

JOURNAL



URANTIA®

A QUARTERLY NEWS JOURNAL AND MAGAZINE OF THE IUA

Issue No 4-1995: (1) Quarks, Gluons and Pomerons; (3) Study and Worship; (4) Interpretation of Personality; (5) Mr. And Mrs. Zebedee; (8) Are You a Happy Man?; (10) URANTIA Movement in Britain; (11) By Their Fruits You Shall Know Them.

QUARKS, GLUONS AND POMERONS THE COMPLEX HEART OF A SIMPLE PROTON

By
NIGEL NUNN
Canberra, Australia

Has the Human Race Detected Its First Isolated Ultimatton?

*E*nergy is close of kin to divinity when it is Paradise energy. We incline to the belief that monota is the living, nonspirit energy of Paradise— an eternity counterpart of the living, spirit energy of the Original Son...

We cannot differentiate the nature of Paradise spirit and Paradise monota; they are apparently alike. They have different names, but you can hardly be told very much about a reality whose spiritual and whose nonspiritual manifestations are distinguishable only by name.

[471:4-5]

By projecting energy from the absolute realm onto the constrained region we call the master universe, the chance to endlessly rearrange that energy arose. And over the last hundred years, it has been the important and increasingly profitable work of physicists to map these rearrangements.

In the same way that their precursors were able to agree to, and work in accordance with, a reality consisting of arrangements of earth, air, fire, and water, so too, had 20th century physicists given in to the evidence, and agreed that material reality is built upon the foundation of atoms of matter: arrangements of nuclei and their orbiting electrons. This description was quickly sharpened. It was found that the whole phenomenon could be more accurately described as clever arrangements of two families of particles: leptons and quarks (the nuclear particles, protons and neutrons, being seen as triads of point-like quarks. It was thought that by including the forces responsible for animating these particles, a few equations should tie the whole thing into a testable model and a neat philosophical package.

In the article *The Matter of Leptoquarks* in the October 1995 edition of the IUA Journal, we left

the ladies and gentlemen of Science stuck in a siege before the walls of Quark, lacking the tools required to break through to the next mystery. To learn more about the nature of matter meant probing beyond the fields and behaviours already known to be associated with quarks. Their tools have since been sharpened, and it seems that some chinks in the wall have begun to appear.

Roger Cashmore, professor of particle physics at the University of Oxford, and Christine Sutton, are members of an Oxford team working with the ZEUS detector at HERA, the Hadron Electron Ring Accelerator, beneath suburban Hamburg in Germany. Prompted by earlier evidence that a proton must be more than a few quarks, they designed and ran experiments to investigate deeper into the patterns of matter. The results they got were both satisfying and surprising. The data seemed to confirm the quark-based model of the proton, but at the same time hinted that quarks and gluons are only *phenomena associated with* the components of which matter is actually made.

Apparently the deeper we probe, the richer and riper a region for speculation the heart of a proton is proving to be.

★ ★ ★

As early as 1973, there were signs that protons must contain more than just the three quarks proposed in the "standard model". The quarks themselves could account for at most half of the proton's momentum, indicating that the proton must "harbour something else as well". That something was later identified as "gluons", the carriers of the strong nuclear force that binds quarks to each other. The picture became interesting when it was found that these gluons seem able to temporarily transform themselves into quark-antiquark pairs, before returning to their "gluon state".

During the 1980's experiments at Fermilab near Chicago and CERN near Geneva, were able to probe down to a resolution of 10^{-16} metres, which meant they could give only a very coarse view of protons which have a diameter of about 10^{-15} metres. However, during recent experiments at the DESY lab in Hamburg, HERA has been able to probe features as small as 10^{-18} metres, a hundred times finer than previously possible.

The earlier experiments had shown that the three "effective" or "valance" quarks were caught in an ephemeral sea of quarks, antiquarks, and gluons, and that each of these sea quarks and

antiquarks has relatively little momentum: no more (and perhaps much less) ten per cent of the proton's total. "The surprise from HERA is just how many gluons there seem to be. HERA can measure momentum fractions more than ten times smaller than before, down to less than $1/1000^{\text{th}}$ the momentum of the proton, and the results show that there are in the region of 100 gluons overall – many more than simple extrapolations of data from previous experiments suggested."

A Hundred Gluons Overall?

Recall Paper 42: Energy – Mind and Matter. On page 476, in section 6, *Ultimatons, Electrons And Atoms*, a Mighty Messenger describes the arrangements of ultimatons of which "atomic matter" consists:

The ultimatons, unknown on Urantia, slow down through many phases of physical activity before they attain the revolutionary-energy prerequisites to electronic organization. Ultimatons have three varieties of motion: mutual resistance to cosmic force, individual revolutions of antigravity potential, and the intraelectronic positions of the one hundred mutually interassociated ultimatons. [476:6]

Mutual attraction holds one hundred ultimatons together in the constitution of the electron. [476:7]

Ultimatons do not describe orbits or whirl about in circuits within the electrons, but they do spread or cluster in accordance with their axial revolutionary velocities, thus determining the differential electronic dimensions. This same ultimatonic velocity of axial revolution also determines the negative or positive reactions of the several types of electronic units. The entire segregation and grouping of electronic matter, together with the electric differentiation of negative and positive bodies of energy-matter, results from these various functions of the component ultimatonic interassociation. [476:8]

In these paragraphs, the narrator seems to be implying that both electrons and the nuclear particles (protons and neutrons) share the same fundamental nature, being arrangements of ultimatons. The differences between the particles arise from the different arrangements of their components. (Note that the HERA experiments investigate the proton. The electron still defies our

probes.)

The results from HERA include much discussed and speculation about colour, a property which gives rise to the strong force in the same way that electric charge gives rise to the electromagnetic force. "But whereas there is one electric charge (negative, say) and one anticharge (positive), there are three colours for the strong force and three anticolours. And just as electric charges give rise to an electric field, these 'colour charges' give rise to a colour field associated with the strong force."

"It turns out that when the quarks combine to form particles they can do so only in combinations that have a net colour of zero. One way they can do this is to group together in threes, each quark with a different colour, so that the colours in effect neutralise each other, rather as the three primary colours (combine to) make white." Quark triads of this type, such as protons and neutrons, are called baryons. Alternatively, a quark can pair with any appropriately anticoloured antiquark to form a meson (mesotron?).

On the matter of the meson/mesotron, recall the following from Paper 42:

The charged protons and the uncharged neutrons of the nucleus of the atom are held together by the reciprocating function of the mesotron, a particle of matter 180 times as heavy as the electron. Without this arrangement the electric charge carried by the protons would be disruptive of the atomic nucleus. [479:1]

The mesotron causes the electric charge of the nuclear particles to be incessantly tossed back and forth between protons and neutrons. At one infinitesimal part of a second a given nuclear particle is a charged proton and the next an uncharged neutron. And these alternations of energy status are so unbelievably rapid that the electric charge is deprived of all opportunity to

function as a disruptive influence. Thus does the mesotron function as an "energy carrier" particle which mightily contributes to the nuclear stability of the atom. [479:2]

The mesotron explains certain cohesive properties of the atomic nucleus, but it does not account for the cohesion of proton to proton nor for the adhesion of neutron to neutron. The paradoxical and powerful force of atomic cohesive integrity is a form of energy as yet undisclosed on Urantia. [479:4]

At HERA, an odd thing has been happening in about one tenth of its high energy collisions. Usually, an electron strikes a proton and violently knocks out a quark, which then emerges in the guise of a jet of new particles. The remainder of the proton is so disrupted that it breaks apart, its remaining component quarks and gluons recombining to form various colourless particles. However, about once in every ten collisions, this explosive disruption is not seen. Instead, what seems to be a "colourless island" (an entire colourless component) is cleanly detached from the proton.

No Properties Except Energy and Momentum

A possible explanation involves an almost forgotten object called a "pomeron". The idea of such an object was first raised by the Russian physicist Isaac Pomeranchuk in 1958. He predicted the existence of an object that has no properties except energy and momentum. The speculation is that just such an object is being detached in the ten per cent of unusual collisions recorded at HERA.

Can we *URANTIA Book* readers speculate that it is in fact an ultimaton that is being detached?

Has the human race detected its first isolated ultimaton?

STUDY AND WORSHIP

By

JEFFREY WATTLES,
Stow, Ohio, U.S.A.

Worship is to be a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable

nature and adorable attributes [65:5]. These three themes are the foci of Papers 1, 2, and 3. Let us begin to inquire how these Papers conduce to

worship.

As a first approximation, Paper 1 is a crystalline prism, Paper 2 filled with warm colors, and Paper 3 completes the spectrum on the cool side. The cool attributes of God's everywhere-ness, infinite power, universal knowledge, limitlessness, the Father's supreme rule and primacy, however, are discovered to be extensions of the warm love and goodness of God at the center of the portrait of the divine nature. Nor are the qualities of God's nature offered to the mortal intellect except as an unfolding of the Father personality introduced in Paper 1.

How could we find the universe friendly without such a coordinated realization? How else can we put the evils of this world in perspective so that the mind can move beyond sublime thinking and consent to worship? And if we do not transcend creature concerns in worship, how shall the motivation for unselfish service prevail in us?

Each Paper has its own sequence of thoughts, its own movement, as it leads the mind according to the author's design; and as we study the sequence of teachings, we come alive with the gesture, the dance, of the Paper. Jesus' word helps us understand the author's way of beginning in the introductory paragraphs of Paper 1. *Do not undertake to show men the beauties of the temple until you have first taken them into the temple. Introduce men to God and as the sons of God before you discourse on the doctrines of the fatherhood of God and the sonship of men* (1593:0). Accordingly, we are introduced: *The Universal Father is the God of all creation, the First Source and Center of all things and beings.* [21:1]. There follows a lesson on thinking of God

as a creator, controller, and infinite upholder. The next paragraph gives a tacit lesson on feeling: we are *beings who can know God, receive the divine affection, and love him in return.* [21:2] The next paragraphs give the fundamental lesson on doing (cf 551:1)—about our transcendent goal and our supreme ambition, our first duty and our destiny. (To compress an account of the movement of the following sections would be like running through an art gallery.)

We who aspire to spiritual brotherhood, even to spiritual unity, are ashamed when our relation to the Father is too faint to outshine the shadows of evil that obscure our relationships with one another. As we slowly grow from being spirit-born and spirit-taught to being spirit-led and finally spirit-filled, worship is our way to strike step with eternity. Brotherhood has its complex social dimensions as well as its spiritual core; the more that core is realized, the greater is the hope that study and dialogue can further illumine social difficulties. Returning as one poor in spirit to where no knowledge or wisdom or art can lead us forward, not resisting even the evil within, the soul's craving can initiate a call beyond the mind's ambition, and with the wings of the spirit, we take flight. Are we solitary individuals as we worship the one we call our...? Prayer, unfolding the heart's needs before the one who transforms and answers them, prepares our worship. But only when concerns for book and brotherhood relax into a flourishing primary relationship with God are the destinies of book and brotherhood secure.

INTERPRETATION OF PERSONALITY

By

GEORGE HORTON FOSTER
Chino Valley, Arizona, U.S.A.

The accompanying flow chart is presented to stimulate thinking and discussion among interested students of *The URANTIA Book*. It represents the attempt of one such student to integrate what the book seems to be stating about

personality. There appears to be some inconsistencies in the text, but one must remember, first, that different authors are likely to state things differently, and second, the writers themselves admit to lack of complete understanding of the nature of

personality.

The following will help explain the content of the chart, from top to bottom and left to right:

The left half of the chart represents the content of the total "self" while on Urantia. The right half represents the same after the transition of death.

Four important characteristics of personality are described. The fourth characteristic, co-ordination, is shown related to the other three parts of the total self: spirit, mind, and body.

Important aspects of Spirit are shown, and it is defined as the Thought Adjuster. It is shown progressing through the "preliminary" Urantia soul, through the transition period of death, and into the morontia soul. This depends upon fusion which is shown as happening in the morontia world, but which can happen earlier, or not at all.

The characteristics of Urantia mind are described, and the transfer of its significant spiritual

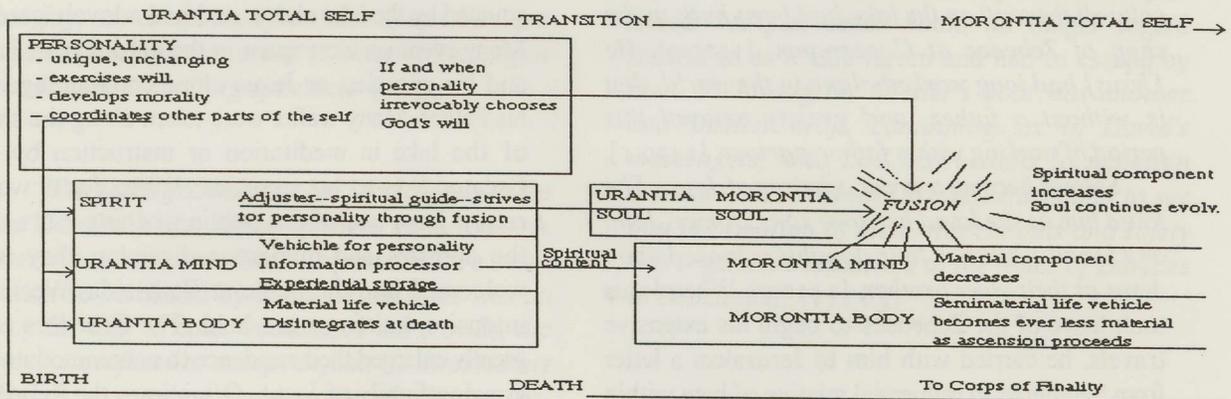
content into the morontia mind is indicated at the transition period.

The Urantia body is shown as disintegrating at death, but followed by a new morontia body, which becomes progressively less material as the soul evolves.

The right half of the chart attempts to portray the continued evolution of the soul after fusion, and its increasing spiritual nature as the composition of the morontia body becomes less and less material.

The process as described in the book is very complicated and variable, and much is not understood by the authors. As a result the chart can show only a brief and limited approximation, as well as being the interpretation of a single *URANTIA Book* student. But it has helped this student achieve a satisfactory concept of personality, and it is hoped it will be of service to others.

INTERPRETATION OF PERSONALITY
What It Is and What It Does



MR. AND MRS. ZEBEDEE

A Most Remarkable Couple

By
 CAROLE JETT
 Los Angeles, California, U.S.A.

Zebedee and Salome Zebedee's goodness, graciousness, and excellent parenting earned

them a pivotal role in the bestowal of Christ Michael on Urantia. They were a moderately well-to-

do couple who opened their hearts, souls and family to our Creator Son. Their home in Bethsaida, a suburb of Capernaum on the Sea of Galilee, became the headquarters of Jesus' revelation as the Son of Man and the Son of God.

In Jesus' twenty-seventh year (A.D. 21) after fully preparing his earthly family to care for themselves, with James as the head of the household, Jesus departed never again to be a regular member. He first traveled to Tiberias, Magdala and Bethsaida, *where he stopped to pay a visit to his father's friend Zebedee* [1419:5]. Zebedee and Salome were the parents of seven children, three sons and four daughters. He was a boat builder; his sons were fishermen. Jesus resided with them for more than a year becoming like a son to Zebedee and Salome.

Jesus and Zebedee began to build boats of a very superior type, craft which were far more safe for sailing the lake than were the older types. For several years Zebedee had more work, turning out these new-style boats, than his small establishment could handle; in less than five years practically all the craft on the lake had been built in the shop of Zebedee at Capernaum. [1420:0]. *He [Jesus] had long worked alone in the world, that is without a father, and greatly enjoyed this period of working with a father-partner.* [1420:1].

Salome became a great admirer of Jesus. She loved him as she loved her own sons, James, John and David, while her four daughters looked upon Jesus as their elder brother. [1420:2]. When Jesus took leave of the Zebedees to begin his extensive travels, he carried with him to Jerusalem a letter from Salome to an influential relative of hers within the Jewish hierarchy, Annas, a former high priest. This letter introduced Jesus *as one, the same as my own son.* [1422:4]

Jesus exhibited great trust in the Zebedees concerning his personal affairs. When Gonod and Ganid, the wealthy travelers from India, convinced Jesus to accompany them, *Jesus took Zebedee fully into his confidence regarding this Mediterranean journey, but he enjoined him to tell no man, not even his own flesh and blood, and Zebedee never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years* [1423:1]. Zebedee kept what Jesus had confided in his heart his entire life. During this absence when

Jesus' family would despair on ever seeing him again, Zebedee's assurances *kept hope alive in Mary's heart.* [1423:1]. John Zebedee had been asked by Jesus to send money each month to his Nazareth family which he, Jesus, had earned. John, in consultation with his father, carried out this task admirably. Later, during the crucifixion: *As Jesus looked down upon this scene, it was noontide, and he said to his mother, "Woman, behold your son!" And speaking to John he said, "My son, behold your mother!"* [2009:6]. And John carried out this responsibility for the rest of Mary's life. *Soon after Pentecost she returned to the home of Salome at Bethsaida.* [2058:0]

When Jesus left the boatshop at Capernaum, Zebedee employed James, Jesus' brother, to work in his stead.

In April A.D. 25, Jesus returned from his traveling to Capernaum, and *he made his home with the Zebedees.* [1485:2]. With the beginning of his public life, the Zebedee sons, James and John, became apostles. The Zebedee house became the headquarters for the kingdom. This dwelling was situated by the lake shore, and had a lovely garden. Many evenings were spent in the garden with Jesus and his apostles, or Jesus alone communing with his Father. Many walks were taken along the shore of the lake in meditation or instruction by our Creator Son to his apostles. When Jesus would return from one of the public teaching tours with the apostles and numerous disciples, they were welcomed into the home at Bethsaida. Weeks of intensive training were held. The Zebedees even greatly enlarged their residence to accommodate the growing family of Jesus. Oftentimes the Zebedees would move out of their residence to live with David so the work of the kingdom could be carried out undisturbed. The first evangelists' training camp was maintained by the seaside near the Bethsaida home with David Zebedee at the helm. *This seaside camp, occupied by an ever-changing population of truth seekers, healing candidates, and curiosity devotees, numbered from five hundred to fifteen hundred.* [1657:1].

The second miracle performed by Jesus, "the healing at sundown", occurred outside the Zebedee home in Bethsaida. *Soon after the setting of the sun, as Jesus and the apostles still lingered about the supper table, Peter's wife heard voices in the*

front yard and, on going to the door, saw a large company of sick folks assembling, and that the road from Capernaum was crowded by those who were on their way to seek healing at Jesus' hands. On seeing this sight, she went at once and informed her husband, who told Jesus.

When the Master stepped out of the front entrance of Zebedee's house, his eyes met an array of stricken and afflicted humanity. He gazed upon almost one thousand sick and ailing human beings; at least that was the number of persons gathered together before him. Not all present were afflicted; some had come assisting their loved ones in this effort to secure healing. [1632:4-5].

... the words of the Master had scarcely been uttered when the assembly of celestial personalities serving under the command of Jesus' Personalized Thought Adjuster was mightily astir. The vast retinue descended into the midst of this motley throng of afflicted mortals, and in a moment of time 683 men, women, and children were made whole, were perfectly healed of all their physical diseases and other material disorders. Such a scene was never witnessed on earth before that day, nor since. And for those of us who were present to behold this creative wave of healing, it was indeed a thrilling spectacle. [1633:1].

"The healing of the paralytic" took place inside the Zebedee home, in the spacious front room. A man was carried down from Capernaum on a small couch to be healed by Jesus. When there was no way for him to enter because of the crowds, the paralytic refused to accept defeat; he directed his friends to procure ladders by which they ascended to the roof of the room in which Jesus was speaking, and after loosening the tiles, they boldly lowered the sick man on his couch by ropes until the afflicted rested on the floor immediately in front of the Master. [1666:6]

Even the Zebedee roof was taken apart for the work of the Master.

The women's evangelistic corps was commissioned at the Bethsaida residence and after Pentecost, Salome Zebedee joined the corps.

Since the Zebedees were mortals, we can be sure that they were not perfect and had their foibles

as humans are wont to do. Salome was chastised by Jesus when she approached him in the manner of "an oriental potentate" and asked that "... these my sons shall have honor with you, the one to sit on your right hand and the other to sit on your left hand in your kingdom." [1867:4]. Yet she, who was present at the crucifixion, well remembered the foolish request she had made of Jesus at Pella regarding the honors she so unwisely sought for her apostle sons. [1868:2]. James and John were nicknamed by Jesus, the "sons of thunder." We know they were strong-minded and had a tendency toward intolerance, wanting Jesus to call fire down upon the heads of ignorant and thoughtless unbelievers. Is this the reason why they were given the nickname? Or was the term "son" used in their nickname because father Zebedee displayed similar characteristics?

David had taken it upon his own initiative to operate a messenger service which was vital to the work of the kingdom for believers in all parts of the civilized world. On the morning of May 22, A.D. 29, because of an arrest warrant by the authority of Herod Antipas, Jesus could no longer regard Bethsaida as a safe haven and had to escape by boat. Following the Master's boat was another and smaller craft, containing six of David's messengers, who had instructions to maintain contact with Jesus and his associates and to see that information of their whereabouts and safety was regularly transmitted to the home of Zebedee in Bethsaida... [1723:5]

As Jesus' mortal life was drawing to a close, David Zebedee knew of the plan to arrest and kill Jesus. Of his own accord, he sent a messenger to Bethsaida requesting Salome to bring Mary and Jesus' entire family from Bethsaida to Jerusalem. And Salome did as her son bid. She was among those present during the vigil of the crucifixion. She accompanied the women who ventured to properly anoint the body of Jesus the morning of the resurrection. And Salome was one of the women who witnessed the first appearance of the morontial Jesus.

The resurrected Jesus' farewell to his Bethsaida home and headquarters was the fifteenth morontia manifestation. Here he appeared to more than five

hundred believers who had assembled to listen to Peter preach. As Peter's sermon ended, *there by his side, in full view of all these people, the Master appeared in morontial form and, speaking to them in familiar accents, said "Peace be upon you, and my peace I leave with you." When he had thus appeared and had spoken to them, he vanished from their sight.* [2050:6]

A reflection of Zebedee's and Salome's parenting can be viewed through the behavior of their sons, who proved themselves honorable to the end. *James lived his life to the full, and when the end came, he bore himself with such grace and fortitude that even his accuser and informer, who attended his trial and execution, was so touched that he rushed away from the scene of James's death to join himself to the disciples of Jesus.* [1553:5]. Their youngest son John: *This "son of thunder" became the "apostle of love"; and at Ephesus, when the aged bishop was no longer*

able to stand in the pulpit and preach but had to be carried to church in a chair, and when at the close of the service he was asked to say a few words to the believers, for years his only utterance was, "My little children, love one another." [1554:4]. And David the dependable with his vast organizational skills and trusted messengers bade farewell to Jesus saying: *"Master, I have had great joy in my service with you. My brothers are your apostles, but I have delighted to do the lesser things as they should be done, and I shall miss you with all my heart when you are gone."* [1967:5]

And so, I feel indebtedness to these two remarkable people. They gave of themselves fully and freely to our Creator, Christ Michael. And someday I hope to consult the morontia registry to pay them a visit feeling confident I will be received graciously.

ARE YOU A HAPPY MAN?

By
SEPPO NISKANEN
Helsinki, Finland

Finland is currently going through the annual season of chill and darkness. People are visibly depressed and irritable. This circumstance prompted me to devote a few thoughts to happiness and to ponder what true happiness maybe is. *The URANTIA Book*, among innumerable other items, discusses even this subject, and does it quite frequently. Here a small number of relevant quotes and some modest observations by me.

On health and sanity man understands much, but of happiness he has truly realized very little. [1098:0].

This sentence is truly very telling. Do we grasp what happiness is? Does happiness mean different things to different people? Is happiness the same as a sensation of bliss? Does love generate happiness? Does wealth come with happiness? Questions are many. Answers we have to find out on our own.

The quoted passage goes on: *The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.* [1098:0].

The same could be expressed also reversely: Your degree of happiness reveals whether you are spiritually progressing. Down here, in experientiality, we may determine whether we are on the right or on the wrong path depending on whether we feel happiness or not. Profound happiness is a permanent state of being; and I want to stress that it is a state, not an ephemeral, fleeting moment of exaltation. Progress is the keyword, not our momentary spirituality. Evolution is progress. We cannot stand still: we either progress, or we retrogress.

Effort does not always produce joy, but there is no happiness without intelligent effort.

[556:10].

If effort does not produce joy, we may be sure that we are on a wrong track, we are pursuing wrong motives. All effort does not result in success, but every effort performed under good motives, generates happiness. The most profound sentiment of happiness is felt after an intellectual (an why not, physical as well) effort. After a well-performed effort and the resultant achievement we may observe that some growth has taken place.

Happiness and joy take origin in the inner life. You cannot experience real joy all by yourself. A solitary life is fatal to happiness. Even families and nations will enjoy life more if they share it with others. [1220:6].

Even if happiness wells up in our inner life, it requires that there be others around us for it to become manifest. Loving service and an observation that we are able to minister to our fellows, yield constant happiness. Should we depend only on the external stimuli for us to keep going, joy and happiness will always elude us. We can have only limited influence on external circumstances; and it often happens that the plans which we had devised in exploitation of other people's actions become frustrated. Within ourselves there dwells the Thought Adjuster who never fails. The Adjuster guides us faithfully, if we choose to do the Father's will. To live with other people is difficult and exacting for an individual as well as for nations, but in the absence of those others we would feel lonesome and unhappy. In co-operation there is strength, and it is a prerequisite of progress. Team work is most difficult, but ultimately, most rewarding.

The tamed mind yields happiness. [1447:3].

This is one of Buddhism's insights. No mere spiritual progress suffices for one to be happy. Mind, too, has to progress. We constitute one integral whole, where all components interact. Moreover, each of us is a part of a larger group, where again the components exert influence on one another. A calm, and "tamed" mind makes for an excellent instrument and is the source of progress. Calmness promotes a sense of security and peacefulness also in other people.

... the sincere prayer of faith is a mighty force for the promotion of personal happiness... [999:6]

Prayer is an outstanding promotor of growth in various domains. A genuine prayer, as we remember, does not ask anything for the self; all supplications to God concern the welfare of others. It is doubly more difficult, and it requires the greatest effort—and consequently yields more happiness—if we pray for the welfare of those who have cruelly treated us. It often happens that we expect too much from others, and view them from our premises, and we then become frustrated and disappointed because our fellows fail to perform and behave in conformity with our expectations and norms. As we learn to know better other people, we learn about their motives, and, who knows, maybe we even learn to love them. It may even happen that we realize that who was wrong was us ourselves!

Being sensitive and responsive to human need creates genuine and lasting happiness... [1575:1]

Sensitivity and responsiveness create lasting happiness because they protect us from negative and selfish thoughts, and from egotism, ego-centricity. If we directionise our thoughts towards other people and seek to serve them, we have no chance of becoming worrisome about our own adversities. And it happens, not infrequently, that our own adversities then assume their proper dimensions, and we find that we are, after all, actually quite lucky.

The happy and effective person is motivated, not by fear of wrongdoing, but by love of right doing. [1572:6]. All too often we succumb to indecision whether we should do this or that, and if I do this that one feels offended, and if I do that, my excellence goes unnoticed. The way out is again to be positive: I want to do right, it is my will that God's will be done. Happiness, then, is a by-product if my actions are righteously motivated. Happiness is, we might say, a reward for doing right, doing the will of the Father. The quest for happiness is not the purpose of our doing right. If our exclusive motivation is that of seeking our personal happiness and luck, it is bound to happen that we shall never get thereto. If we are motivated by a search for our fellow man's happiness, there will come a moment when we find that we ourselves have found happiness.

“NO SECTS PLEASE, WE'RE BRITISH” – A Concise History of the British URANTIA Movement

By
CHRIS MOSELEY
London, England

Any history of the readership of *The URANTIA Book* in Britain is bound to be concise, as ultimately there is so little to tell. There have been no cataclysmic events or great turning points in its history, just a series of quiet and slow developments. Looked at purely from the point of view of “outreach”, it's been quite a dispiriting story, but we continue to believe that a slow spread provides a surer foundation for the Book's reception in future centuries.

It's difficult to pinpoint the exact moment when readers of the Book began to come together, an event more difficult to know when exactly the first book was sold here, but certainly it would have been in the mid nineteen seventies that readers became aware of each other. Until that time, the few readers who were studying the book in isolation had to refer to Chicago to be put in touch with other readers. But they were also put in touch with a man who came to have a decisive influence on our movement in Britain, Henry Begemann, The old URANTIA Brotherhood's Field Representative in Europe. Henry came over from the Netherlands whenever a meeting of readers was being arranged in those early days, and it was he who fanned the weak flame of our curiosity and enthusiasm into a greater devotion to, and deeper understanding of, the revelation that had come into our hands. But I know that Henry suffered some disappointment at the slow growth of our readership—many times it appeared that the flame might go out altogether.

Initially the meetings were held in London every three or four weeks, at the home (then in Harrow-on-the-Hill) of Gez and Pamela Lamb, who still play host to half of the meetings today. From 1985 onward, when my wife, Tina and I returned to England after some years abroad, the meetings began to alternate between the Lamb's home and ours, as they still do today. Henry continued to take an active interest in our meetings, and would come over at least once a year up until his death—an event which brought home to us what a great teacher and guide we had had in our midst.

It would be an exaggeration to say we have gone from strength to strength—at least on the basis of study group attendance alone. We continue to be a very small group, fluctuating at times but with the same basic core. In the north of England, where readers are even sparser, study groups have been in abeyance for some time now.

I wouldn't dare to speculate as to whether the slowness of the movement's growth in Britain has anything to do with a supposed English or British “national character”. On the face of it, interest in “alternative religions” is as great here as anywhere else, and we do not operate under any fear of social ostracism or religious persecution that I'm aware of. Personally, I don't spend overmuch time worrying or despairing about this; the quality of the readership seems more important than the quantity. The spread of the book in this country has been necessarily on the basis of one-to-one contact, and that is as it should be. It means slow growth, but sure.

Two things have been done in the past few years to try and ensure that *The URANTIA Book* retains a readership in Britain. Firstly, in 1987, we set up a little newsletter, *The Ascender*, as a forum for contact between those readers who wish to keep in touch with one another's doings. Experience tells us that those readers are in a minority, but no matter. Secondly, by setting up an office of URANTIA Foundation in this country, we have made sure that books are easily available from bookshops at all times. We have yet to make serious inroads into the British library network—that remains a challenge for the future. Considering that we have a regular turnover of book sales from our office, the readership is indeed growing – but silently, discreetly: it's growing like a sturdy crop of mushrooms in dark, damp soil.

In other countries *The URANTIA Book* movement seems to be progressing in leaps and bounds. We can only look on with admiration. We hope that one day in our own lifetimes we too will have a

flourishing and active readership. There are advantages in being small, of course; we have not reached the point of any serious schism among our

readers. But there are disadvantages too: we have not yet qualified to join the IUA. But that time will surely come.

BY THEIR FRUITS YOU SHALL KNOW THEM Are All Fruits Fruits of the Spirit?

By
SEPPO KANERVA
Helsinki, Finland

AS A description of the manifestations of human spirituality *The URANTIA Book* employs dozens of times the figure of speech *the fruits of the spirit*. As concerns our concepts of what the fruits of the spirit might be, we are oftentimes as much slaves to traditionalism as were the Pharisees and the early Christian church fathers, and as are the modern-day fundamentalists. The old things have not yet passed away; all things have not yet become new. Traditionalism, the old things, suggest that the fruits of the spirit would, among many others, include these:

1. **Anxiety in face of the possibility of not yielding the fruits of the spirit.** The fruits of the spirit are conceived to be some well-defined and clear-cut features of conduct and behaviour—"good works"; and this kind of "fruits" are seen as a passport to eternal life, as the price one has to pay for one's ascension to Heaven. To feel anxiety because of the possible absence of such fruits, thus, is the same as to worry about one's eternal life, about personal salvation. The more one yields these fruits, the surer one may be of salvation.

To fret over one's salvation is no fruit of the spirit; it is rather a symptom of selfishness. *The URANTIA Book* instructs that, *[s]alvation should be taken for granted by those who believe in the fatherhood of God. The believer's chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve one's fellows even as Jesus loved and served mortal men. [2017:4].*

The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure

unavoidable suffering; he is uncomplaining when faced by inescapable hardships. [1740:7]

2. **Piety.** The traditional approach regards piety as one of the fruits of the spirit, perhaps as the most visible fruit. In this thinking, the jealous and wrathful God has determined the criteria of piety, which include: church attendance, belief in certain secondhand dogmas and doctrines, adherence to certain rules of morality; observance of rituals; fear for God, and a sense and sentiment of sinfulness, which leads to repentance and supplications for forgiveness. Piety, which begins to resemble sanctimoniousness and self-righteousness, is thought of to mean abstinence from swearing and cursing, observance of the Ten Commandments. Sin is viewed as consisting of certain acts and censurable behaviour like boozing, smoking, and sex. This approach is predicated on fearfulness of both God-inflicted punishments and of social censure by one's fellow men.

The URANTIA Book lesson is that dogmas and doctrines are always dead; authentic faith is always living, dynamic: *Truth is living; the Spirit of Truth is ever leading the children of light into new realms of spiritual reality and divine service. You are not given truth to crystallize into settled, safe, and honored forms. Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits and in consequence thereof are led to glorify the Father who is in heaven. [1917:3].*

No acts, behaviour, or deeds as such must be viewed as sin; they may be symptoms, but not sin itself. Sin is redefined in *The URANTIA Book* as premeditated rebellion against the divine will,

deliberate rejection of and opposition to, God's will. In case someone thinks that certain rules of moral conduct are spiritual fruits, it would be helpful to recall what we are told about Jesus' teachings: *The righteousness of any act must be measured by the motive; the highest forms of good are therefore unconscious. Jesus was never concerned with morals or ethics as such. He was wholly concerned with that inward and spiritual fellowship with God the Father which so certainly and directly manifests itself as outward and loving service for man.* [1862:6]

The notion that spirituality manifests itself in some well-defined deeds and in a certain type behaviour may very well be revised and put in its rightful perspective if one recalls these words of the Master: *Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh. you are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, albeit the Father's children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh. When you know that you are saved by faith, you have real peace with God... Henceforth, it is not a duty but rather your exalted privilege to cleanse yourselves from all evils of mind and body while you seek for perfection in the love of God.* [1610:2]

3. **Craving for unambiguous, clear-cut, instructions and rules.** Also a craving for detailed divine directives on how mankind ought to perform and what an individual should do in order to do the will of the Father is viewed as a fruit of the spirit. This craving means that one lives in expectation of "new messages", "new channellings", accurate articulation of God's will by channellers, prophets, soothsayers, or diviners. It is, therefore, no wonder that there appears to be an endless profusion of prophets, diviners, messengers and channellers, who respond to these cravings, and sometimes even themselves believe in these "channelled messages."

The resultant pseudo-revelations and "channelled" messages, even if they sometimes are supposedly channelled from personalities mentioned in *The URANTIA Book* and occasionally use the terminology of the book, however, never shine with the spiritual luminosity that is so characteristic for *The URANTIA Book*.

To fail to make the effort oneself, to refuse to put one's trust in personal thinking, in the powers of mind, assisted by the Thought Adjuster, the

Spirit of Truth, and the other spirit helpers, but instead, to crave for unambiguous maxims, clean-cut instructions, and to wait for someone to appear and tell us what God's will is, or what the future has in reserve for us, is not what *The URANTIA Book* exhorts us to do.

Such an approach is hardly a fruit of the spirit. The Son of Man became to know the Father's will only through much effort, through much internal struggle, through thinking, prayer, and communion. There was nobody to tell it to him; he found it out all by himself. We might ask, why is it that this must be so difficult. And the answer maybe is: It is a part of the process of human evolution; **it is God's will that we become like him: capable of solving problems on our own.**

The URANTIA Book tells us about Jesus: *The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices.* [2089:0]

4. **To expect and aspire for the celestial powers to intervene.** Sometimes even the whining about the wretchedness, insufficiency, unspirituality, and supposedly abject condition of mankind is seen as a fruit of the spirit. The situation is described as desperate, so much so that only an immediate intervention by heavenly powers, a visible and spectacular interference by the supermortals in human affairs is seen as capable of correcting it. Some channellers consequently speak about "a correcting time", which, they say, we are currently, or will be soon, experiencing. Others wait for the second coming of Christ, only because he would then solve every problem of the world, and concurrently reward his faithfuls. Even though one would expect something much different upon having read that *[t]he Spirit never drives, only leads* [381:5], it is nevertheless believed to be spiritual to expect God to drive, to force his will upon mankind, forcefully to spiritualize us humans.

With relevance to this kind of attitude and approach, *The URANTIA Book* never grows weary in reiterating two truths and realities: 1) evolution, and 2) the fact that the Universal Father has endowed us with free will in our management of human affairs. Evolution is admittedly slow, but it is purposeful, it does have an aim and an objective. God willed evolution to be the keynote of the experiential, finite, universe age. Outright superhu-

man intervention would be comparable to revolution, upturning of divine laws, and therefore alien to evolution. Evolution is the will of God; it is grotesque to think of the all-powerful God to have willed something whereof he knew that it would fail, something that would need be rescued through a celestial intervention. *The URANTIA Book* instructs us that [e]volution may be slow, but it is terribly effective. [900:5]. To aspire for and expect a celestial intervention in counteraction to evolution impinges upon distrustfulness of God's plans and God's will. Lucifer, Caligastia, and to a certain extent even Adam and Eve, succumbed not only to impatience, but also to counter-evolutionary acts. Caligastia ultimately would have deprived mankind of our evolutionary experience. The hardships and tribulations that we have to face and sort out will hammer us into firm, reliable, capable, loyal, and faithful universe citizens and servers. *In short, what God had given men and angels Lucifer would have taken away from them, that is, the divine privilege of participating in the creation of their own destinies...* [615:1]

5. **A sensation of bliss.** Ecstasy, or bliss, as well as a static peace of mind, are viewed as indications of spirituality.

Even if emotions and feelings may have a temporary re-energizing influence, they are not, in my interpretation, something that one needs to be in quest for. Our existence is not one of blissful ease. The bottom current of existence is tension: dynamism, growth, progress, advancement, struggle, effort, and achievement of something superior, improved, nobler. Said Jesus: *You see, my children, the appeal to human feelings is transitory and utterly disappointing...* [1705:3]. And says a Melchizedek of Nebadon: *Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service.* [1096:6]

6. **Concern about other people's salvation.**

To concern oneself about and with other people's salvation very easily turns out quite ugly. Such concerns are a highway to judgmentality, if the outset is that one's notions about God's will and God's laws are traditional and dogmatic. Among the readers of *The URANTIA Book* this concern manifests itself in a notion that other people need the book for them to be saved. The logical consequence is that there appears much concern about the distribution of, and publicity for the book. *The*

URANTIA Book, the fifth epochal revelation, is in this thinking indispensable to human well-being, and in consistency with this concept, every effort has to be made to put the book in the hands of every mortal on this planet. Every believer in Jesus' gospel, the Fatherhood of God and in the sonship of man; in the free salvation of man—truths and teachings which are so exquisitely told on the pages of *The URANTIA Book*—is also an ambassador of these truths and this gospel. *The URANTIA Book* indeed reiterates these truths and this gospel, but the book reveals and reports on much more, almost indefinitely much more. A call to go around and spread the good tidings of the gospel and of the free salvation should not be seen as a call to go around and sow copies of *The URANTIA Book*.

The URANTIA Book truly has much to say about salvation. What it says is basically very simple, but it is not what a traditionalist would expect. Neither does it support the assertion, or the implicit attitude, that to read and to master the fifth epochal revelation would be the prerequisites of the salvation of any man. I shall quote only some of the many passages that deal with this issue of requirements of salvation, the fact that it is God's gift, and that it is the work of the Adjuster and the Spirit of Truth:

Salvation is the free gift of God. [2054:3]

You shall not doubt that faith is the only requirement for eternal salvation. [1017:10]

Know you not that the mystery of eternal salvation dwells within your own soul? Do you not know that the God of heaven has sent his spirit to live within you, and that this spirit will lead all truth-loving and God-serving mortals out of this life and through the portals of death up to the eternal heights of light where God waits to receive his children. [1474:4]

Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of truth. "You shall know the truth, and the truth shall make you free." Jesus was the truth made manifest in the flesh, and he promised to send his Spirit of Truth into the hearts of all his children after his return to the Father in heaven. [1593:7]

All the while was the Master explaining to his bewildered apostles that the salvation which he had come to bring to the world was to be had only

by *believing, by simple and sincere faith.* [1584:4]

And Jesus answered: "The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of supreme human desire to do the will of God—to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation." [1585:7]

And the gospel you are going forth to preach has to do with a salvation growing out of the faith-realization of this very and eternal child-father relationship. [1585:2]

7. **Love for one's fellow men, spiritual brothers.** Genuine brotherly love truly is fruits of the spirit. Faith in the Fatherhood of God and in the brotherhood of man gives rise to an urge to love one's fellow men, or at least a desire to learn to love them. But consciousness of this truth may also be conducive to ostensible, imaginary, and pretended love. Brotherly love is false, affected and untrue—no love at all—if its motivation can be worded like this, "I desire to appear as spiritual; I know that one of the manifestations of spirit is brotherly love; hence, I must at least act as if I loved my fellow men."

Love is unbelievably often confused with the absence of disagreement. This thinking runs on these lines: "You let me understand that you are a believer, that you are spiritual; consequently you should be showing forth the signs of spirituality, the foremost of which is love; you are supposed to love me; and if you love me you must not disagree with me; you must stop arguing with me, you have to adopt and embrace my point of view." Our beloved brother or friend may be in error, and we surely have the freedom to call error error, and still love the erring one. If love or friendship does not withstand disagreements, it is not genuine love. Jesus was in disagreement with a great number of his fellow men, yet this did not mean that he failed to love them. It would be foolish to assert that love does not prevail among the celestial beings and permeate their relationships, and still there are, as we are told, some one hundred million conciliating commissions operating in the local universe of Nebadon alone, working full-time to settle disagreements between celestial beings.

This leads me to the next cluster of supposed fruits of the spirit:

8. **Abhorrence of differences and disagreements; craving for "unity".** The traditional view and ideal of the life after death is that it is a state of replete harmony, consummate concord; all resonances of disagreement, indications of evil as they are, belong to the past. The next step along these lines of thinking is to consider this same state of concord the ideal of the community of believers, the kingdom of heaven. Since the readers of *The URANTIA Book* are viewed as constituting a religious community, a spiritual movement, it is felt that this ideal should obtain also in the ranks of the movement. Harmony, concord, absence of disagreements and differences are the good ideal; the current situation, with much disagreement glaringly visible, is evil and must be corrected (the road to such a situation preferably, and actually exclusively, being that "you stop disagreeing with me"). "Deity is unity" is one of the arguments that I have heard voiced in justification of this view.

God is spirit, is an oft-repeated statement in the teachings of *The URANTIA Book*; we are not spirit; we are largely material beings, endowed with a mind and a spirit fragment, the Adjuster. It is the Father's will that we evolve, through an enormously long process of training and education, into spirit beings, and finally become like him: unified existences. The craving for harmony is inherent in us; but harmony certainly is not our present state. As humans we are the children of a common Father, and spiritual unity is fully attainable and feasible. But as soon as we step outside the realm of the spirit, into the domains of mind and matter, we find ourselves in a situation where unity, or unanimity, will never prevail. The originality of each human will take care of that. There will always be material disagreements (with regard, for example, to the various organizations of the "movement"); there will perpetually be divergent interpretations and accentuations of the teachings of *The URANTIA Book*. We need only to read what Jesus replied to the apostle James who had asked, "how shall we learn to see alike and thereby enjoy more harmony among ourselves?" Jesus, stirred within his spirit because of this question, replied:

James, James, when did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of

you, my apostles, is spirit unity—and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father in heaven. You do not have to see alike or feel alike or even think alike in order spiritually to be alike. [1591:6]

Just like love, also this noble ideal of unity can be and is used as a weapon with which to beat the other party in a disagreement. The argumentation may follow these lines: "You and me, we find ourselves in a disagreement, we even belong to separate organizations of the same 'movement', but because the doctrine requires that we should stand united, you must, in the name of unity and for the sake of restoring unity between ourselves, relinquish your views and adopt mine."

Service—A True Fruit of the Spirit

We should never presume to make an assessment of someone's spirituality. *Advancement is determined purely by the spirituality of the individual, and no one but the Gods presumes to pass upon this possession.* [294:2]. Yet, it is repeated three times in *The URANTIA Book* that *by their fruits you shall know them.* [64:7; 1571:6; 1572:7]. With us willing and consenting, the ministry of divine love will transform us, make us ever more like the spirit core of our being, which will ultimately culminate in our fusing with that very fragment of spirit, the Thought Adjuster. During this process we shall be putting out ever more fruits of the spirit, outward manifestations of our progress.

It would perhaps be justified to view a refutation of the traditional ideas about the fruits of the spirit as a fruit of the spirit. *It is literally true: "If any man has Christ Jesus within him, he is a new creature; old things are passing away; behold, all things are becoming new."* [1103:6]

Service to one's fellows is, even traditionally,

considered a manifestation of brotherly love, a fruit of the spirit. But nowhere is this notion so much the core and essence of the teachings as in *The URANTIA Book*, and in the restatement of Jesus' teachings:

To "follow Jesus" means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. [2090:4]. *Jesus lived a religion of service* [67:5]. Jesus himself characterized the kingdom of heaven in these words: *My kingdom is founded on love, proclaimed in mercy, and established by unselfish service.* [1725:3]. *The fruits of the spirit, your sincere and loving service..* [1930:3]. *The essence of his [Jesus'] teaching was love and service..* [1008:1].

Jesus' View

One of the most moving passages in *The URANTIA Book* is the morontia Jesus' statement of May 16, A.D. 30 at Tyre. Said Jesus:

...those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. If professed believers bear not these fruits of the divine spirit in their lives, they are dead; they are useless branches on the living vine, and they soon will be taken away. My Father requires of the children of faith that they bear much spirit fruit... Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God... [2054:3]

SCHEDULED CONFERENCES FOR 1996

Finland: Winter Conference, 19–21 January

Finland: Summer Conference, 7–9 June

IUA CONFERENCE: Nashville, Tennessee, U.S.A., 8–12 August

Australia: Annual ANZURA Conference, October



International URANTIA Association
533 Diversey Parkway
Chicago, Illinois 60614

International URANTIA Association Journal
Quarterly News Journal

International URANTIA Association
533 Diversey Parkway
Chicago IL 60614, U.S.A.

Board of Editors

Seppo Kanerva, Editor-in-Chief
Runeberginkatu 54A A 5
00260 HELSINKI, Finland
Phone: +358-0-406561; Fax: +358-0-406225
E-mail: kanerva@personal.eunet.fi

Carole Jett
1366 N. Alta Vista Boulevard
Los Angeles CA 90046, U.S.A.
Phone: +1-213-876-0765
Fax: +1-213-876-1082

Eddie King
1513 Gartland Avenue
Nashville, TN 37206-2754, U.S.A.
Phone: +1-615-650-8885
Fax: +1-615-650-8862
E-mail: eddieking@aol.com

Suzanne Kelly
855 East Ash Lane # 1120
Euless, TX 76039, U.S.A.
Phone: +1-214-751-5908;
Fax: +1-214-751-0964
E-mail: skelly@gte.net

Kathleen Swadling
7 Walsh Street
North Narrabeen
Sydney NSW 2101, Australia
Phone +61-2-9913 7893; Fax: +61-2-9970 6200
E-mail: swadling@interconnect.com.au

Subscription (including postage)

4 issues: 15 U.S. dollars, 15 Australian dollars, or 50 Finnish marks.
Single copies: 4 U.S. dollars, 4 Australian dollars, or 15 Finnish marks.

Any interpretations, opinions, conclusions, or artistic representations, whether stated or implied, are those of the authors and do not necessarily represent the views and opinions of the International URANTIA Association, the national or local URANTIA Associations, the Coordinating Committee, the Trustees of URANTIA Foundation, or the editors.

Quotations, unless otherwise indicated, are from *The URANTIA Book*, © 1955 URANTIA Foundation.
The method of identifying quotations is the method used in *The URANTIA Book Concordance*. © 1993 URANTIA Foundation.

Please feel free to submit your articles, visual aids, charts, graphs, and news items to any of the editors.
© 1995 International URANTIA Association
