



JOURNAL

A News Journal for Readers of The URANTIA Book

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The Urantia Book Internet School

The UBIS is off to an excellent beginning. The first five courses on the schedule are fully enrolled and are in progress. The courses have attracted English readers in several countries, and the teacher/facilitators report enthusiasm and interested participation in the courses.

The courses are eight weeks in duration, and the format follows the Socratic technique: assigned study, questions, and guided discussion of responses.

The UBIS is now looking ahead and planning for the second semester, the Winter/Spring scheduling of courses. We are looking for long-time readers who

would like to serve as teacher/facilitators. If you have teaching experience (either formal or informal), internet skills, available time, and perhaps a favorite topic, please consider teaching a class this spring.

This is a new and exciting service project, and we hope that many of you will bring your talents and time, and join us in this effort.

Please contact Dorothy Elder, the UBIS chairperson, at delder03@sprynet.com for more information. We need to hear from those who are interested soon, as the planning for the next semester will begin October 1.

Millenium Initiative Committee Statement

The Gulley, Vermont, USA

June 13, 1999

The Millennium Initiative Committee, in unanimity, believes that true unity of purpose, as manifest in a unified, worldwide reader community, is in the best interests of the fifth epochal revelation as we enter the next millennium.

To that end, and with utmost respect for the self-acting integrity of the existing organizations in the community, we unanimously recommend a formal working alliance between the International Urantia Association and *The Urantia Book* Fellowship.

While the common experience and deepened friendships which were a significant part of our work together will forever bind the participants, we agreed to dissolve the Millennium Initiative Committee and encourage the existing organizations to continue this process.

In friendship,

Travis Binion	Carolyn Kendall	Janet Farrington	Gustavo Proano	Fred Harris
Chris Ragetly	Sioux Harvey	Nancy Shaffer	David Kantor	Paul Snider
Seppo Kanerva	Kathleen Swadling	Hoite Caston	Eddie King	Steve Dreier
Lyn Lear	Dave Elders	Dan Massey	Marta Elders	Jane Ploetz

A Visit to Russia

CATHY JONES, IUA ADMINISTRATOR

My invitation to visit St. Petersburg came from Vitaly Kondratjev, a retired physician, who is in process of becoming the Urantia Foundation Representative in Russia. Working through much bureaucratic red tape, he has become a book distributor, making it possible to distribute *The Urantia Book* in Russia. In 1997 Georges Dupont and Tom Burns presented the Russian translation to the people of Russia, but were able to bring only a limited number of copies. Through Vitaly's relentless efforts, on July 29, 1999, 900 copies of the Russian translation of *The Urantia Book* were received at Vitaly's office!

I was met at the airport on August 25 by Vitaly, accompanied by Andrey Resnikov, who had agreed to be my translator while in St. Petersburg. Andrey, a Russian native, is a university professor of English and a brother of Michael, who now lives in Finland. These two brothers, who have both read the book in English over five times, were the primary translators of the book that is now in the hands of their fellow countrymen.

The first afternoon and evening were spent meeting with Vitaly and his wife, Irina Mulchrskaja. Andrey, translator-supreme, was at my side throughout the visit, and I was able to look in the faces and carry on uninterrupted conversations. We met in a library near Vitaly and Irina's home.

After first discussing procedures and needs for the Foundation office, we focused on a reader update. Vitaly reported that he has posted meeting notices there in the library, announcing lectures on *The Urantia Book*. They have been attended irregularly by a few people. He has given reading assignments to be discussed at the next meeting, but the participants were not willing to open up for discussion. He felt that people were not accustomed to openly expressing their feelings because of the Communist control for

so many years. A meeting had been announced for Friday, stating that a representative from America would be attending. He advised me not to expect too much response, but he thought some people would attend.

On Thursday the magnificent world of St. Petersburg was opened to me. We saw some of the architectural masterpieces of the Emperor Peter the Great and attended a performance of the ballet Swan Lake.

Despite the grandeur of the old castles and bridges, during the years of German occupation and Communist rule, the city has had very little repair to its buildings and wide streets. There was a sharp contrast in eras, and I was amazed to see young women in stylish dresses and high-heeled shoes walking on the cobblestone sidewalks. As I observed the people I noted many mature people wearing old-styled peasant garb. Looking at the serious and unsmiling faces, I saw a proud, strong, courageous people who had survived long cold winters, economic ups and downs, and long years of suppression of individual freedom.

On Friday, the library provided a theatre-style room with about 50 red-velvet stationary chairs, divided by an aisle. As we entered, we were greeted by about 15 people who were waiting with **smiling** faces. As Vitaly, Andrey, and I were seated at the front table, more people arrived, almost filling the room.

Many of the faces were unfamiliar to Vitaly. Evidently, word had circulated about the meeting as a result of the library posting. In his opening remarks, Vitaly announced the formation of the book business and the role he was playing as Foundation Representative. When he told of the first arrival of the books, applause erupted. He then introduced Andrey and me.

I came with no prepared script but brought greetings from the Foundation Trustees, Executive Director and Staff, the Council of Presidents and Vice/Presidents, and the Coordinating Committee. More applause.

When the floor was opened for questions, the first was regarding the Trustees, their names, occupations, how the system worked, their responsibilities. I explained their primary duty was to print the book, keep it inviolate, and provide for a group to disseminate the teachings, which led to an explanation of the IUA. I explained that the organization was simply a scaffolding, a task-oriented organization that meets for the purpose of doing something—to study and practice the teachings of *The Urantia Book* and to give to the world the message that God lives in their hearts and minds and that he will give them guidance for their lives. We are a group of religionists who believe in the religion of Jesus, not **about** Jesus. At that time, a beautiful woman who was sitting on the front row stood up and said, “We believe all that you have said. We have been practicing these things for nine years. We are ready to join the IUA now!” At that time 14 people spontaneously stood up, smiling and nodding in agreement.

Irina (a common Russian name) said she been out of town in 1997 when the Russian translation was introduced. However, she had already received the English book in 1990. With the help of a translator she read the entire book and started giving Urantia lectures in many cities.

She, along with the group that had come with her, invited the three of us to a special meeting at her home the next day where we would meet the rest of the group. After further questions and answers, it was agreed to meet the following afternoon, which had not been in our plans, but took priority over all else.

The Saturday afternoon meeting was one to remember forever! We met at Irina’s third floor, typical Russian apartment. Twenty people had prepared a delicious vegetarian feast, primarily of produce from their own gardens.

Before eating, everyone seated around the living room began telling of their individual search for truth.

Present were men and women who were teachers, engineers, accountants, and pensioners. Although they had been taught Communism, many had known, deep down, that there was something more—some knew it was God calling. Their search ended when they attended Irina’s lectures.

Sometimes their meetings are held daily. After achieving a firm understanding of the teachings, their second-stage goal is to each form a group like Irina’s. Over and over they expressed their gratitude to the Foundation and the translators for giving them *The Urantia Book* in their native language.

Throughout these soul-baring stories I was reminded of this quote:

Religion is so vital that it persists in the absence of learning. It lives in spite of its contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. In and through all the historic vicissitudes of religion there ever persists that which is indispensable to human progress and survival: the ethical conscience and moral consciousness [1107:8].

In a demonstration how they contact their Thought Adjusters, we stood in a circle, holding hands, shoulder-to-shoulder, with Irina praying the most beautiful prayer I have ever heard. The feeling that was present in the room was beyond description.

In conversing with Irina, I learned that she holds Masters Degrees in Philosophy and Psychology and is an economist, a playwright, and a producer. Apart from her work, she presents Urantia lectures to groups in many cities. In addition to the many readers scattered in the peripheral areas, there are large groups in various cities: St. Petersburg, 32; Kiev, 56; Kharkov, 100+; Chernovtsi, 50; Dnepropetrovsk, 80; Odessa, 100+; Voronezh, 50; Zhitomir, 40; Moscow, 30; and Andrey’s hometown, 15.

I made a promise they **would** have an IUA in May 2000.

In parting, I told the group: Lenin attempted to conquer the world **without** God. The people of Russia **will conquer** the world **for God** through love.

Reflections on IC 99 at Vancouver

EXCERPTS FROM REPORTS BY SIOUX HARVEY,
CATHY JONES, AND JAMES WOODWARD

The IC 99 conference was an amazing experience. This international conference (IC) happens once every three years and has a festive atmosphere. In between the ICs, the Fellowship has a summer study session that is focused around study of a particular topic of the book. These study sessions are usually less well attended. Our IUA conferences are much more study or task focused. The three styles fit nicely with one another because each has a different focus.

Fellowship Conclave

On August 7, the day before the conference, some 20 members of International Urantia Associations participated in the Fellowship Conclave which was initiated by the First Society of Chicago. This was a significant event, as no such meeting had occurred since the 1980s, and the invitation to attend was warmly received by the IUA.

The event was co-facilitated by Barbara Newsom of the Fellowship and Cathy Jones of the IUA. The focus of the meeting was to find ways of working together in our individual communities. To that end, it was a resounding success. Many reports were given, demonstrating joint events and projects.

We went to the meeting in a spirit of love and brotherhood, and the meeting ended in just that manner. There was no attempt to solve any organizational differences. The IUA made it very clear that they are completely sure what their principles and objectives are and that they will continue to pursue worthy projects, centered on disseminating the teachings of *The Urantia Book*, as delegated under Article 3.4 of the Declaration of Trust.

The conclave really started a process, rather than being an end in itself. The most frequently heard comment was that attendees were "encouraged" by

the meeting. Many spoke of further healing and of being re-motivated. There was a feeling of openness and goodwill that pervaded the meeting as well as the entire five days of the conference.

The Five Days of Conference

To be with several hundred readers in any environment is special. The Vancouver conference gathered over 905 readers, including 79 children, 40 teenagers, and 786 adults.

Our quest of sharing in our Father's love and reaching to be spirit-led was the center of the conference. Every morning we sat and worshiped together in the magnificent Chan Center.

The program was diverse, as one would expect—including the Teaching Mission, UFOs, and historical studies on the book, as well as sessions on parables and meditation, prayer circles, and enough worship and spiritual growth-centered offerings to keep a seeker happy. Truly a tremendous variety of educational and enriching workshops was available—it was difficult to sort through the choices and decide which to attend.

The plenary speakers included Gard Jameson, Paul Snider, David Kantor, Janet Graham, and Paula Thompson. Entertainment included the Urantia choir, the Vancouver choir, Pato Banton, Buffy St. Marie, the Striders, Francyl Gawryn, and the Urantia kids (4 to 17 years old) who sang "One World Is Enough" the last morning with Pato Banton. There was also plenty of exposure for homemade music and impromptu jams, including a duet of "You Are My Miracle," featuring Richard Keeler and Kathleen Swadling. Bob Salone played an inspirational piece on the piano at one of the morning worship services. We were all delighted, uplifted, and thankful that we have such a depth of talent among our ranks.

It was really nice to have so many children and young adults running around the place, enjoying their vacation, participating in activities, but largely ignoring the grown-ups. The programs and activities geared to the kids were great, and it seemed as if they were having their own mini-conference. Hats off to Sara Blackstock and all her helpers.

The Trustees' talk on Monday was very well received, with many from the audience commenting that they liked what they heard. Richard Keeler's talk was especially moving, leaving a great feeling of hope among the listeners.

At the General Council meeting on Friday, the Fellowship passed a resolution to support the Millennium Initiative alliance with the IUA.

One of our greatest challenges is to continue to build the interpersonal relationships between our two member organizations. Nothing gives us the potential to solve our differences like getting to know each other as people, which is where love can grow. We have had upheavals and conflicts that have led to mutual distrust. We are healing, and we now seem to want to do better as a unit.

It's a wonderful family of believers that we all are. The strength of both organizations lies in the depth of the dedicated, talented, and evolving personalities that belong to each group. Membership is a small part of who we are—though, granted it has contributed to no small amount of grief in the last decade. But minds and hearts are changing across the board even though controversy grabs the headlines. It's much like that analogy—people are mostly just trying to work through their lives as best they can. And so are all their neighbors, but when the newspaper shouts that an unsavory crime has been committed, people question their sense of community and civility.

The sensationalism of the past doesn't seem to resonate well with most of our readers these days, and we pray that the leadership is closing in on forgiveness and dedication to future work in a collective spirit. There really is no other choice.

Part IV Illegally Printed

JULY 22, 1999

We are sad to acknowledge that one of our brothers and fellow readers, Harry McMullan III, has chosen to print 15,000 copies of Part IV of *The Urantia Book* as a separate book.

We see Mr. McMullan's publishing Part IV separate from Parts I, II, and III as counterproductive for the following reasons:

1. It is illegal.
2. It does not preserve the text—the entire text—inviolable.
3. The authors of the book have given us a carefully painted picture of the cosmos, its origin, history, and destiny in relation to the life and teachings of Jesus, our Creator Son, as he is carefully portrayed in Parts I, II, III, and IV of the book.
4. It encourages other people to break up the book, to break the law, and to violate the copyright.
5. It presents the Urantia teachings as a Christian cult—especially with the crucified Christ on the cover—rather than as the fifth epochal revelation to the entire world. The Foundation has worked diligently to avoid presenting *The Urantia Book* as another “white man's religion”—witness the Korean and Arabic translations and the Trustees' recent trip to Muslim Senegal.
6. It is an affront to the unity initiatives.

Urantia Foundation is considering its legal position and response at this time. It asks you to discourage people from buying this illegal, unauthorized, and partial presentation of the fifth epochal revelation.

For further information, please contact: Urantia Foundation, 533 Diversey, Chicago, IL 60614 USA
Ph: (773) 525-3319, Fx: (773) 525-7739.

The Future of Our Planet As a “Known” and “Unknown” Reality

PEEP SÓBER, TALLINN, ESTONIA

The Urantia Book Readers' Conference in Estonia, at Karepa, 12 August 1998

Part II. The future of our planet: scientific and prophetic predictions

Modern man tends to put his confidence in science; let us, therefore, have a look at some scientific assertions.

A recent United Nations study shows that the population of the world will be 7.4 billion in the year 2050 and 10.8 billion in 2150. This is actually a very optimistic view, based on the assumption that every woman would give birth to only two children. The vision becomes quite something else if the average birth rate will continue to be what it was in the period of 1990—1995. In that latter scenario, this planet will be populated by 269 billion inhabitants in 2150—about 20 times more than in the U.N. study! Can you visualise the U.S.A. with a population of 12 billion or our small Estonia with 75 million? Another aspect: in 2150, the developed countries will accommodate only 10 percent, instead of the current 19 percent, of the world's population. It doesn't require much to predict that the world will be witnessing an earth-shaking crisis sometime between 2030 and 2050; our planet simply cannot sustain a population as massive as that. Our energy and other natural resources will become depleted. The ecological crisis of today will appear more like a child's game compared with these more serious problems.

Is there a solution to these problems? It seems to me that practically nothing has been achieved. Consumption and the marketplace have become the new religion. From the viewpoint of this “religion,” only the present pleasure is real; the future is assessed only in terms of how to produce and how to make people consume material things in increasing quantities.

Leaders of our governments dare not break the sad news to us. They know it, but they don't broadcast it that during the next century our traditional energy resources, oil and gas, will probably become depleted, even in the conditions of the most optimistic turnout of the population growth.

It is not my purpose to frighten you or to raise a “world improvement” campaign. I am merely informing you about this very precarious situation that we are facing. This situation may make us believe that the angels of the future, the Melchizedeks, Christ Michael, and others have a solution to the mounting crisis. I personally feel very pessimistic about mankind's abilities, on its own, to control this situation and solve it. What does *The Urantia Book* have for us?

From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future [my emphasis]. At such a time the great test of the wisdom of world leadership will present itself. Will Urantia rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the supernormal and the enormously increasing groups of the subnormal? [770:8].

You are sometimes shocked at the ravages of war, but you should recognize the necessity for producing large numbers of mortals so as to afford ample opportunity for social and moral development; with such planetary fertility there soon occurs the serious problem of overpopulation. Most of the inhabited

worlds are small. Urantia is average, perhaps a trifle undersized. The optimum stabilization of national population enhances culture and prevents war. And it is a wise nation which knows when to cease growing [908:1].

It is natural that people crave a better standard of living. But a higher living standard cannot be the **only objective** of our lives.

At first life was a struggle for existence; now, for a standard of living; next it will be for quality of thinking, the coming earthly goal of human existence [910:1].

Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny [1086:4].

There is another serious danger threatening our civilisation, and that may come from space. Astronomers with their theory of probability were unable to predict well in advance that there would be a comet falling on Jupiter in 1994. Since then, astronomers have been paying much more serious attention to the dangers posed by undiscovered asteroids and comets. We know about the Asteroid 1997XF 11 which regularly tangents the earth's orbit. In 2028 this asteroid may approach the earth within the extremely narrow margin of only 48,000 km. This is the reading of the most recent calculations. The diameter of this body is a "mere" 1.5 km.

Asteroids do pose a danger. We have to remember that these minor bodies, with an average diameter of 1 km, can usually be discovered only 25 to 50 days prior to their passing by our planet. Larger asteroids can be detected sooner, but if they do crash on the surface of the earth, the cataclysm will be of unpredictable proportions.

We have learned that the U.S. Congress has appointed special research groups to examine this danger, and the Senate has allocated a billion dollars for the project. There are similar research groups in Russia.

The latest dangerous situation of this type occurred on 20 May 1993 when an asteroid with a diameter of 5 to 10 km passed by our planet at a distance of "only" 150,000 km. In astronomy, 150,000 kilometres is a very short distance. Astronomers, however, did not detect the intruder until a day later, on 21 May.

During the last five years astronomers have discovered 20 new comets named Centaur which have not yet passed by the sun. Their orbits are irregular, and their diameters range between 100 and 300 km. Astronomers view it possible that some of those comets may, in the course of a few centuries, fall into the sun or onto any of the planets in our solar system. Astronomers are expecting to discover similar comets in the next few years.

Religious believers may assert that they trust in our loving Father's protection. We readers of *The Urantia Book* may believe that eternal life is our spiritual insurance. But does that insurance have any bearing on our material life on this planet?

*The mortal mind can immediately think of a thousand and one things—catastrophic physical events, appalling accidents, horrific disasters, painful illnesses, and world-wide scourges—and ask whether such visitations are correlated in the unknown maneuvering of this probable functioning of the Supreme Being. Frankly, we do not know; we are not really sure. But we do observe that, as time passes, all these difficult and more or less mysterious situations **always** work out for the welfare and progress of the universes. It may be that the circumstances of existence and the inexplicable vicissitudes of living are all interwoven into a meaningful pattern of high value by the function of the Supreme and the overcontrol of the Trinity [115:6].*

Readers of *The Urantia Book* have no reason to believe that life on earth will come to an end in some kind of a cataclysm. On the other hand, our progress

on Urantia has never been linear. Many crises and **sudden** changes have been witnessed. As I said earlier, a **suddenly** discovered dangerous asteroid may fall on the earth within 25 to 50 days of its discovery. We know that a recent more extensive cosmic catastrophe happened in 1908 in Siberia near Tunguska. The astronomers of those days were unable to predict it.

There are reasons also for us to keep watch on the sun. During this century astronomers have astonishingly enough observed a certain correlation between the sun's magnetic activity and political turmoil on earth. From that viewpoint, the next three years can be politically quite hot. In the course of these three years the sun will be going through the culmination of its 11-year cycle of magnetic activity.

This is not the right place to discuss politics. I can only mention that during this century the U.S. Army has intervened eleven times in the affairs of other countries, and it has each time happened during the sun's magnetic rise or culmination.

But let's have a look at prophets. We sift out those prophets whose prophecies have not come true. This way we shall find the very few true prophets. One of them is, in my opinion, the famous Nostradamus. He himself asserts that he received his prophecies from a divine being. But we should beware of accepting any interpretations of his prophecies; we should instead read his original texts. Since we are attending this conference as readers of *The Urantia Book* and not as readers of Nostradamus, I will discuss only a few aspects. Most of us are probably familiar with his most famous prediction (Quatrain X 72):

"The year 1999, seventh month, from the sky will come a great King of Terror: to bring back to life the great King of the Mongols. Before and after Mars to reign by good luck."

Because this translation itself is an interpretation, those who are more interested should peruse the original text in French. Some interpreters suppose that the "seventh month" can mean September; September was the seventh month of the Roman calendar, "sept" meaning "seven" in French. It may very well turn out that nothing extraordinary happens

on that date. Should it so happen, it would be the first case of an indisputable error for Nostradamus.

Some of the interpreters of Nostradamus consider "King of Terror" to be a dangerous asteroid or comet.

"... there will have fallen from the sky such a great abundance of fire, and of burning stones that nothing will remain unconsumed. And this will occur a short time before the final conflagration."

It is good to know that Nostradamus claimed his prophecy to end in 3797.

Quatrain II 41 can also be interesting to us: "The great star will burn for seven days, the cloud will cause two suns to appear. The big mastiff will howl all night when the great pontiff will change country." In my opinion, "the great pontiff" can mean Christ Michael, who is working some changes on Urantia.

Today it is obvious that the starting point of our traditional time reckoning (A.D.) is wrong. But perhaps we should count the millennia starting, not from the birth of Jesus, but rather from his baptism (or from the bestowal of the Spirit of Truth). If we do so, the second millennium would be a thing of the past in A.D. 2026 or respectively in 2030. That is extremely important if we read in *The Urantia Book* the following paragraph:

From time to time, on motion of the planetary authorities or the system rulers, special resurrections of the sleeping survivors are conducted. Such resurrections occur at least every millennium of planetary time, when not all but "many of those who sleep in the dust awake." These special resurrections are the occasion for mobilizing special groups of ascenders for specific service in the local universe plan of mortal ascension. There are both practical reasons and sentimental associations connected with these special resurrections [568:5].

We may detect references to some kind of a cosmic event "in the end of time" also in the writings of the prophets Daniel and Ezekiel, and in the Apocalypse.

Jesus was resurrected in the beginning of the third day after his death. It is not impossible that his

followers will be resurrected also in the beginning of the third (Paradise) day (third millennium) after that event.

In the instructions given by the superhuman revelators to the Contact Commission we read: "It [*The Urantia Book*] is not germane to the spectacular episodes of epochal revolution." It is clear that we are not called to initiate an "epochal revolution." But what, then, does it mean? We only know that the book has "a world-wide mission."

We know also that there is only one way of accelerating human progress, and the way is "pressure from above." It is quite clear that the human race as a whole has manifested little response to the centripetal power of love; hence the centrifugal power of fear is remarkably strong.

Fear has protected us from nuclear war. The fear for the former Soviet Union united the Western countries. Could it happen that a danger from the skies will make people of the Earth more friendly toward each other? Will we be more friendly also toward our cosmic brothers if they are coming to our rescue at the moment of danger?

I don't believe in accidents. What happens depends on the human will and divine destiny. How do people of Urantia wake up from materialistic secularism and religious fanaticism? The need for a change is pressing.

Shock therapy is occasionally employed as medical treatment. Will the world as a whole need cosmic shock therapy to heal?

To speak about potential catastrophes is not popular. But to go on believing in linear progress does not help us if we find ourselves in a true crisis. A deeper understanding of the whole process can be more helpful for us.

Readers of *The Urantia Book* may find it fascinating to learn that an 11th-century Irish prophet, Saint Malachy O'Morgair, was in the possession of a list of all future Popes. According to his list, there will be only two more Popes. After them, a Judgment Day will dawn, said he. It is probable that this means a new dispensational adjudication.

The Urantia Book says: *There has never been a magisterial mission on your world . . .* [567:6]. This anomaly is perhaps due to Caligastia's joining the Lucifer rebellion, and Adam and Eve's default. Divine mercy is conditioned by divine righteousness. Does this actually mean that people will be judged as righteous and unrighteous, as those who are saved and as those who are not?—This is a crucial question.

Part III: The Law of Seven

The more truth you know, the more truth you are, the more of the past you can understand and of the future you can comprehend [1297:3].

Is it possible for us to comprehend the laws of human evolution—what it was, what it is, and what it will be? Do we have the adequate tools for that? Our words and concepts should be abstract, universal, and comprehensive enough.

It is difficult to find any more universal and inclusive symbols than the numbers. Number one can symbolize one moment, one man, and even one God. People of almost every culture have contemplated the meanings of numbers. The ancient Greek philosopher and mathematician Pythagoras concluded that the world as a whole was based on numbers. In our reading *The Urantia Book* we may observe that this notion is in part true. Why is the number of superuniverses **seven**, not four or thirteen? The answer is that Deity divided itself into three persons, and all possible combinations of three yield the number seven. The Seven Master Spirits were created in a similar fashion. The pattern of evolution, thus, seems to be the following:

I	II	III	IV
1	God the Father	Thought	Thesis
2	God the Son	Word	Antithesis
3	God the Spirit	Action	Synthesis
4	Father and Son	Thought + Word	Inspiration
5	Father and Spirit	Thought + Action	Expression
6	Son and Spirit	Word + Action	Action
7	Father, Son, and Spirit	Thought + Word + Action	Assimilation

The first three columns can be found in *The Urantia Book*; the fourth one shows seven stages of evolution the way they are sometimes described. As these fourth column concepts are easier to understand, I shall be employing them extensively. Because their origin is in the three Deities, it is possible that these seven stages are universal for all evolution. We may discern a cosmic code there, one that perhaps helps us to understand every evolutionary process as a whole—its past, present, and future. Once we have determined the current stage of any subject, we can generally comprehend the process of its whole evolution!

To begin with, let's cast a look at the stages of human life.

1	1-7	Thesis	
2	8-14	Antithesis	
3	15-21	Synthesis	Youth
4	22-36	Inspiration	
5	37-50	Expression	
6	51-64	Action	Adult age
7	65-79	Assimilation	Old age

I am under the impression that most of us found *The Urantia Book* when we were between the ages of 22 to 36—at the Inspiration stage, we were truth seekers. We then give expression to the truth, that is, we put it into action; it becomes a part of our life. In the end we assimilate the truth. The lengths of these periods vary from person to person—the scheme above is just an example.

We look next at Christianity:

1	Thesis	Life and teachings of Jesus
2	Antithesis	Betrayal by Judas, Peter's denial, crucifixion of Jesus, Apostles in confusion
3	Synthesis	Resurrection of Jesus and his morontia appearances

4	Inspiration	Bestowal of the Spirit of Truth, beginning of gospel movement
5	Expression	Bible as the basis of religion
6	Action	Christian Church as a pivotal institution
7	Assimilation	Conclusion of Christianity (dispensational adjudication?)

But let us look at the epochal revelations:

1	Dalamatia teachings	Thesis
2	Edentia teachings	Antithesis
3	Melchizedek's teachings	Synthesis
4	Jesus's teachings	Inspiration
5	<i>Urantia Book</i> teachings	Expression
6	?	Action
7	?	Assimilation

There is no doubt that the Dalamatia teachings about the First Source and Centre constitute the Thesis. The Antithesis becomes clearer if we look at it as a complementary principle. We know that the Father bestowed all possible qualities to the Son. The mission of Adam and Eve consisted of **anti** only because of the rebellion. Otherwise, their mission had been complementary to Dalamatia teachings. *The Urantia Book* instructs that Adams and Eves have defaulted also on other planets. At this stage of the **anti**, it is easy to make mistakes. (Marriage, too, might belong to this stage. Man + woman—that seems to be a hard test.)

Melchizedek **synthesised** trust and faith. Jesus' teachings as an Inspiration does not need a comment. *The Urantia Book* as an Expression fits also very well into the picture. The book gives a new expression, among others, to Jesus' teachings. Had Jesus written his teachings into a book, he would have been off-target with regard to the Inspiration stage, and the whole evolutionary process would have suffered.

If we collate the fourth and fifth epochal revelations we can understand why the religionists of the fourth stage find it difficult to understand the religionists of the fifth. The religionists of the fifth stage do not in general experience similar difficulties. Because number five symbolizes the Father and the Spirit, this stage is predominantly that of the mind. We need to focus next on Thought and Action.

Because this sevenfold pattern characterises the seven superuniverses, it gives us some inkling of the nature of the other superuniverses. Because our Orvonton is characterised by the Father, the Son, and the Spirit, its nature is that of assimilation, and Orvonton will become an assimilation of the achievements and experiences of the other six superuniverses. That is why it requires much more time to get Orvonton complete.

In conclusion we scrutinise the Urantia movement from this viewpoint. Where are we now?

1	Thesis	Revelation process, Contact Commission, Forum Urantia Foundation (1950) Urantia Brotherhood (1955) <i>The Urantia Book</i> (1955)
2	Antithesis	Fellowship (1989), IUA (1993) Copyright battle
3	Synthesis	Foundation and Fellowship start cooperating (1997)
4	Inspiration	?
5	Expression	?
6	Action	?
7	Assimilation	?

We may see that the most dangerous stage is now behind us. The Urantia movement is still relatively young, and there is potentially much to be achieved at the next stages.

The law of seven may turn out to be helpful in our getting a grasp of the present. What is most helpful is

that this approach affords the opportunity of our seeing the **process in its entirety**. The symbolic way of thinking can be somewhat strange for a man of science; nevertheless, it is one way of describing the world.

In conclusion: We all have a tendency to overemphasise our current concepts, and in so doing we limit our potentials for growth. That is natural; we need certainty. We tend to believe that tomorrow will be like today and that the day after tomorrow will likewise be a similar one. This approach has the appearance of being **realistic**. One of the objectives of my discourse was to rock the boat a bit and deprive you of a part of this certainty and to show that human progress and evolution happen in a great variety of ways. Hopefully this has not aroused in you senseless fears and worries with regard to our future. This may have been a little provocative, but I felt that I mustn't tell you **just** the good news.

I have been describing a number of ways of looking at the future; I wanted to limit my comments on the contemporary political issues to the minimum. You might have something to add, to ask, or to comment from your viewpoint. I don't feel that you can or should agree with all of my approaches, interpretations, and explanations. But ultimately, Father's will must be done. And I am sure that we all can agree on that.

Now my discourse has come to the end of stage number one. It is time to move on to number two—Antithesis—which means questions, opinions, and discussion. The same will be the pattern of all through this conference.

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Contradictions or Creative Tensions in *The URANTIA Book*?

JEFFREY WATTLES, STAFF WRITER

Was Jesus ever in a hurry? Page 1103:2 says “never”; page 1509:1 says “only a few times.” Can we discern truth, beauty, and goodness in the phenomena of the material world? Yes (2078:7) and no (1137:3). Have you ever noticed what seemed to be a contradiction in *The Urantia Book*? How did you react? Do the authors themselves offer any guidance to help make sense of such an experience? Sometimes we need only draw a simple distinction to resolve the problem; sometimes the question surpasses the capacity of the human mind; sometimes there is a challenge calling for emotional maturity and soul growth.

Some tensions seem comparatively trivial. Is our first duty to strive for perfection (22:1) or to worship God (303:5)? I don't believe there is any reason to resolve that difference. Even the issue of whether the Book of Job presents an excellent (1060:5) or poor (1664:3) concept of God seems to be a matter of what features the commentator chose to emphasize. Other tensions are hard. Trying to synthesize perspectives and hints in the papers regarding the management of epochal revelation is as difficult a task of interpretation as I know.

On the whole, the 196 papers exhibit a magnificent consistency, but there are apparent gaps in that consistency and important lessons to be learned from pondering them. In formal logic, a contradiction is a disaster, since it permits the deduction of any statement whatsoever. It is evident that putting together output by authors from all over the universe was not governed by the “ideal” of producing a formal system. Because tensions between different passages are so rare, some readers repress the recognition of an apparent contradiction, assuming that a revelation could contain no such thing, and assuming that the authors had complete information and complete agreement about its interpretation. After all, very strong claims are made for the enduring validity of the historic facts and religious

truth presented in the book (1109:3). Other readers, insisting that faith must not foster betrayal of intellectual integrity (1114:7), are keen to spot contradictions but hasty, failing to notice that what one passage affirms is usually not the same as what another passage denies. For example, *the Gods neither create evil nor permit sin and rebellion* [613:2]; yet a comment on the Lucifer rebellion states, *We cannot fathom the wisdom that permits such catastrophes* [761:7]. Paradise has an exact geographic location (118:5), yet it is not in space (120:2) which only makes sense once you begin to realize that *space* has a highly specific meaning in this text (120:3).

The papers offer elements for a philosophic technique of responding to different kinds of apparent contradictions.

1. One kind of apparent contradiction arises from the fact that the authors often had to use single words from our limited vocabulary to convey multiple meanings. When we realize that terms such as “God” (3:14–4:12) “force,” “energy,” and “power” (9:3–10:5) have various meanings, the appropriate response is to study to discover the multiple meanings a term may carry so as to know the options for interpreting a particular passage. Is the golden rule, for example, an intermediate standard (1573:3) or an ideal (1950:3)? That depends on the meaning attached to the term “golden rule.” In this case we can find a mediating passage—1650:2–1651:4—that clearly distinguishes levels of meaning of the rule, providing a key to harmonize tensions between other passages.

The power of the technique of shifting word meanings is revealed in the comment on Jesus' way of speaking of the kingdom of heaven. He would use the same term on various occasions to refer to five different phases of the kingdom. *By this process of gradually changing man's will and thus affecting human decisions, Michael and his associates are likewise gradually but certainly changing the entire course of human evolution, social and otherwise* [1863:5].

2. Some contradictions are better regarded as creative tensions. They show a deliberate strategy to make the reader think, and they challenge our tendency to jump to conclusions. Creative tensions both sharpen interpretation and make the mind more flexible. The authors, whose goal with the reader is to engage not only the human intellect but also the Spirit of Truth and the Thought Adjuster (17:2), subtly lead us to become more open in our way of reading and listening to the presentation of truth. If the authors always attached a single meaning to each word, we would become dogmatists, intolerant of linguistic variation, incapable of thinking for ourselves and of expressing truth in a contemporary and spontaneous way (1087:3). Flexibility of expression helps liberate the reader from the imposing authority of revelation.

The two sides of a tension are sometimes juxtaposed before us in the same passage. The gentlest introduction to this technique is the way we are told of God as a universal spirit: *Said the seer of old: "Lo, he goes by me, and I see him not"* [25:2].

Noticing this friendly play on words prepares us for a more difficult lesson. Section one of Paper 5 begins by explaining *the inability of the finite creature to approach the infinite Father* [62:3]. The ensuing exposition, noting the provisions made for our ascent, carefully bridges the gap between the fact of our initial inability and the resounding affirmation that God is approachable (62:3, 63:6). In this case, the appropriate response is again to let the tension draw our attention, to differentiate meanings, and to meditate in the hope of facilitating the work of the Adjuster and the Spirit of Truth who alone can accomplish revelation.

Jesus, I believe, deliberately put a creative tension in the Ordination Sermon. The apostles were told that they are *"to save men, not to judge them"*; and then were immediately told to show *"just judgment,"* not presenting what is holy to dogs or casting pearls before swine (1571:4-5). There are two things to do with a passage such as this. First, the logical mind can draw distinctions to dispel any seeming contradiction on a literal level. In this case, recall that judging souls is not the province of mortals and that justice is a group function. However, the response to the tension is not fulfilled by reason. Once the distinction has been made,

it remains easy for the mind to work only with a single side of this teaching rather than to undertake the soul growth needed to respond to both sides.

3. Many seeming contradictions result from the many-sidedness of truth and from the fact that, on a particular occasion, it may be appropriate to highlight only one side. The many-sidedness of truth has occasioned confusion for the apostles (1617:4) and divisiveness among later followers of Jesus (1866:4; 42:6). We allow for this and are, therefore, not shaken when we read, *"Dust you are and to dust shall you return" is literally true of all mankind* [769:6]. *Jesus taught as the occasion served; he was not a systematic teacher* [1672:4]. Think what a burden it would be to balance every statement with its complementary sides! Thus Jesus could say to Ganid, *"I am absolutely assured that the entire universe is friendly to me"* [1470:0]; and in his farewell discourse he could alert the apostles to *"the enmity of the world"* [1946:6]. [For a mediating passage, see Jesus' remarks on evil in his systematic discourse on reality (1435:3-6) where the relative nature of evil is expressed in terms of the incompleteness of *the time-space-limited expression of infinity and eternity*.]

4. Some apparent contradictions result from the fact that the authors sometimes talk about the same topic from different perspectives. None of the authors is infinite; and finite knowledge is relative to the knower's experience (42:2-4). The authors of the later papers seem to have read and respected the papers previously indited. Even when they want to propose an addition, modification, or change of emphasis, they write so as to avoid direct contradiction. For example, compare the discussion in 43:4 of health, sanity, and happiness with the strikingly similar passage at 1097:6, which inserts *mental efficiency* in place of *sanity*; and compare the supreme religious project (constructing a philosophy of living) of 43:4 with the evangelistic project of 2082:9-2083:1, in which exclusive devotion to Jesus and his teachings take precedence over the themes of truth, beauty, and goodness.

When there are differences of opinion, the simplest response is to let each reader identify with the view closest to his or her own opinion. Sometimes it is better to try to synthesize information from higher sources with information from lower sources, attempting to

imitate the Ancients of Days, who correlate higher and lower sources of information in order to deduce the will of God (309:4; 310:10).

A Solitary Messenger assures us, *The finite world was made by an infinite Creator—it is the handiwork of his divine Sons—and therefore it must be good. It is the misuse, distortion, and perversion of the finite that gives origin to evil and sin* [1222:2]. A Mighty Messenger teaches:

. . . man's Creators—his immediate supervisors—while being divine [are] also finite, and that the God of time and space [is] an evolving and nonabsolute Deity. . . . When viewing the exquisitely perfect spheres of Havona, it is both reasonable and logical to believe they were made by a perfect, infinite, and absolute Creator. But that same reason and logic would compel any honest being, when viewing the turmoil, imperfections, and inequities of Urantia, to conclude that your world had been made by, and was being managed by, Creators who were subabsolute, preinfinite, and other than perfect [1268:1—2].

Here we have an honest expression of how things look from two perspectives, one higher and one lower. In this case, all I can do is to honor the fact that the team assigned to produce the papers tolerates differences. There is no imposition of orthodoxy.

5. The most painful contradictions are not a matter of formal logic at all. We read, for example, of *the temporal contradictions of mortal existence* [2087:3], and think of *the inconsistencies of temporal inequalities* [1268.1]. On the topic of equality and inequality many readers feel a contradiction that they know is not strictly intellectual, since it is easy to distinguish senses in which we are equal from senses in which we are unequal. The teaching of brotherhood, spiritual equality, in the family of humankind is the alpha and omega of the revelation of human relations; but we are also taught, especially in Part III, to acknowledge that we are not equal in a civilizational sense (63:2—3; 138:2—5; 794:9—12; 1468:3). It would be nice if it were enough to add this distinction to our philosophy, recognizing both the truth of equality and the facts of inequality—a feat too complex for many people today. But the energy for this philosophic achievement comes from a spiritual source. The appropriate response, in the face of inequalities, seems to be to nourish the mind so fully on the truth of spiritual

equality that, as other inequalities are lucidly acknowledged, the recognition of civilizational superiority and inferiority becomes free of every trace of contempt, envy, and antagonism. Rather, we engage in the project of helping one another attain the superb equality that is our destiny as finished ascenders (345:9; cf. 538:6; 624:6; 566:6; 516:1; 533:6; 1179:7—8).

6. For the human mind, the hardest tensions to penetrate are inherent in the difficulty of comprehending God.

God is immutable; but not until you achieve Paradise status can you even begin to understand how God can pass from simplicity to complexity, from identity to variation, from quiescence to motion, from infinity to finitude, from the divine to the human, and from unity to duality and triunity [58:7].

To understand the Trinity, we will just have to wait (31:8). The incarnation of a Creator Son we will never understand (1317:1).

With other tensions we wrestle. Though *it is literally true that God is all and in all* [44:5] and that God is the *dynamism of all change* [1155:6], we must reject *the colossal error of pantheism* [1300:4]. To avoid thinking that God does everything, we must distinguish primary and secondary causation (1298:1—7); accidents are not prearranged (1830:7). Nevertheless, a Divine Counselor teaches that God has made *a way for the lightning* [47:2] and that *in the larger sense the apparent "accidents" of the cosmos are undoubtedly a part of the finite drama of the time-space adventure of the Infinite in his eternal manipulation of the Absolutes* [56:4].

Wisdom suggests studying each passage for everything it has to teach in its own context. The problems of topical study should not upstage the experience of a sequential reading of the papers.

When it is our turn to express truth, it is not always fitting to offer a studied, diplomatic, and harmonious account. Circumstance invites a speaker to highlight the melody of one particular side of a many-sided truth. Nor can we cling to any one favorite passage on any given topic as necessarily being the key to responding to everything relevant that may come up. Responding to the situation, accepting our limitations, we move beyond intellect to allow divine truth to move afresh.

The Mind Arena of Choice

CHRIS MOSELEY, OXFORDSHIRE, GREAT BRITAIN

The concept of Mind in itself, in the abstract, unlimited sense of the word, does not imply free will, but the individual mind, mortal mind, has freewill as an inseparable, defining component. In the passage on p. 1216 entitled "The Mind Arena of Choice," there is a striking sentence that almost expresses the kernel of the whole human condition: *Human consciousness rests gently upon the electrochemical mechanism below and delicately touches the spirit-morontia energy system above* [1216:6]. Viewed in these terms, what a finely-tuned creature a human being seems; what a mysterious fragility everyday existence has; and what grave responsibilities are implied for all the choices we make!

Whether undifferentiated, in the sense of infinite or absolute mind, or finite, acting through the ministry of the adjutant mind spirits, all mind can be **superimposed energy** (102:2)—in other words, mind can directionize energies through its own choices. Mind adds meaning to energy.

Another thing we can say about all mind is that it originates from the Third Source and Centre, the Third Person of Deity. But that does not mean that mind is inherently divine. If it were, it would presumably be free of error and misjudgement. Nor would it be distorted by fear and prejudice.

One of the mysterious features of creature mind is that it develops in ways that can't be accounted for by physical growth or intellectual maturity. Individual minds do aspire upwards, or inwards, to the Third Source and Centre, which attracts them through the mind-gravity circuit. If this were not so, presumably the creature races would never progress, because they would not be able to assimilate values and make choices based on more than mere Things and Meanings. But we, as material beings, can't view this objectively; being unable to discern mind-gravity at work, we can't distinguish it from spirit gravity.

Material beings are most familiar with the workings of material gravity. It is the only kind of gravity of which mortals can have objective evidence. In fact, even that gravity is something we have only discovered in the last four centuries of our long existence. Mind, we learn on p. 140, is *Organized consciousness which is not wholly subject to material gravity, and which becomes truly liberated when modified by spirit* [140:7].

Because of this invisible gravity pull, similar to how the tides are affected by the pull of the moon, our choices as mortals, then, are not as free as we might imagine. We must remember that Adjusters have minds of their own (1181:4), but don't exercise free will; this is the prerogative of the will creatures they indwell (1183:5-7). They have indwelt us through an act of volition, but their own free will is sacrificed to ours. The prepersonal is at the disposal of the personal.

And this is why it is so dangerous to automatically attribute our moral choices and decisions to Adjuster guidance. The Adjuster's leading may be felt in the long term, and may be seen with hindsight, but the book tells us (1208:4) it is wiser and safer to attribute our thoughts, choices, and decisions to purely mental activity.

So we come to the crux of the problem. What I've been saying is just an attempt to prepare for reading "The Mind Arena of Choice," the passage on p. 1216. Let's try to comment on each paragraph.

The metaphor of *human soil* used in the first paragraph (1216:2) implies that mind has nourishing and nurturing properties for the future morontia soul. This is a humbling reminder that minds have more work to do than merely steering us through mortal life.

In the second paragraph (1216:3), the origin of individual minds—*intellectual selves*—in the cosmic mind is likened to the origin of nebulae—an awesome simile. This serves to remind us, at the very least, that

mortal mental activity is a distant echo of the cosmic destiny that awaits mortals whose minds have been evolving through the ministry of the universe mind-spirits.

The third paragraph (1216:4) likens mind to an arena, a venue for an important and visible performance. In this arena, far-reaching choices must be made.

The fourth paragraph (1216:5) reintroduces and re-emphasizes the concept that this is a unique and irredeemable set of choices that our mortal minds must make: on these choices depends our whole future course as ascending beings.

I've already commented on the magnificent summary of the human condition that we find as the kernel of the fifth paragraph. Look again, though, at the reinforcing message: *it is not so much what mind comprehends as what mind desires to comprehend that insures survival* [1216:5].

The next paragraph (1217:1) shows us the perils and responsibilities of having a borrowed mental vehicle. Freewill choices are routinely made with short-term gains for the self in mind. But the hard lesson, perhaps the hardest lesson to learn, is how to surrender that will to God's.

Paragraph 1217:2 seems hard to understand at first, as it implies that the vast majority of mortals are **unstable**, but this is what they are, if we view their choices as whims, or dependent on certain sets of finite circumstances.

Paragraph 1217:3 restates the relationship of mind to the Adjuster. It is why they are called Adjusters rather than Manipulators or Controllers.

And the final paragraph contains magnificent truths that can't be distilled into summaries: *Mind is your ship, the Adjuster is your pilot, the human will is captain* [1217:4]. The imagery of shipwreck and peril at sea reminds us again of the heavy onus on mortal beings to make right, Adjuster-guided choices.

China—Reasons to be Cheerful

MARK PHILIP BLOOMFIELD, UNITED KINGDOM

Come on everyone, let's get this Chinese translation finished so that we can offer the Master's teachings to our brethren, the yellow race. Let's contribute whatever we can spare to Urantia Foundation's translation fund to finance this crucially important translation for the benefit of much of China's 1-2 billion people.

These are the days we are given. Great days for us to "be about the Father's business," great days to attempt to extend the Kingdom of Heaven. And it seems we are the fortunate few blessed with this unique opportunity of rendering this supernal service to our fellows in the East.

In conjunction with caring for our immediate families, what greater investment can we possibly make than to help fund the spreading of our beloved Sovereign's teachings to the uttermost parts of the earth? What a tremendous return such an investment

may yield, not merely for ourselves, but for all future generations! Beyond Kingdom building in our own homes, cities, and nations, what greater good can we possibly do? And the sooner such a task is completed, the sooner this blessed text can be made available to what in this case would prove to be no small fraction of the entire human race.

How can we ever be depressed or downhearted when confronted with such magnificent opportunities for thrilling service? How can transient darkness ever demoralize or dissuade us when ways forward such as these open up before us?

So come on, chaps, let's unite and serve, for our time on this Earth is short and the need of the hour is great. Let's all, sisters and brothers together, despite what we each may have contributed previously, pull again with one accord, for these are the days we are given—days to cherish for all future time.

The Urantia Book in the Muslim World

EXCERPTS FROM A REPORT BY

GEORGES MICHELSON-DUPONT, FRANCE

Many of us have wondered if and how *The Urantia Book* and its teachings could be accepted by the vast and growing Muslim world. This story is at least a partial answer to those questions.

How the Story Began

Moussa N'Diaye is a 68-year old professor of Social Psychology at Dakar University. He is also a truth-seeker and all his life has been devoted to find the truth about God. Having grown up as a Muslim, he exceeded his beliefs and entered into a spiritual journey that led him to find *Le Livre d'URANTIA* in 1973. After a careful reading he started to study its teachings. Soon he was convinced of its revelatory nature and decided to share the new truth with his fellow countrymen.

His teaching technique

Knowing the nature of the religious thinking and the cultural background of the Senegalese (basically Muslim), he thought it was not appropriate to introduce the book itself without a careful intellectual and spiritual preparation. Therefore, he studied how Jesus taught his apostles and his group of believers. The presentation of new truth needs a soft, non-invasive, and loving approach that will not hurt the individual beliefs. He also selected in the Koran some basic principles and concepts that were close to *The Urantia Book* teachings and on which he could start the introduction of expanded ideas.

From 1973 to 1980, he conducted sessions of questions and answers without revealing to anyone his source of inspiration. During all that time through his wise personal ministry, he expanded the understanding in the mind of the students and prepared them to accept new truths. He also gave lectures and conferences based on the teachings of *The Urantia Book* to his fellow professors, religious leaders, and political officials.

Finally in 1980, he decided to tell a group of very engaged students about *The Urantia Book*. A new group including his

four sons was formed and started a systematic study of *The Urantia Book*. Most of Moussa's work was based on personal teachings. Soon a core of students appeared.

What Moussa taught first

The Muslim tradition says that God has already decided everything for each and every human being; therefore, if they do bad or good, it's God's will. Moussa started his teachings with the lessons about the Seven Adjutant Mind Spirits, followed with Personality and the Thought Adjuster (allowing the students to understand the functioning and interaction of those three elements in their own minds). In this way, they realize that their personality has a relative free will and that they can conduct their own lives and survive death by making their own choices.

The realization that God lives in their mind and can help their soul to make those decisions was for most of them a great discovery and a relief. Women were particularly sensitive to such teachings and felt liberated from the Muslim tradition that says that only the husband gives women access to Paradise. Having previously expanded their understanding, the new truths were easily accepted. Having the methods of Jesus as an example, we can appreciate the wisdom of such slow and wise approach to teaching new truths.

Each student becomes a teacher

Moussa also trained his students to become teachers. He asked them to make presentations on various topics, and he used sessions of questions and answers as a method of training. When new readers come to the group, each is assigned to one of the student/teachers, females with female teachers and males with male teachers. The teachers give individual teachings twice a week, starting as Moussa did and focusing on practical and spiritual matters. The emphasis is put on practicing the teaching every day. The success of this non-invasive, respectful, and loving method is self-evident. The group of teachers and students is now growing and expanding outside of Dakar.

The underlying reasons for such a success

Back in the 1950s the Revelators advised the early leaders to form thousands of study groups from which leaders and teachers would emerge; today we are experiencing the wisdom and insight of such a method. Two factors are instrumental in the success:

- The presence of a leader indwelt by the Spirit—wise, patient, persevering, educated, respected, respectful, loving, showing the fruits of the spirit in his/her daily life and moved by the desire for unselfish service.

- The practice of a wise method based on Jesus' methods of introducing new truth to the individual: Respect for the individual believers, a positive and loving approach, methodical expansion of understanding, presenting new truths step by step, showing the new light with "wisdom and discretion."

Said Jesus to his apostles: *My beloved, you must always make a difference in teaching so as to suit your presentation of truth to the minds and hearts before you* [1691:4].

The trip to Senegal

Georges Michelson-Dupont, his wife, and Richard Keeler, having heard reports of Moussa N'Diaye and his students, made contact with Moussa and flew to Dakar, Senegal, on May 13, 1999. In Georges' own words:

"The next three days were wonderful. We had several meetings, conversations, study groups with different people, and visits with families. We listened to individual testimony of their religious life and shared our understanding of the teachings of *The Urantia Book*. Very quickly I came to the conclusion that they all lived the teachings of the book, and it became obvious that they all showed the fruits of the spirit. Immediately I felt the same indescribable feeling of belonging to the family of God that I experienced in Nashville. Marlene and Richard felt the same. During our entire stay an atmosphere of understanding and love was omnipresent. Beyond our differences of culture and skin color, it was apparent that we were only one human race, the children of God.

"Before the trip to Dakar, I believed the Muslim world would be the last to accept the teachings of *The Urantia Book*. I also wondered how illiterate people (over 60 percent of the world population) could have access to those teachings. It becomes clear to me that the Revelators' plan, the practice of Jesus' method, and the truth contained

in the teachings of *The Urantia Book* are instrumental to the success of the Fifth Epochal Revelation.

"Moussa's students were not specially skilled to teach the concepts of *The Urantia Book*, although there are some basic concepts and methods to learn by training. Rather they were transformed by living the teachings in their daily lives, and, as a result, they were attractive because they showed the fruit of the spirit: loving and unselfish service and the tactful ministry to others. At this time, and according to Moussa, more than one thousand individuals in Senegal have been taught about the new truths and *The Urantia Book*.

"Yes, *The Urantia Book* was available in Dakar, but it was through a special and careful outreach that more than a thousand women and men were introduced to its teachings. To give away *The Urantia Book* may help, but personal introduction to the book and loving ministry is much more efficient and effective.

"To start the spreading of the teachings of *The Urantia Book* in a given country requires a strong leader/teacher, enlightened with the teachings of *The Urantia Book*—a native of the country, who understands the needs of his fellow countrymen and knows about their cultural, social, and religious background. He will minister by teaching students, organizing the growth, and forming a core of teachers that will minister in the surrounding area. With care, perseverance, and patience, the new truths will soon become contagious and will replace the old beliefs in the hearts of hundreds and thousands of individuals. We can see the results of such plans in Estonia, Finland, France, Lithuania, Senegal, and other countries.

"I have full confidence that slowly but surely, the Muslim world as well as other cultures will be exposed with success to the teachings of *The Urantia Book* if we keep our souls in patience. Evolution is the patient and slow technique provided by God to make the human being Godlike. Revolution is the impatient and unwise technique used by Caligastia to prevent human beings from becoming Godlike.

"You cannot force a horse to drink but you can make him thirsty, say the wise. By our spiritual flavor we can attract our fellow men for new truths.

"We are planting seeds but we should not expect to harvest, for that is God's privilege and delight, and if we love him we want him to be delighted."

Seeing Scientists As Partners

NEAL WALDROP, GENEVA, SWITZERLAND

The Midwayers assure us, *the worst of the materialistic age is over*, then state, *The higher minds of the scientific world are no longer wholly materialistic in their philosophy*. Nevertheless, they concede that *the rank and file of the people still lean in that direction as a result of former teachings* [2076:9].

Evangelizing the rank and file of the people is not the challenge we face, even though their underlying psychology appears to have changed little over the last half century. It would be quixotic and counterproductive to hawk the Midwayer Commission's eloquent refutation of materialistic fallacies (2076–2080), or the equally persuasive comments by a Melchizedek of Nebadon (1135–1142). I am strongly convinced that readers of the fifth epochal revelation must operate by attraction—not by attempting to proselytize or promote “conversions.”

During Jesus' visit to the northern Italian lakes, he pointed out to Ganid *the impossibility of teaching a man about God if the man does not desire to know God* [1466:1]. We must also pay close attention to Jesus' subsequent instruction to teachers and believers:

Always respect the personality of man. Never should a righteous cause be promoted by force; spiritual victories can be won only by spiritual power. This injunction against the employment of material influences refers to psychic force as well as to physical force. Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom. Man's mind is not to be crushed by the mere weight of logic or overawed by shrewd eloquence [1765:4].

Fundamentalist Christians tend to focus on Darwin and other 19th century scientists, portraying them as aggressors and originators of the conflict between religion and science. But this ignores earlier assaults

from the side of institutional religion, such as the mid-17th century prosecution of Galileo. Fortunately, readers of *The Urantia Book* have no reason to argue the point or attempt to apportion blame. **To the contrary, we must concentrate on making peace.**

The Midwayers emphasize:

In reality, true religion cannot become involved in any controversy with science; it is in no way concerned with material things. Religion is simply indifferent to, but sympathetic with, science, while it supremely concerns itself with the scientist [2076:7].

This sympathy for science and concern with the scientist provide half the resources we need. But how can we persuade colleagues and friends on the other side of the chasm to cease criticizing religion from “scientific” perspectives? We can start by understanding this antagonism as an accident of social development over the last few centuries: It is neither a mathematical axiom nor a phenomenon of nature. The Midwayers assure us that science need not challenge religion:

Science should do for man materially what religion does for him spiritually: extend the horizon of life and enlarge his personality. True science can have no lasting quarrel with true religion. The “scientific method” is merely an intellectual yardstick wherewith to measure material adventures and physical achievements. But being material and wholly intellectual, it is utterly useless in the evaluation of spiritual realities and religious experiences [2078:4].

In constructing an imaginative approach that harmonizes and unifies all dimensions of the revelators' teachings, we should welcome science's practical value, as well as its key contributions to a balanced appraisal of

the full range of human experience. A Melchizedek of Nebadon stresses how science, religion, revelation, and philosophy work together for our overall benefit:

The science of the material world enables man to control, and to some extent dominate, his physical environment. The religion of the spiritual experience is the source of the fraternity impulse which enables men to live together in the complexities of the civilization of a scientific age. Metaphysics, but more certainly revelation, affords a common meeting ground for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty [1139:1].

Science discovers the material world, religion evaluates it, and philosophy endeavors to interpret its meanings while co-ordinating the scientific material viewpoint with the religious spiritual concept [1139:7].

On mindal levels, the overall growth of humanity is closely connected with the achievements of science. In Paper 42, "Energy—Mind and Matter," a Mighty Messenger states: *The ability of the mortal intellect to conceive, design, and create automatic mechanisms demonstrates the superior, creative, and purposive qualities of man's mind as the dominant influence on the planet [483:1].* He then proceeds to declare:

Mind always reaches out towards:

1. *Creation of material mechanisms.*
2. *Discovery of hidden mysteries.*
3. *Exploration of remote situations.*
4. *Formulation of mental systems.*
5. *Attainment of wisdom goals.*
6. *Achievement of spirit levels.*
7. *The accomplishment of divine destinies—supreme, ultimate, and absolute [483:1–8].*

Science unquestionably dominates the first three of these activities, and we can expect it to make

significant contributions to three of the other four (i.e., numbers 4, 5, and 7). This pattern will also apply to the ascendant life, during which science, religion, and philosophy will continue to stimulate us and reinforce each other. On page 1138 of *The Urantia Book*, a Melchizedek declares:

But as ascending man reaches inward and Paradiseward for the God experience, he will likewise be reaching outward and spaceward for an energy understanding of the material cosmos. The progression of science is not limited to the terrestrial life of man; his universe and superuniverse ascension experience will to no small degree be the study of energy transmutation and material metamorphosis. God is spirit, but Deity is unity, and the unity of Deity not only embraces the spiritual values of the Universal Father and the Eternal Son but is also cognizant of the energy facts of the Universal Controller and the Isle of Paradise, while these two phases of universal reality are perfectly correlated in the mind relationships of the Conjoint Actor and unified on the finite level in the emerging Deity of the Supreme Being.

The union of the scientific attitude and the religious insight by the mediation of experiential philosophy is part of man's long Paradise-ascension experience. The approximations of mathematics and the certainties of insight will always require the harmonizing function of mind logic on all levels of experience short of the maximum attainment of the Supreme [1138:1–2].

On our planet Urantia in the flickering final months of the 20th century, long-cherished resentments continue to nourish illusions that prevent reconciliation between religion and science. As a first step, both sides must abandon arrogance and cultivate humility. Fortunately, there are certain emerging realities which seem to hint at that:

- A few popularizers and philosophers of science are beginning to wonder whether the logic of God's plan may help scientists decode cosmic origins and destinies or decipher the quandaries of subatomic physics.

- A few professors of theology or philosophy are analyzing procedures used in developing and validating scientific theories, while pointing out that these approaches have much in common with methods used by philosophers and theologians in announcing conclusions and propounding principles.

Although all such initiatives have significant benefits, they treat religion and science as intellectual abstractions bereft of energy, activity, and life. This is deeply unfortunate, for both science and religion are **living quests** that seek to explore and interpret the unknown. A Universal Censor tells us:

In human self-consciousness four universe-reality realizations are latent and inherent:

1. *The quest for knowledge, the logic of science.*
2. *The quest for moral values, the sense of duty.*
3. *The quest for spiritual values, the religious experience.*

4. *The quest for personality values, the ability to recognize the reality of God as a personality and the concurrent realization of our fraternal relationship with fellow personalities* [196:5-9].

In reaching out to scientists and other citizens of Urantia who tend to approach life from a scientific viewpoint, we must show them we understand that the first quest is inextricably linked to the others and essential to the unity of human experience. We must emphasize our high regard for the contributions of science to the advance of humanity. We must show interest in and sympathy for the **activities** of science—the work scientists actually do. If we thus link arms with scientists and give them ample opportunity to develop increased tolerance for characteristics of ours that may seem strange to them, perhaps they will someday see us as partners in their search for a better world.

Mission Statement of the *IUA Journal*

AS APPROVED BY

THE COUNCIL OF NATIONAL PRESIDENTS AND VICE-PRESIDENTS

JULY 7, 1999

The IUA Journal is a quarterly publication of the International Urantia Association. The publication was created to fulfill these purposes:

- To encourage serious study of *The Urantia Book*
- To promote international understanding and cultural cross-fertilization as it pertains to readers working and studying together
- To provide a forum for the scholarly exchange of ideas and interpretations of *The Urantia Book*
- To collect and disseminate to a wider audience papers presented at IUA conferences
- To highlight exemplary service projects of readers

-To update IUA members on news within the organization

Editorial Policy:

The Journal accepts articles submitted for publication within the following guidelines:

Primary focus

Topics related to *The Urantia Book*, including but not limited to:

Topical study

Historical research or recent discoveries

Scientific research or recent discoveries

Service projects related to *The Urantia Book*

Application of concepts of *The Urantia Book* to contemporary living

Comparative study of religions

News of interest to the worldwide readership

Papers presented at IUA conferences, including local, national, and international: Conference coordinators will be asked to submit at least two papers from each conference.

Secondary focus

Poetry inspired by *The Urantia Book* concepts

Short meditative or inspirational works inspired by *The Urantia Book* concepts

Articles not accepted for publication:

Discussion of political issues within the movement

Private revelation

Material criticizing Urantia Foundation or any other organization or individual

Submission Procedure:

The Journal accepts submissions for consideration for current or future issues. All submissions become the property of *The Journal*, and none are returned. Any not used are kept on file for potential future use or may be directed to other IUA publications for consideration. *The Journal* does not compensate any author through payment or in any other manner for such voluntary submissions. While the staff makes efforts to contact authors during the editing process, *The Journal* reserves the right to edit material as it deems necessary for publication. While *The Journal* is grateful for and relies upon author submissions, it is unable to personally acknowledge each submission made; however, authors may feel free to contact *The Journal* to ensure their submissions were received.

When submitting articles, follow these guidelines:

-Articles must be typed. You may submit on paper or in an electronic format either through email or on disk.

-Articles should be from 300 to 5000 words in length.

-References and quotes from *The Urantia Book* must be identified using the method employed in *The Urantia Book Concordance* (1993).

-Other references and quotations should use the parenthetical style of documentation. Instead of footnote numbers in the text, include in parentheses the author's last name, year, and page numbers referenced: (Sandmel, 1979, pp. 204-206). Then include a list of sources referenced at the end of the article. Use this format:

Author. (year). *Title*. City: Publisher.

Sandmel, S. (1979). *Philo of Alexandria*. Woodstock, NY: Oxford University Press.

-Articles will be reviewed by the Board of Editors.

-Articles may be submitted in any language in which *The Urantia Book* is published. You may submit your article to any Urantia Foundation Office worldwide.

Conventions of Style:

Spelling: *The Journal* will use mixed English spelling, reflecting the conventions of the individual author.

Punctuation: *The Journal* will use standard American punctuation.

Quotations: Quotations from *The Urantia Book* will be italicized and will not be enclosed in quotation marks. Words or phrases that are italicized in *The Urantia Book* will be set in boldface type for emphasis. All quotations must be referenced by page and paragraph numbers. Entire papers may be referenced by the number of the paper without page and paragraph citations. Numbered subdivisions of papers must be referenced by page and paragraph.

Other uses of italics: Italics will not be used in the text of *The Journal* except as required in the titles of books and other publications. Words or phrases emphasized by the individual author will be set in boldface type. Words or phrases used as examples will be set in double quotation marks.

IUA 2000 International Conference

In the year 2000 the IUA International Conference will be held at **Wagner College in New York City on August 4-7**. The conference site overlooks the beautiful New York Harbor and is only a 20-minute car ride from Newark International Airport or 45 minutes from JFK Airport.

August 3, Thursday, will be a pre-conference day that will focus on issues related to the Urantia movement, the IUA, translations, and the Foundation. On Friday, Saturday and Sunday, the conference will focus on its spiritual theme, "Living the Father's Will," featuring speakers and workshops. Children will be able to participate in a special program that will mirror the adult program. Monday will provide a summation of the conference and will provide time for a planned tour of Manhattan. Participants may stay an extra night at the campus for an additional fee.

The program planners are looking for volunteers for speakers and workshop moderators, as well as volunteers for the children's program.

For more information or to volunteer, you may contact Nick Scalzo at tel/fax 1-860-669-4900 or email NICHOLASWS@aol.com.

INTERNATIONAL URANTIA ASSOCIATION



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