving us to ponder the unknown or unknowable.

- "Science deals with physical-energy activities; religion deals with eternal values. True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations."

*O Timothy, keep that
which is committed to
thy trust, avoiding
profane and vain
babblings, and
oppositions of science
falsely so called.*

1 Timothy 6, 20.

Philosopher Ludwig Wittgenstein wrote: "Philosophy is not a cognitive discipline. There are no philosophical propositions, no philosophical knowledge. The goal of philosophy is not knowledge but understanding."

- "There always exists the danger that the purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness."

This problem appears to be rare amongst truly great scientists. Dogmatism and arrogance, as with religionists, belong to a lesser breed.

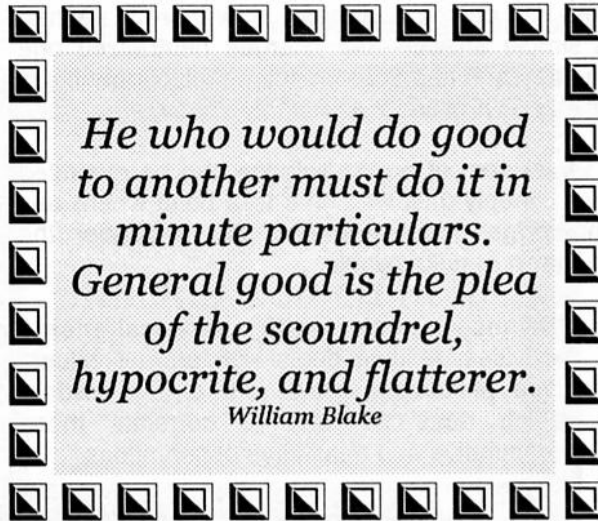
- "Quantity may be identified as a fact, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of values, and must, therefore, remain an experience of the individual."

Value and quality are always relative. Like beauty, they are in the eye of the beholder.

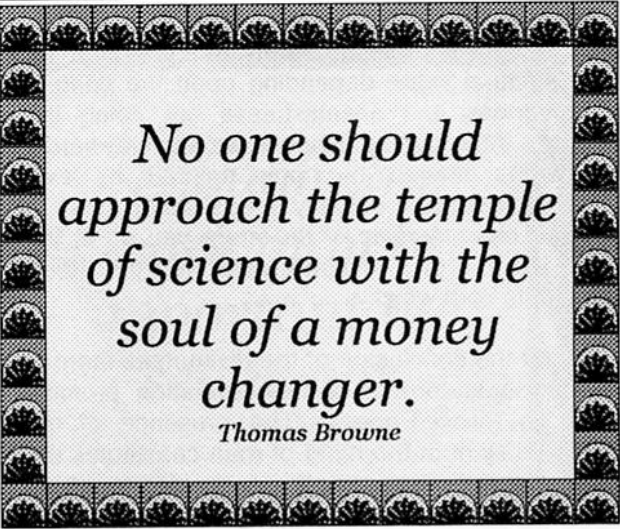
- "There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God."

The real universe is God's universe and it is friendly to real personalities who surrender their free will back to God in order to seek the perfection that is God. The alternative choice is the sovereignty of self-will—the final effect of which is alienation from reality itself.

- "The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had



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



only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father."

Jesus informed us that only God is good, that all goodness has its origin in God. We also have, "Man might fear a great God but he trusts and loves only a good God. This goodness of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God." **If we strive for goodness we strive for God.** Jesus also said: "I am absolutely assured that the entire universe is friendly to me—this all powerful truth I insist on believing with a whole-hearted trust in spite of all appearances to the contrary."

Our total faith and trust in the goodness of God and the friendliness of all his universe unifies our minds and our personalities with the God-Spirit-Within—and in spite of any and all conflicting appearances, there is unity.

- "Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement."

There is purpose to mortal life—the spiritual goal of the attainment of goodness.

- "And this is a concept of unity which can sense the unchanging background of a living universe of continually changing impersonal relations and evolving personal relationships."

The only unchanging thing anywhere is the Eternal God. God is the stable background whose presence our unified minds are able to sense.

- "Matter and spirit and the state intervening between them are three interrelated and inter-associated levels of the true unity of the real universe. Regardless of how divergent the universe phenomena of fact and value may appear to be, they are, after all, unified in the Supreme."

The state intervening between matter and spirit is "morontia." But all is one in the experiential God of the finite universes, the Supreme Being.

- "Reality of material existence attaches to unrecognized energy as well as to visible matter. When the energies of the universe are so slowed down that they acquire the requisite degree of motion, then under favorable conditions, these same energies become mass."

Prior to the a-bomb, this concept was virtually unthinkable for the human psyche. Our physicists now seek to confirm that somewhere above an energy level of 20 billion billion electron volts, there is a zone of zero mass. As energy levels decrease, an as yet hypothetical particle, the Higgs boson, provides the mechanism that breaks the symmetry of the zero mass hypothesis, thus enabling the existence of the low mass particles that make up our finite world of matter.

- "And forget not, the mind which can alone perceive the presence of apparent realities is itself also real."

Mind is real and distinct from matter even at the level of the physical-energy-associated mechanical mind of the lower organisms. Mind caters for levels appropriate for the spiritual,

It is better to give up trying to get others to love you and to concentrate on being somebody whom others can love.

Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest.
(1223)

morontial, and finite material states.

- "And the fundamental cause of this universe of energy-mass, mind, and spirit, is eternal—it exists and consists in the nature and reactions of the Universal Father and his absolute co-ordinates."

Missing from this discourse to the Greek philosopher but required for completion of our understanding of both reality and our place and purpose in that reality, is the partnership that we mortals must establish with the indwelling Father-Spirit—God's gift of a unique part of himself to each ascending mortal.

In this partnership the will of the human personality reigns paramount in the sense that it alone must make the freewill commitment to doing the will of God.

The will of God is the way of God and the way of God is goodness. Therefore our commitment to doing God's will is a commitment to the ultimate attainment of divine goodness. Hence the reality of our universe career is the experiential perfecting of goodness that will qualify us to attain the very presence of the Father—and beyond.

In summary:

- Reality is the absolute goodness of God.
- The ongoing purpose of our existence is that we ultimately attain God's goodness.
- The purpose of both our earthly and eternal existences is the experiential perfecting of our goodness.

Out of Africa?

The consensus of opinion among the experts is that modern man originated in Africa about 100,000 years ago. But because of the discovery of humanoid fossils in Asia and elsewhere an alternative theory suggests that the origin of man was not a unique event but that modern man is descended from a mixture of regional populations.

This concept was put to the test (Science, vol. 292, p. 115) at the Human Genetics Center in Houston, Texas by testing more than 12,000 men from across Asia. The results using DNA from three markers in the Y chromosome revealed that the ancestors of all of these men came from Africa between 35,000 and 89,000 years ago, thereby ruling out the idea of descent from regional populations.

Religion of the Spirit.

What is meant by religion of the spirit? Firstly it differs widely from the ordinary religions that mankind follows. Essentially these are group activities that virtually always eventuate in the crystallization of a set of rituals and creeds defining what members must do and be.

Inevitably, policing of some kind follows to ensure a minimal degree of adherence and so authoritarianism is born.

Religion of the spirit differs. Firstly it is not a group activity—although it does not prohibit adherents from gathering together. It is a personal quest for truth and it is a personal experience with God that usually results in personal interaction of the individual with the

Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will.
(1221)

Peace in this life, survival in death, perfection in the next life, service in eternity—all these are achieved (in spirit) now when the creature personality consents—chooses—to subject the creature will to the Father's will.

(1221)

indwelling spirit of God.

God-consciousness and God-awareness always accompany religion of the spirit but not exclusively. Many adherents of authoritarian religion achieve God-consciousness, God-awareness, even a personal relationship with their God. The difference lies in the source of authority.

In a religion of the spirit, for each individual all final authority rests with the indwelling spirit of God in what is purely a personal relationship.

But just as adherents to authoritarian religion can be deluded, so with those who pursue a religion of the spirit. No man or woman on earth is ever free from the danger of self-delusion. Responsibility is their own, between themselves and God, and can apply only to themselves, never to another. This is the struggle that constitutes life's purpose and the reason for mortal existence—the personal adventure of individuals in seeking God for themselves and of themselves, and finding him.

Religion of the spirit is arduous, requiring full commitment. Partial commitment is not a possibility. It is inclusive of total dedication to discovering and doing the will of God for the individual.

Traditional religion involves a formalized system of belief, rituals, and codes of behavior. Adherence to such a religion always implies the offer of reward for compliance and threat for noncompliance. Responsibility for defining the rules and creeds belongs to religious authorities. The responsibility of the individual is limited to their acceptance of the easy pathway of unthinking compliance.

Christianity offers the additional advantage of relief from all burden stemming from sins and guilt through the vicarious sacrificial suffering of Christ on the cross.

Religion of the spirit offers no such advantages. The responsibility of the individual is shared with the indwelling spirit of God. Sincerity is the only demand that stems from higher authority.

Can religion of the spirit be a group as well as individual activity? Provided the group makes no demands upon individuals that would in any way be detrimental to the personal relationship of the individual and their God, there is no known universe rule against group activity—but the individual's commitment to doing God's will would have to remain primary and sacrosanct.

However, central to religion of the spirit is the personal quest for truth that requires the individual to embark upon those intellectual discoveries that have their origin in the indwelling Father-Spirit and require us to seek for those personal religious experiences that advance our spirituality and our service to our fellows.

The Future—What is our Task?

"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

*For I see now that
I am asleep that I
dream when I am
awake.*

Pedro Calderon de la Barca

*In his own way each
man must struggle,
lest the moral law
become a far-off
abstraction utterly
separated from his
active life.*

Jane Addams

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 non-religionists 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. (1086/7)

"Prove it to yourself for yourself"

"When a religion becomes fundamentalist, it inevitably becomes counter-productive, counter-intuitive, and an impediment to the social and spiritual progress of its adherents."

This summation has certainly proven itself true for Jewish, Islamic, and Christian fundamentalism—all of which have committed heinous acts of barbarism in the name of their supposed God.

Features of fundamentalism are the assumption of infallibility at the expense of truth-seeking, rigorous indoctrination of potential adherents, and the assumption of authority by the dominant hierarchy.

The revelators of the Urantia Papers would have been well aware of the potential for their revelation to come under the control of those preaching fundamentalism. Thus, they took steps to reduce the risks, among them, these declarations:

Be not curious in unnecessary matters: for more things are shown unto thee than men understand.

Ecclesiasticus 3:23

The least of things with a meaning is worth more in life than the greatest of things without it.

Carl Gustav Jung

"It has appeared to be wise from time to time to provide instruction in cosmology. And always has this made trouble for the future. The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge. Any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time. (1109)

"Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years. (1109)

"We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries. These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired. (1109)

"Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational

intellectual operations, they are, without exception, erroneous to a greater or lesser degree." (1260)

There is, of course, much more. However, a mind that is able to twist these statements to suit the individual's belief system, will also twist anything else that could be added.

One favored ploy is to cite occasions when science has been wrong in order to justify dismissing all the assertions of science. The fear of dedicated fundamentalists is that the discovery of even a single error in the Urantia Papers would throw doubt upon their authority, hence the need to find ways to cover up, ignore, overlook, or explain away apparent error.

Contrary to this attitude, the open-minded student of the revelation will not only accept what is stated in the above quotations but, with the passage of time, will henceforth expect to find an increasing error content in cosmological material, and also to discover similar error accumulating in what has been provided as a "universe frame in which to think."

For those who are troubled by occurrences in which science and The Urantia Book express contrary views, but who do not have that special expertise to enable them to make a rational judgment among the alternatives, the revelators have included sections in the Papers for which it is possible for virtually every reader to make their own decision on the veracity of the information supplied. And surely when the Papers are wrong, this error is nevertheless in accord with universe rules and purposes for revelation as outlined on pp. 1109 and 1260 of the Urantia Papers.

Ultimately however, these errors must operate

*I am certain of nothing but
the holiness of the heart's
affections and the truth of
imagination, for what the
imagination seizes as
beauty must be truth,
whether it existed before,
or not.*

John Keats

to prevent the revelation being presented to the world as divinely authoritative or being used as a basis for fundamentalism.

And perhaps this is universe policy for all revelation everywhere?

One section of the Papers that requires only a minimal knowledge of arithmetic in order to be able to check its veracity concerns the revelators description of the concurrent development of our planet and its moon by an accretion process:

"2,500,000,000 years ago the planets had grown immensely in size. Urantia was a well-developed sphere about **one tenth its present mass** and was still growing rapidly by meteoric accretion." (658)

"2,000,000,000 years ago the earth began decidedly to gain on the moon. Always had the planet been larger than its satellite, but **there was not so much difference in size until about this time**, when enormous space bodies were

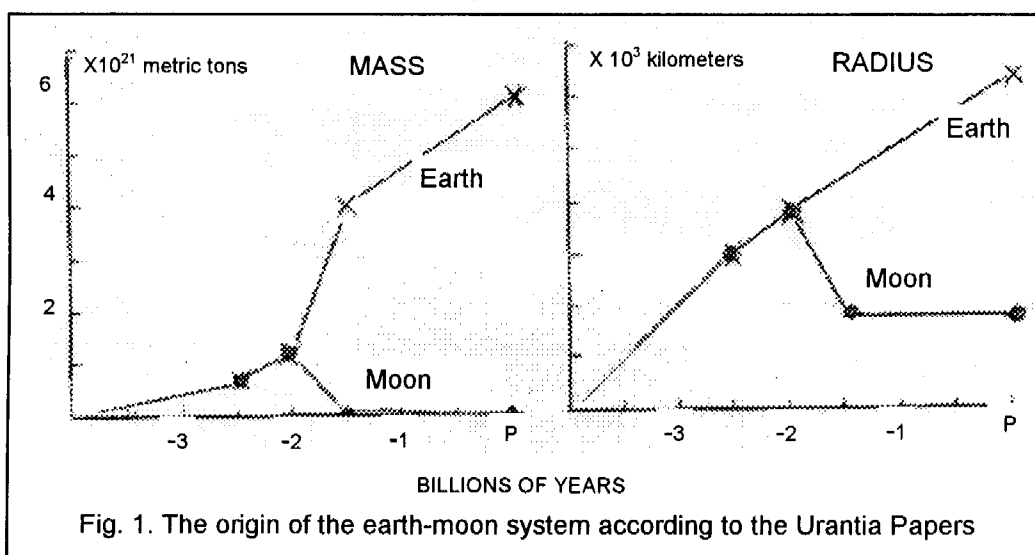


Fig. 1. The origin of the earth-moon system according to the Urantia Papers

captured by the earth. Urantia was then about one fifth its present size...." (659)

"1,500,000,000 years ago the earth was two thirds its present size, while the moon was nearing its present mass. (659)

The story the revelators have given us is that our planet and its moon developed together from a meteoric cloud surrounding the sun by the process of co-accretion—and were approximately the same size until 2 billion years ago. At the -2.5 billion years mark we are told that the earth was one tenth its present mass. And since the revelators state the moon was about the same size as the earth at that time, it, too, must have been about one tenth the present mass of the earth.

At the -2 billion years mark, we're told the earth and its moon were still about the same size, and by then, about one fifth the earth's present mass.

But by 1.5 billion years ago, their story has it that the moon was near its present mass, and that the earth had captured enormous space bodies and grown much more quickly than the moon.

Figures quoted in Microsoft Encarta, Encyclopedia Britannica and elsewhere give the present mass of the earth as 5.94×10^{21} metric tons with its radius at 6378 km, while the present mass of the moon is given as about 7.5×10^{19} metric tons with a radius of 1738 km.

Remembering that the revelators story has it that 2.5 billion years ago the earth and moon were about the same size and about one tenth the earth's present mass, that is both are about 5.94×10^{20} metric tons, we have the problem that this makes the moon about 8 times larger then than it now is!

*Still glides the stream,
and shall for ever
glide;
The form remains, the
function never dies.*

William Wordsworth

*Awake! for Morning in the
Bowl of Night
Has flung the Stone that
puts the Stars to Flight:
And Lo! the Hunter of the
East has caught
The Sultan's Turret in a
Noose of Light.*

Edward Fitzgerald

Worse still, a half billion years later, 2 billion years ago, the moon and the earth were about one fifth the earth's present mass, so about 1.2×10^{21} metric tons—which makes the moon 16 times larger than its present mass!!

At present the moon is about 1/80th the mass of the earth, and would have to have shed almost all its mass during the period between -2 and -1.5 billion years of its existence.

Presently the whole of the moon's surface is pock-marked by impact craters and gigantic lava flows, and the basaltic rock sampled from these flows on the surface of the moon dates back to from 3.1 to 3.9 billion years ago. These are facts that are simply incompatible with the story provided in the Papers.

The factuality of our present analysis is readily confirmable by almost anyone prepared to take the trouble. No knowledge of science or any other specialized knowledge is required to see that The Urantia Book's account of the evolution of the earth-moon system is simply impossibly wrong.

(See the note at the end of this paper for a quick and easy way to confirm the -2.5 billion year mass/radius data points.)

Another example of error in the Papers that interested individuals can readily check for themselves occurs with the Papers' statement on the distance between the earth and the galaxy, Andromeda:

"This far-distant nebula is visible to the naked eye, and when you view it, pause to consider that the light you behold left those distant suns almost one million years ago." (170)

This means that the distance to Andromeda is the distance traveled by light in one million years, the unit of distance being named the light-year. In 1929 Hubble published his finding that Andromeda was about one million light years away from us, a figure that had to be more than doubled when, in 1951, Walter Baade discovered a problem in the methodology used by Hubble.

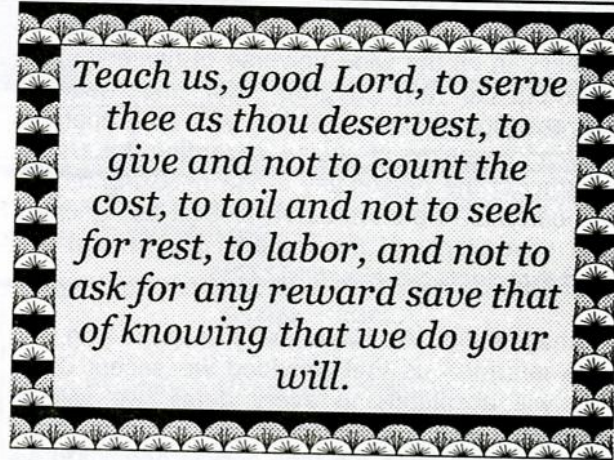
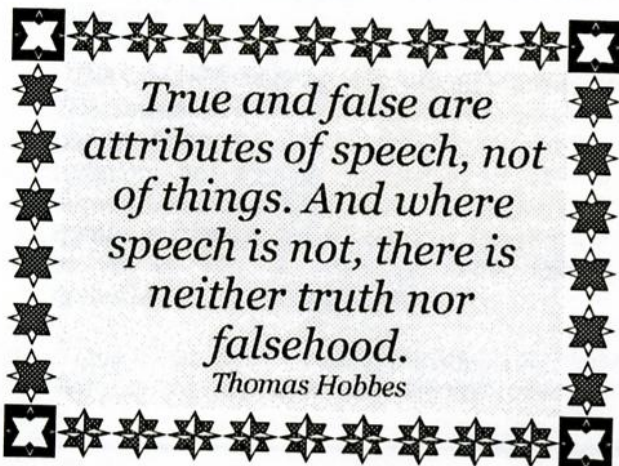
Recently this fact has been used by some Urantia Book fundamentalists to pour scorn on science and scientists in order to fortify their dogma that whenever there is a discrepancy between what the Urantia Papers state and scientific opinion, it is science that is wrong.

For the case of Andromeda, they justify their claim by pointing out that constants used by astronomers in calculating the distances to far away stars by esoteric methods like the red shift are known very imprecisely.

This is certainly true for far distant stars. But Andromeda is a **nearby galaxy** and the estimate of its distance from us required only a high quality telescope, a few simple tools, a smattering of high school mathematics, **but no imprecisely-known constants.**

Hubble's 1929 estimate had utilized a method discovered by Henrietta Leavitt in 1912 and commended by the authors of the Urantia Papers in these terms, "In one group of variable stars the period of light fluctuation is directly dependent on luminosity, and knowledge of this fact enables astronomers to utilize such stars as universe lighthouses or accurate measuring points for the further exploration of distant star clusters. By this technique it is possible to measure stellar distances most precisely up to more than one million light-years." (459)

By observing the behavior of these variable



stars (called Cepheid variables) in our Milky Way galaxy, and calibrating their brightness against distance from us, Leavitt could then estimate the distance to any Cepheid variable simply by measuring its brightness. And her calibration of the brightness/distance relationship, because it was made using nearby stars, could be done by methods known to surveyors, with some even being known to the Egyptians 5000 years ago.

Thus the dubious constants used for say, the red shift method, had no part in the erroneous measurement of one million light years to Andromeda as announced by Hubble in 1929.

So why has the modern distance to Andromeda more than doubled? Because in 1951, Walter Baade discovered that there is more than one class of Cepheid variable star and that those used by Hubble in Andromeda had a brightness-distance relationship quite different from those used by Leavitt in the Milky Way. Thus the error has nothing to do with the value of dubious constants but was simply an observer error made during development of a new technique.

This story has long been well known amongst amateur astronomer groups and may be checked by any Urantia fundamentalist simply by asking.

An important question we must ask is why the revelators appear to have been at such pains to ensure that, over time, it would progressively become more and more impossible for the Urantia Papers as a whole, to be imposed upon intelligent people as the authoritative word of God.

One reason may be because of the sovereignty of our free will: "Having thus provided for the growth of the immortal soul and having liberated man's inner self from the fetters of absolute dependence on antecedent causation, the Father

stands aside...No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal. As pertains to eternal survival, God has decreed the sovereignty of the material and mortal will, and that decree is absolute." (71)

Imagine this: We live under a despotic king who has informed us that provided we accept doing his will absolutely in every detail, we will be rewarded with a knighthood and a castle—but if we reject his offer, we face certain death. Do we really have a free will choice??

Any absolutely certain knowledge we might have about even the existence of a God restricts our free will—for if there is a God, surely we have to ask ourselves what might he want from us?

At the other extreme, if our desire is for a God who is perfect goodness and perfect love and we are prepared to live our lives according to what we believe his will to be, even if he may eventually prove to be non-existent, then surely we would have made a truly meritorious free will decision—one with no thought of reward, no

dangling carrot.

If you were God, what would you want of your created children? Anyone prepared to delve deeply into that question will surely come to understand why we, God's earthly children, cannot be given a divine, authoritative revelation, and why we must labor midst uncertainty in order to ultimately attain a truly worthwhile goal of eternal life.

But does that not still leave us floundering with an unanswered question—how can we mere mortals be expected to distinguish revelation from error and the mundane? Simple—revelation always has spiritual value. And error? Never!

[Note: for those who wish to check data points in Fig. 1., a quick way of confirming their basic correctness is to check the mass of the planet, Mars, which is a little more than one tenth of Planet Earth and so comparable with the -2.5 billion years data point in that figure. Mars has a radius of 3,398 kilometers, which corresponds well with our calculation for the radius of the earth and moon at that date. Hence this whole problem cannot be dismissed as being brought about through confusing mass and size in the text.]

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