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A NOTE FROM 6-0-6

While some of us are still reminiscing about the Robertson '88 South Pacific meeting, the Sunshine Coast Study Group in Queensland is already busy planning for the next annual meeting for URANTIA Book readers.

This time they have called it just simply "Noosa '89", for in fact that's where it will be held, in the historic Halse Lodge Guest House in Noosa, from Thursday Oct. 5th to Sunday Oct. 8th 1989.

The theme of this meeting is based on a paragraph on page 1726 in The URANTIA Book: "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 co-ordinated life."

Invitations will be sent shortly to all our Australian 6-0-6 readers, but of course if any of our overseas readers are planning a trip to the Land Down Under, they will be most welcome.

Registrations should be in by the 31st May 1989 and should be sent to:

Ann Bendall
P.O. Box 839
NAMBOUR, Qld. 4560

“ thought for the month ”

"Of God, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences."

The URANTIA Book 1127:4

URANTIA'S PLANETARY GOVERNMENT

MICHAEL OF NEBADON
Titular Planetary Prince

Norladiadek THE MOST HIGHS (12)

FOUR AND TWENTY COUNSELORS
ADAM . EVE . ENOCH . MOSES . ELUAH . JOHN THE BAPTIST . 123 1ST EIGHT EARLY URANTIAN TEACHERS EIGHT TEMPORARY MEMBERS

Machiventa Melchizedek
Vicegerant Planetary Prince

Archangels' Circuit

CONCILIATING COMMISSION
Judge - Arbiter
Spirit Advocate
Divine Executioner
Recorder

Commanding Archangel

RACE COMMISSIONERS

Chief of Resident Life Carriers

ASSOCIATE INSPECTOR

ASSIGNED SENTINEL

GALANTIA
Brilliant Evening Star

GABRIEL

Nebadon

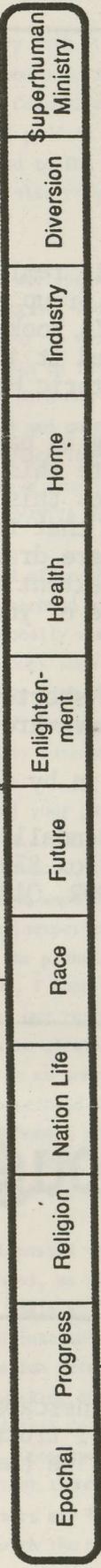
Satania

Urantia

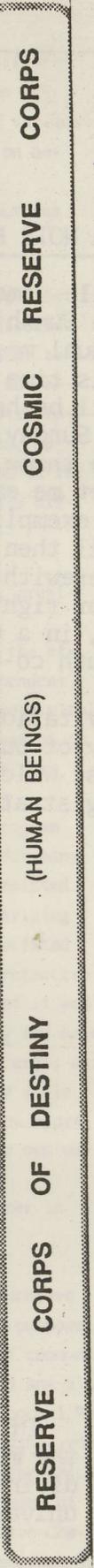
Resident Governor General

Chief of Seraphim

Most High Observer



TWELVE GROUPS OF MASTER SERAPHIM



This diagram is the work of Larry Geis in San Francisco and is mainly based on information in Paper 114 of The URANTIA Book © 1955. It does not necessarily represent interpretation by the URANTIA Foundation.

ASSOCIATE INSPECTOR - resident on Saivington, capital of Nebadon; personal representative of the Supreme Executive of Orvonton	413	
ASSIGNED SENTINEL OF SATANIA - co-ordinating personality and liaison representative advisor & observer, but does not participate in deliberations of System affairs; ex-officio head of 24 counselors	268	413
BRILLIANT EVENING STARS - represent Gabriel; easily visible to morontia personalities & supermortal material beings; possess a spirit force that can manifest independently of personal presence; First-born in Nebadon was Gavalia, now assigned by Michael to the ascendant ministry, along with his associate Galantia, who maintains liaison contact with Michael for the 24 counselors	232	407-9 517-18 524-25
FOUR & TWENTY COUNSELORS - Michael's personal agents on Jerusem; function somewhat like legislative branch of government; also manage affairs of other isolated planets; one of them serves as Resident Governor General of Urantia	513	854
RESIDENT GOVERNOR GENERAL - co-ordinator of superhuman administration; more a fatherly advisor than a technical ruler; rotated every 100 years; his cabinet consists of heads of twelve divisions of Master Seraphim		
COMMANDING ARCHANGEL - supreme authority in exclusively spiritual problems and certain personal matters; maintains a divisional headquarters recently established on Urantia by Michael	408	522 731 2024
CHIEF OF SERAPHIM - a Primary Supermaphim of Paradise; commands all ministering spirits; rotated periodically, but a special assignment due to Urantia's status as "rebellion world"	298	
MOST HIGH OBSERVER - a Vorondadek Son, one of 12 now governing on Edentia; in event of a Planetary crisis, he may seize authority and function as sovereign head of government	389-91	491
RACE COMMISSIONERS - perfected Spirit-fused beings who function as friends of the court, ensuring mercy, justice and fair treatment for all races	275	414
CONCILIATING COMMISSION - when petitioned by personalities in conflict, resolve differences have supreme authority to put their decisions into effect; one of them, the Divine Executioner, is quasi-material and has great power and range of activity on an inhabited world	275-79	
CHIEF OF RESIDENT LIFE CARRIES - One of 12 who elected to remain on Urantia after the appearance of will creatures and the arrival of the Planetary Prince	400	671

FROM OUR MAILBAG

Re: How Many Mortals Survive

Perhaps I will be called the emotional, irrational optimist but we live today with anticipation for tomorrow and consequently statistics of the past are of no relevance to man's survival now or in the future. Statistical results, even if soundly based, are of pure historic relevance and are not necessarily a reflection of today's actual situation.

I accept the effort Trevor Swadling put into arriving at the figure of survival based on certain facts as exemplified in The URANTIA Book, but wish to point out that God's Plan is what is of relevance, and His Plan is for the survival of every unique, never to be duplicated - either in identity or in contribution to the experience of God the Supreme - personality. And there is one great, big universality, created by God, for the growth of us mortals. I would further suspect, if the universities of the spiritual world were only turning out 2% graduates, there would be a massive revamping of mansion world techniques.

Facts and realities which make the taking of any statistics on past survival rates impossible are:

1. We do not know how many sleeping survivors there are.
2. We do not know the average rate of progress through to mansion worlds - if there is such an average calculable.
3. We do not know how many ascenders there are out on student excursions from Jerusem at any point of time.

But there is one thing we have not a shred of doubt about: Our Father would have been fully and completely aware of what was happening in Nebadon right from the time of the first evil and sinful thought taking substance inside Lucifer, and our Father, who has the power to act independently of any other being, could therefore have organised the stage where upon Lucifer would play his hand, ensuring, only those personalities having lessons to learn were there.

We are told that things can happen in the local and super-universe which show the direct hand of God, and the Lucifer rebellion, I verily believe, our Father in true and perfect love, would have overviewed in an all wise and intelligent manner.

Remember Emmanuel's promise to Michael prior to his incarnation on Urantia? "Rebellion, such as has three times occurred in Nebadon, cannot occur during your absence from Salvington on this bestowal. For the period of the Urantia bestowal, the Ancients of Days have decreed that rebellion in Nebadon shall be invested with the automatic seed of its own annihilation." (1326:3)

The danger with statistics is that we can tend to regard

them as truly reflecting a situation. In my own professional capacity, I have been required at times to arrive at a statistical result - and depending upon what variable I want to include or ignore, could happily come up with any answer my client sought, or I subjectively (while fooling myself it was objective) thought. For the Brotherhood of Man to get moving on Urantia we must look at every single person as a survivor. We must pray for Urantia statistics to be 100%. We must recognise that evil is only a time-space phenomenon. It is not a spiritual reality.

Every single person of normal mind has a Thought Adjuster; is a unique personality - a child of God - often torn very badly between serving two masters - with a master of materialism appearing to have the upper hand.

As a final comment, if any statistic has to be embraced by us, let it be Dr. Sadler Jr.'s - less than 1% don't opt for survival.

Ann bendall, Nambour, Qld.

Dear Six-O-Six,

I'm writing in the hope that you will print an announcement in your newsletter about a project I've been working on.

I'm trying to put together a pen pal project, connecting readers from all over the world, for the purpose of sharing ideas, projects, questions, concerns, etc. with general support for the work we're all trying to accomplish.

I feel that newsletters have their place but that more can be done on a one-to-one basis to foster understanding and good will among readers from different countries and to help those unable to attend a study group.

Anyone interested can write to me for more information. I'll respond to anyone who writes. It would be wonderful to hear what you're doing in Australia.

Sharen Bonebrake, 770 9th Ave #43, Redwood City, CA. 94063, USA

BROTHERHOOD OF MAN LIBRARY IN AUSTRALIA

Ken Glasziou and Joe Hausler in Queensland have been attempting to start an Australian Branch of the Brotherhood of Man Library for URANTIA Book readers. The purpose of the library is simply to collect material that has been written about The URANTIA Book, and to make that material more available to all readers. Ken is expecting a new set of computer disks from George Sammis in the U.S. which are for a new computer system. We hope to bring you more information about this very worthwhile program in our next 6-0-6.

 PROSPECTS FOR A WORLD RELIGION

I am unqualified to pass judgment on the prospects for the development of evolutionary religion in individual countries, and I am reluctant to generalize on the subject. I would prefer to draw my conclusions from the Book itself. But we need only look around us to see that a world religion is a long way off. In fact The URANTIA Book says (807:10) in 'The Character of Statehood' in the Paper on "Development of The State" that the evolution of a world religion is the 12th and last stage in the evolution of statehood:

"The evolution of a world religion, which will presage the entrance of the planet upon the earlier phases of settlement in light and life."

But elsewhere the Book hints at something more imminent, the seeds of which are at least being sown in our own lifetimes. In fact (2083:1 'Christianity's Problem', in the Paper "After Pentecost" it says:

"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."

Many of us URANTIA Book readers are refugees from a Christianity that lowered its standards to conform to the worldly demands of the society it found itself in. And of course this doesn't apply to Christianity alone; many of us must have felt a combination of apprehension and perhaps sneaking envy at the way Islam acts as a guide for social and even national moral behaviour. But the danger of a religion that is anchored in the present human environment is that it will fossilize, no longer motivated to evolve by the adjutants of worship and wisdom and the Holy Spirit. "The co-ordinate functioning of these three divine ministrations is quite sufficient to initiate and prosecute the growth of evolutionary religion." (1003:5 The Later Evolution of Religion) Purely human stimuli to religion, fear and superstition, are falling away as the world shrinks with the development of scientific knowledge.

But the effects of neither science nor revelation have penetrated the whole population of the world. There are great inequalities in the extent to which they have reached various parts of it. And I'm sure we have all wondered at various times about how a highly developed spirituality can express itself when it appears among a primitive and ignorant society. Actually, though, our Book suggests to us that Adjusters can work less effectively with their subjects when they are indwelling primitive human beings. By implication, then, spiritual growth is more attainable in a better developed society, at least in one where the pursuit of knowledge has enough social prestige as to be organized, so that super-

stition and bigotry are on the way to being overcome. Of course that doesn't mean that the most spiritually aware people are to be found in the most scientifically advanced societies. Not at all: it is possible for human institutions to develop beyond a point where the exercise of religious impulses is safeguarded, to one where it is threatened by a materialistic self-satisfaction and complacency. Our Book does warn us of these things: they are very prevalent and obvious in twentieth-century Western societies. But the very fact that our teachings were indited in the United States, the world's leading technological power, should reassure us that this complacency will only be a passing phenomenon. Our Book warns us of the dangers to family life, our basic human institution, of self-gratification in modern western societies (942:5 'Dangers of Self-gratification' in the Paper on "Marriage and Family Life"):

"The hunger of the soul cannot be satisfied with physical pleasures; the love of home and children is not augmented by the unwise pursuit of pleasure. Though you exhaust the resources of art, color, sound, rhythm, music, and adornment of person, you cannot hope thereby to elevate the soul or to nourish the spirit. Vanity and fashion cannot minister to home building and child culture; pride and rivalry are powerless to enhance the survival qualities of succeeding generations."

What does this have to do with the prospects for a world religion? Well, I don't have the wisdom of a prophet, but as the world shrinks through computer networks and telecommunications, it seems almost inevitable that the countries we now regard as backward will have to pass through the phase we're now witnessing in the materially advanced ones, if the communications media continue to create artificial needs and demands. Now I realise that if we condemn these artificial modern wants and desires we are in danger of being accused of longing for some unreal arcadian utopia; however, we must remember that this world must after all pass through many stages on its way to settlement in light and life. And we can only begin on that path when the leading nations of the world have achieved those 'earmarks of statehood' I referred to earlier from the Paper on The Development of the State. If we read through them again we can get a rough idea what stage most of the nations of the world are at now in that evolution (p. 807). In fact we could probably even draw a graph to demonstrate where the majority are in the late twentieth century. If we did, we might find that quite a few nations have achieved stages 5 and 6, a fair number stage 7, the more enlightened ones 8 and 9, but beyond that our graph could not register anything - because while stages 1 to 9 can be achieved at different rates by individual nations, we find at stage 10 that nothing more can be achieved without some overall administrative body to preside over the achievement of the higher stages. This might not come in the form of any world government, but it could be envisaged as being supervised by a world body like the United Nations, if the

vested interests of the great power blocs release their grip on it enough to allow it to act more freely, I'm optimistic enough to believe that we can see the seeds of this being sown already.

Now I'm not actually trying to argue by this that a world government is a prerequisite for a world religion. I think it is worthwhile to stop and consider here what our Book says about the idea of world government., before we pass on to consider a planetary religion. Our Book tells us that even Adam made a heroic effort to establish a world government. On page 833:5 we read that he tried to federate the peoples of Eden into the Edenic League, but that his administrative plans were frustrated outside the Garden by Caligastia and Daligastia.

Our Book also tells us that Urantia is better prepared for a world government than the neighbouring planet whose government is described (820:3) in Paper 72, and which in so many ways seems ahead of ours. But perhaps the most illuminating passage of all is Jesus' teaching on the subject, given in the Paper "The Transition Years" on pages 1487-1491. It is also a very absorbing passage because it seems like actual prophecy. To quote from page 1489:

"Urantia will not enjoy lasting peace until the so-called sovereign nations intelligently and fully surrender their sovereign powers into the hands of the brotherhood of mankind government. Internationalism - Leagues of Nations - can never bring permanent peace to mankind."

And again, on page 1491:

"Urantia nations have not possessed real sovereignty; they never have had a sovereignty which could protect them from the ravages and devastations of world wars." These are part of Jesus' teachings at Urmia, and the Midwayer Commission took the unusual step in this Paper of adding a note of their own (1486:3):

"(When we, the midwayers, first prepared the summary of Jesus' teachings at Urmia, there arose a disagreement between the seraphim of the churches and the seraphim of progress as to the wisdom of including these teachings in the Urantia Revelation. Conditions of the twentieth century, prevailing in both religion and human governments, are so different from those prevailing in Jesus' day that it was indeed difficult to adapt the Master's teachings at Urmia to the problems of the kingdom of God and the kingdoms of men as these world functions are existent in the twentieth century. We were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government. Finally, the Melchizedek chairman of the revelatory commission appointed a commission of three of our number to prepare our view of the Master's Urmia teachings as adapted to twentieth-century religious and political conditions on Urantia. Accordingly, we three secondary midwayers completed such an adaptation

of Jesus' teachings, restating his pronouncements as we would apply them to present-day world conditions, and we now present these statements as they stand after having been edited by the Melchizedek chairman of the revelatory commission.)"

Now I would like to consider the actual possibility of a world religion as we see it from the perspective of today. There are two main factors interacting here to promote or hinder this possibility among the vast majority of mankind who follow either evolutionary religions or atheistic doctrines (and I might add that all the anti-religious national doctrines seem to be state-imposed ones). These two factors are the s o c i o - p o l i t i c a l systems and the e v o l u t i o n a r y religions. The existence of only two or three great powers in the world, at any rate only two great military alliances, also implies that there are only two socio-political systems, which we call capitalism and communism. But both of these systems are nowadays pretty broad churches. I think until recently they were not so, though, even ten years ago it would have been possible to say that religion, like matters of individual conscience generally, was one of the main causes of confrontation between these two systems. This is no longer true, and I would like to think it is because more enlightened leaders of the two main communist powers, the USSR and China, have finally come to terms, or are finally coming to terms, with the fact that the State ultimately has no power over the individual soul. Of course there are exceptions, in eastern Europe, like Czechoslovakia and Romania, for example, but these governments, too, will eventually have to admit that obvious truth. Evolutionary religions, the various branches of Christianity, have much deeper roots in these countries, roots that cut right through the social structure. For us who are familiar with The URANTIA Book's teachings, I think it's particularly poignant to witness the situation in Poland where a highly conservative branch of evolutionary Christianity is taking a moral lead over a floundering and bankrupt government and providing hope and comfort for the people. Something rather similar has been happening in Burma recently, with the Buddhist monks taking an uncharacteristically active part in political developments.

Before we go on to take a closer look at the individual evolutionary religions, let us just remember one important precondition for the development of religion that our Book insists on very clearly: the separation of church and state. Union of church and state is one of the things that the Paper "Evolution of Human Government" concludes by warning us against. In the nominally communist countries we can see at the present moment the importance of this separation: in the Soviet Union, where the church is separated from the State in the constitution, institutional religion is enjoying a resurgence and a relative freedom, whereas in Czechoslovakia, where the State presumes authority over the insti-

tutional church, priests are persecuted and believers are harassed, despite enormous public protests. And the danger to real religion is great even in countries where the unified Church and State are on friendly terms: in this case the danger is of religious ministry turning into soulless bureaucracy.

So much for socioeconomic systems. Now to consider the principal religions in the world today and what they could contribute to a future world religion. Our Book lists eleven prevailing religions on Urantia in the twentieth century, on page 1011, not counting the primitive unorganised animistic beliefs of a small minority of the world's population. Many of these religions have not transcended the local or national level. The two extreme examples are Shinto, which is closely identified with the Japanese State and Emperor, and Sikhism, closely associated with a Punjabi State which is being fought for.

Two other religions are localised to India: Hinduism and Jainism, though they have to some extent spread beyond its borders. But these two religions exist independent of any state or nation, and their teachings could have universal application. Hinduism especially has proved very pliable, with influences of the Melchizedek teachings, Buddhism, Jainism, Islam and Christianity. Hinduism is tolerant enough to accept the notion of an Infinite One, a Trinity, and secondary gods as well. But, in failing to acknowledge a Universal Father and sonship with Him, and in being so closely identified with the mortal life of a particular society, Hinduism hasn't proved to have much appeal beyond that society, so that to foreign eyes it almost appears to be a philosophy, or at best a cosmology, rather than a religion.

Taoism and Confucianism, which remain largely confined to China, are the inheritance of ancient philosophers who possessed great wisdom and spiritual insight. Although present-day China might not seem fertile ground for theistic beliefs to survive, and although, as our Book tells us in the Paper on Melchizedek Teachings in the Orient, their present forms are pitiful shadows of the original teachings, these two important religions have survived, no doubt also helped by two other important factors: the relative homogeneity of the Chinese race and nation, and an ancient and dependable ideographic writing system. But the fact that especially Confucianism has promoted ancestor worship in China, has led to an inevitable sense of exclusiveness and self-containment.

Zoroastrianism is a special case among the religions of Urantia. Although it has been very much overshadowed by zealous Islam in its homeland, Iran, it contains a strong strain of the ancient teachings of Dalamatia and Eden, at least about the Seven Master Spirits, the only religion to do so, though it didn't evolve a Trinity concept. And during the times when the Persians dominated the Hebrews, Zoroastri-

anism came to have an influence over another important national and social religion, Judaism. And though Judaism is a religion associated with one nation or race, it is a monotheistic religion, and the soil from which Christianity sprang.

Our Book describes the twentieth-century religions under the heading 'The Composite Religions' because they have interbred and influenced each other. The most composite religions, one might say, are the remaining three: the three great religions which can truly be said to be multinational, namely Buddhism, Islam and Christianity. None of the three is unified: all are split into sects, Christianity most of all, both reflecting and affecting the moral and social climate of the times and places where they split and differentiated. Crusades and missions have made certain branches of them take root in different parts of the world. So could they possibly be unified? Could we even try to unify them, in the spirit of Theosophy, say, taking the best elements of each, and rejecting those elements which seem to apply only to a particular nation at a particular time? After all, our Book does say, on page 1012:4, "There is not a Urantia religion that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth." We hear on the news every day, don't we? of the terrible results of religious intolerance somewhere in the world, so we can appreciate how wise that statement is. In fact that reminds me that one of the most recent religions on this planet, the Bahá'í faith, is also one of the most ruthlessly persecuted, in Iran, from where it sprang. Yet the Bahá'í believers themselves are among the most tolerant religionists, believing as they do that each successive great religious teacher was the herald of a larger truth, leading through Jesus to Mohammed to Bahá'u'lláh.

But a synthesis of the evolved religions alone doesn't seem possible. Now we recipients of this fifth epochal revelation are of course very tempted, in the first flush of our enthusiasm for these supernal teachings, to shout about them from the rooftops, as the religion to unite all religionists and replace all evolved religions. But we know also that the religions of the present-day world must run their natural course and learn to live together first. Let me read a very pertinent paragraph here from the Paper on "The Later Evolution of Religion", on page 1010:4:

"The future of Urantia will doubtless be characterized by the appearance of teachers of religious truth - the Fatherhood of God and the fraternity of all creatures. But it is to be hoped that the ardent and sincere efforts of these future prophets will be directed less toward the strengthening of interreligious barriers and more toward the augmentation of the religious brotherhood of spiritual worship among the many followers of the differing intellectual theologies which so characterize Urantia of Satania."

Remember how Jesus admonished his apostles not to take any of a person's religion away from them, but to add new truth to it in such a way as eventually to leave no room for untruth. We can take that advice, too, in our daily dealings with people who hold different beliefs to us.

It isn't possible, I think, to say yet with any certainty what form a future world religion will take. But our Book leaves us in no doubt that, providing our world survives at all, there will be one, and that phase of our evolution will be the prelude to our world being settled in light and life. It's even impossible to say for certain whether Christianity, Islam or Buddhism will spread any further than they have. Islam is so much a social and political system that it is difficult to imagine it winning further territory that has already been claimed by other socio-political systems. And Buddhism, the most effective religion without a God, is not likely to win more converts on a massive scale, although, who knows, if it has achieved the concept of the Fatherhood of God and our sonship with Him, it might have swept the world. As for Christianity, I prefer to leave the last word to The URANTIA Book itself. On page 2084:1, in the section 'The Future', we read:

"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. It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself. Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men. Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience.

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man. In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin."

Chris Moseley, Caversham, Berkshire, U.K.

This text of a talk given by Chris at the South Pacific Conference, Robertson, NSW, October 1988, was first published in the autumn edition of The URANTIA Book Study Group Newsletter "The Ascender" of which Chris is the editor.

BROTHERHOOD OF MAN

We are advised in The URANTIA Book that there are sources of energy still undiscovered by us and one of these, I believe, is the energy force of love. The power of potent prayer, generated in true altruistic desire for the progress of our planet toward "Light and Life" has the capacity to generate a power field far beyond our material mind-thought influential sphere.

Love is the force to which the universe responds. Science is starting to recognise the potency of the "collective consciousness" and the Brotherhood of Man will come into being based on the same principles.

The URANTIA Book says: "You cannot truly love your fellows be a mere act of the will. Love is only born of thoroughgoing understanding of your neighbour's motives and sentiments. It is not so important to love all men today as it is that each day you learn to love one more human being. If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man." (1098:3)

Wow! Not the beginning of the brotherhood, but the actual realization!

There are lots of people on this planet who can "play dumb". We readers are denied this role. There are lots of Christians who can sit down and pour over their Bible, clasp hands together and kneel in prayerful stance, seeking guidance from our Father as to what to do, how to "be perfect as our heavenly Father is". We URANTIA Book readers have had all the guesswork removed, we are the spoilt children, it has been placed into our laps what we have got to do, with no opportunity to plead ignorance.

The Brotherhood of Man is a possibility now, in our lifetime, if we can devote all our efforts into loving with intelligence and wisdom. We must take our thoughts and emotions to task, and ensure that they become such as would please our Father. Look at our thoughts - they are so petty, so judgmental. Instead of thinking what our loved ones should do, learn to love them as they really are. Their life path is different, the hurdles, the mountains, to you may be mole hills, but they are not yours.

Every person walking this planet is our brother and sister. The fact that they may not recognize this may have the effect of making interaction inadvisable, or impossible, but what about a great big prayer that our Paradise Father's will waxes daily in their lives, as you go whistling off, smelling the roses.

So many people we meet have great difficulty communicating their innermost feelings, as a consequence of which we cannot really understand them. The emotional pool within them lags very much behind their intellect, and inside is a frightened child, very confused about life, love, and you. Pray that someone will come along more suitable to guide them, should they reject you.

By learning to understand yourself - the stupid petty fears, the restrictions you place on your own growth, the false attitudes towards others, expectations of them which naturally lead to disappointment; this self-understanding will give you invaluable insight into your close-minded brother's state of being.

I verily believe the emotion love has an aura around it which registers on the senses of all whom you contact either by thought or physical meeting. The mind of the person may put up a barrier against contact, but deep within a little seed of love is sown within that person.

Back to the excerpt quoted - "the sentimental emotion-stream of humanity." Is this what scientists are calling the "collective consciousness" - which, they are starting to discover, is choked up with guilt and fear born of erroneous beliefs accumulated over centuries? Beliefs which help the growth of society but at the expense of the individual to the stage that, in the twentieth century, we feel guilt-ridden because, try as we might, to be and think and feel like other people, or as they want us to, our Thought Adjuster won't let us because it is not reality.

There is a sentimental emotion-stream of humanity - the power of love - that's far greater than any other emotion. Let's start generating our own little love dynamo with our Father's blessing, that all our brothers and sisters will open their minds to ever growing truth, beauty and goodness.

Man's mind has made a mess of this planet - that same mind can rectify the mistakes made. We are caretakers of Michael's planet and in the twentieth century we have converted it to a rubbish tip. We have denuded and polluted oceans and forests, etc. etc.

As URANTIA Book readers we must not decry the current mess but look at tomorrow, the results of our prayers of faith love and belief in the efficacy of same - governments will change, scientists will make discoveries.

We live in very exciting times!

Ann Bendall, Nambour, Qld.

"Now is the time for you to make the effort to know God... Feel the love of God; then in every person you will see the face of the Father, the light of Love which is in all. You will find a magic, living relationship uniting the trees, the sky, the stars, all people, and all living things; and you will feel a oneness with them. This is the code of divine love."

Paramahansa Yogananda

THE URANTIA BOOK POSSIBLE SIGNPOST FOR SCIENTIFIC RESEARCH ?

In the paper he presented to the South Pacific meeting in October, Ken Glasziou argued that scientific theory is steadily converging on information revealed in The URANTIA Book. Over the last 50 years or so, opinion in many scientific fields has moved much closer to The URANTIA Book's position. Ken's argument is very convincing.

However, a student of The URANTIA Book needs only a very cursory knowledge of science to realize that there are still some major discrepancies.

In geology, for instance, currently accepted views differ widely from The URANTIA Book. The regular inundations of the land by the sea are scarcely recognised by contemporary experts, who recognize only irregular and fewer ones. Similarly, they would query some of the information about ice ages, the movement and break up of continents, and the time scale of various significant events, including the date of the appearance of living organisms.

In astronomy, human scientists have not yet discovered the shape and structure of the material cosmos, the relative motions of the space levels or even the full extent of our solar system. And the notion that the Earth did not reach its present size until about 1 billion years ago would not be considered a respectable theory.

Some other sciences are probably in closer agreement with The URANTIA Book's information, but scientists of most persuasions would reject any suggestion that the mechanism of cause and effect is at times influenced by intelligent manipulation.

Briefly then, the position is that science is gradually coming round to The URANTIA Book's point of view, but it still has a long way to go.

I am ignoring here the possibility that The URANTIA Book's information may be incorrect, although the book itself does refer to its own fallibility. But it is clear, nevertheless, that non-spiritual information - even incorrect or partial information - is included in the book, and included for good reasons, reasons which are outlined on pages 1109 and 1110.

ROUNDTABLE DISCUSSION

We may speculate that if non-spiritual information is included, even though it is not "true" in any absolute sense, it is probably "more true" than the errors it is designed to correct. Unless for some reason unimaginable to us the revelators chose deliberately to mislead us, this information is better information than that which unaided human sources have managed to produce.

If this assumption is correct, it follows that the information supplied by the book, which is not yet verified and accepted by human scientists, indicates the direction towards which researchers should look for the next generation of scientific facts to be established. Thus we may conclude that The URANTIA Book maps out the path of the best likely research effort for the next period of history. In other words, the revelators have included some strong hints as to the most profitable lines of inquiry for scientific research to adopt.

Would it be possible for those readers of the book with expertise in science to compile a list of these hints? Whereas it would be naive to think that this would interest scientists now, a major discovery which occurred after having been predicted by the revelation might carry some weight.

We don't yet know whether the Space Telescope, or the new ground based instruments now under construction will reveal anything startling, but the discovery of, say, the first outer space level would give astronomers something to think about.

A friend of mine (not a student of the book) suggested that the discovery of Dalamatia would have a profound effect. As much of the Persian Gulf region has already been drilled for oil, the evidence of where to look may already compose part of an existing drill core, possibly in some oil company's records. Can anyone think of a way of checking that one out?

Presumably, one of the functions of the students of The URANTIA Book is to think about ways and means of verifying the information it gives us. Maybe the scientists among the readership could develop some long range strategy for directing research effort in those directions.

William Wentworth, Towamba, NSW

I prayed to God to give me all things,
in order that I might enjoy life ...
The Lord gave me life,
in order that I might enjoy all things.

Contributed by Merindy Swadling, Sydney

On Saturday February 11th, 1989 the General Council of the URANTIA Brotherhood held a roundtable discussion between members of the Council and representatives of various groups established to perform some service or work on behalf of and/or related to The URANTIA Book. Six-O-Six Newsletter also received an invitation, but was unable to attend.

The purpose of the meeting was to improve communication and coordination among all individuals and groups associated with this endeavour to which we are all committed; to begin to develop a plan to insure that we all work to prevent confusion among both non-readers and readers with regard to the existence and purpose of multiple groups, to avoid unnecessary duplication of activities, now and in the future, which may arise from policy and/or timetable differences adopted by URANTIA Brotherhood.

In a letter received after the event, Dave Elders, president of URANTIA Brotherhood expressed:

... "I was left personally with the certainty that the efforts of separate groups such as yours, fully independent of and yet cooperative with URANTIA Brotherhood, are a vital and important part of the overall mission of those of us in this growing community surrounding the teachings of The URANTIA Book.

I hope further that your participation in this program clarified for you, as it did for me and I believe for many of my peers on the Council, that whatever strains existed between us in the past were at least honest ones, arising from our collective inexperience with the work associated with revelation on the planet. If we seemed over-protective and control-oriented, I hope you can understand that it was only because we take our responsibilities seriously and have not yet learned how to clearly communicate our concerns; and, if you appeared to us as sometimes resistant to the style and pace of the Brotherhood organization, we can now appreciate your deep and honest motivation to do in your own way what you can for this work."

Lack of space prevents 6-0-6 to publish Dave's letter in its entirety.

The General Council passed this resolution:

"URANTIA Brotherhood, as part of its mission to achieve its organizational goals as outlined in its stated purpose, shall establish and institutionalize a mechanism of communication and facilitation between URANTIA Brotherhood and all associated groups working on behalf of the Fifth Epochal Revelation to the end that mutual support, understanding, education, experience, cooperation, and respectful interaction may take place so that the broader, planetary purposes of our unseen supervisors may be achieved. The Executive Committee is charged with the responsibility of implementing this resolution in an expeditious manner."