

JOURNAL



URANTIA.

A News Journal for Readers of The Urantia Book

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Urantia 2000 IUA Conference
LIVING THE WILL OF OUR FATHER
New York, USA
August 4—7, 2000

The United States Urantia Association is hosting the International Conference at Wagner College on Staten Island in New York August 3-7. The United States Urantia Association cordially invites the entire *Urantia Book* readership to celebrate, worship and commune with our Paradise Father as we join in sharing our spiritual lives and personal experiences with the Spirit Fragment of our Father that indwells us all. For three and one-half days this conference will be devoted and dedicated wholly to Our Universal Father and Living His Will. Here, participants will explore and discover many ways, means and methods that may be employed for personally seeking, finding, and actually doing the Father's will in our daily lives. The Adjuster will be the focus of this conference, just as it was with Jesus as he demonstrated his wonderful life in the flesh and as he lived the will of our Father.

With the insight gained from the revelators of *The Urantia Book*, the conference participants may explore the many manners used by the Master, suggested by the Divine Counselor and related by the Solitary Messenger to know God's will, choose it, and actually do it as a conscious part of living. The conference program is designed to provide the participant with the exciting Spiritual Experience of Living the Will of Our Father, a step toward Light and Life and eventual fusion. Again, the emphasis here is on the word **LIVING** the Father's will. Speakers and workshop leaders hail from all over the world. A special children's program is planned.

CONFERENCE FEES: The cost of the conference including housing, a variety of delicious meals, and conference materials is \$375.00. Children will enjoy a reduced price. If you wish to extend your stay, you will pay an additional fee. Registration materials are now available. You may find out more information and register by contacting: Urantia 2000 IUA Conference, 67-86 Groton Street, Forest Hills, NY 11375-4160 USA. Phone: 718-793-2338 Email: Urantia2knyconf@aol.com or Urantia2k@aol.com

ESTONIAN CONFERENCE

Estonian IUA Conference will be held August 18-20, 2000, at a children's camp 110 km from Tallinn. The theme will focus on *The Urantia Book* as a source for spiritual growth. The conference will be held in both Estonian and English. After the conference a sightseeing tour can be organized. If you are interested in taking part or in presenting a discourse, please contact Peep Sõber, phone: +3722 516 067, fax: +3726 302 257 or email: psober@hot.ee

FINNISH CONFERENCE

The Finnish Urantia Association is planning its yearly Summer Days at Kellokoski (near Helsinki) June 9-11, 2000.

ANZURA CONFERENCE

The Australian and New Zealand Urantia Association will be hosting their Conference 2000, at Canberra, October 6-9, 2000.

What Do I Think Today About Tomorrow?

Presented at the observance of the 50th Anniversary of the founding of Urantia Foundation
Chicago, USA, March 18, 2000

CAROLYN KENDALL, USA

Someday on a bright tomorrow we, or our descendants, will awaken to the startling news that somewhere on our planet a majestic Paradise personality has arrived. He will be accompanied by twelve stately personalities visible to every citizen of our material existence. And if this were not sufficient cause for joy and thanksgiving, an even more astounding event will be transpiring—unseen by human eyes—but described in luminous detail by our new friends. Thus will occur the dispensational adjudication and resurrection of the sleeping souls of the Bestowal Son age. It will be conducted by the heralds of resurrection who have long been resident on our world. As the new dispensation is proclaimed, another group of Paradise beings will take up residence and begin planning the age to follow the new age: the stage of light and life. On that wondrous tomorrow, yet another being, familiar and fatherly, will grace our presence for an all too brief time among his mortal brothers and sisters. As that long day comes to an end, he will make ready to leave, but not before we savor one last moment in his gracious presence. We will hear again his inspiring admonition to proclaim the Fatherhood of God and the son- and daughtership of the Father's worldwide family.

A fantasy? Yes. But only in the sense of timing. These visitations will indeed occur, but we do not know when. How we envy our descendants who will surely be alive to see and hear such things!

The Mission of the Urantia Revelation

Four thousand years ago Machiventa Melchizedek came to Urantia. His mission was to prepare the way for the bestowal of the Creator Son of our universe of Nebadon, Christ Michael, Jesus of Nazareth. Machiventa reintroduced the concept of the one God to the people of his day. Many new religions evolved through the efforts of his missionaries, including Hinduism, Buddhism, Zoroastrianism, Confucianism, Taoism, and Judaism.

Michael arrived on our world in 7 B.C. His primary mission was to achieve the sovereignty of his universe through experiential knowledge. Our world was the seventh and final bestowal in which he put on the

cloak of one of his universe creatures. On Urantia he assumed the likeness of humanity, the lowest form of universe personality. Jesus taught us about the Heavenly Father and demonstrated to the Father the highest example of humankind. Establishing the Christian church was not the primary purpose of Michael's bestowal. It would have perhaps been preferable had his teachings uplifted all pre-existing religions on earth, including Hinduism, Buddhism, Zoroastrianism, Confucianism, Taoism and Judaism.

The Urantia Book, the fifth epochal revelation, in its brief 45-year history, has accumulated fanciful legends surrounding its origin. It was not brought to earth by aliens in spaceships. It did not materialize in a locker in Detroit. It was not found in a bank vault in Chicago. The Urantia Revelation was on the drawing board as far back as the Middle Ages. This revelation was unique in its manifestation; its origin was truly mysterious, and events accompanying it were legendary, but it was not launched upon the world as an orphaned entity—set adrift, without plan, purpose or direction. A group of midwayers, isolated in the legacy of rebellion and default, petitioned high universe authorities for the chance to tell the **full** story about the history of our planet, the inspiring presentation of the universe and its range of personalities, the **true** story of Jesus' life on earth, and to plan for the bestowal of the next order of Sonship on our world. A revelation in **book form** had never been tried in our Local Universe of Nebadon.

On page 241:3, the book states: *A Master Son may at will vary the order of the spiritual adjudication and evolutionary adjustment of the inhabited planets. He can make and carry out plans of his own choosing particularly regarding the worlds of his bestowals, and still more concerning the realm of his terminal bestowal.* It was Michael himself who approved the prototype: the **Word** made **Book**.

This may or may not be an emergency revelation like Melchizedek's. Unlike his day, the God concept is alive and well. *The Urantia Book* seeks to remediate the losses of the Dalamatian culture of the Planetary Prince, the first epochal revelation 500,000 years ago, which was lost in rebellion and disloyalty. It reintroduces the biologic principles of the Adamic bestowal,

the second great revelation, 37,000 years ago, another loss due to the default of its two principal bestowal personalities. *The Urantia Book* is the precursor to even greater events to bless our planet sometime in the future.

Machiventa was visible to his human associates in the times of Abraham. Michael was visible as Jesus. It was generally known to the early students of the Urantia Papers that no Paradise Son accompanied *The Urantia Book*, visible or invisible. There was no dispensational adjudication at the time of Machiventa Melchizedek's bestowal 4,000 years ago, as occurred at the end of Jesus' life on earth. Neither was there an adjudication when the Urantia Papers came. This question was asked and it was answered that there had been none.

There was, however, installed on August 21, 1951, a regent of Michael. Michael still holds the title of acting Planetary Prince, but this new regent was not empowered to terminate the Bestowal Son age. That is always the function of a Paradise Avonal Son on either a Magisterial Mission or technical mission, or of a Master Son on a return visit. The new regent who functions as Planetary Prince, is a Melchizedek. He was believed to be one of the twelve Melchizedek receivers who served on the planet off and on after the Caligastia Rebellion.

The first thing the new regent did was to reorganize the superhuman government of our world by setting up the Supreme Court of Urantia. It consists of the leaders of the various superhuman groups stationed on the planet. The Supreme Court is not a judicial body so much as it is an advisory group. He announced that the overall welfare and direction of *The Urantia Book* had been placed into the hands of the Seraphim of Progress for the next 500 years. However, for the first 100 years, the immediate fostering of the revelation was entrusted to the Seraphim of the Churches. This supervision had gone into effect in 1935, and was interpreted to mean that our purpose is not to sponsor a **religious institutional** revolution, but rather to go forth and initiate a **spiritual** revolution.

The regent assumed direction of the Urantia Revelation, outlining how the revelation was to be managed, from the highest seraphim to the lower midwayers on his side of the stage backdrop. Urantia Foundation and Urantia Brotherhood would undertake responsibility for the human dissemination process—the Foundation to publish the book, and the Brotherhood to manage the democratic membership outreach organization.

Backstage

One might think of the revelators and planetary overseers as operating backstage in a great theater. There are directors and managers who are subdued now; but whose voices were not so silent in the past.

There are stagehands and sound and light technicians. After the script was drafted, the playwrights spent upwards of twenty years polishing the lines and ensuring that the human actors rehearsed, learned their cues, and trained their understudies. There is a high purpose to this epochal drama, and it's clearly presented in the script itself.

The world will not come to an end. The planet will not be consumed in fire, nuclear or otherwise. Satan and Lucifer will not claim our errant population. Caligastia will not control our minds and souls. There is a much better plan in store for us all.

Jesus promised that *an enhanced demonstration of righteousness* and *an enlarged revelation of truth* will be sent by the Father (1914:4). This demonstrator of righteousness will either be an Avonal Son, or the Trinity Teacher Sons, or all three bestowal beings at once: an Avonal, Trinity Teachers **and** Michael himself on a return visit. The vanguard of the Teacher Sons are already here surveying the property, preparing for our uplifting. We are promised in the book that these visitations **will** occur; there is no doubt about them. While it is highly doubtful any of us will live to witness them, **we do have important work to do in future years preparing for this coming extravaganza.**

In the Meantime

About 35 years remain of the domain of the Church Angels, time to ponder the wisdom of the men and women whose concepts infused the revelation. Thousands of religionists and philosophers were drawn upon to enhance our comprehension of core truths. The sources are significant because they demonstrate the value of human evolutionary thought. The revelation won't take hold until the majority of the world's people evolve to a level of readiness for these ideas. There have been setbacks. World War II put us back philosophically, while science and technology progressed rapidly. The world's people are slowly refocusing upon higher values and more spiritual pursuits. Our task is to encourage, to enhance, and to uplift civilization.

Emma L. Christensen (Christy) shared some heartening information in her 1967 address to the Second Triennial Delegate Assembly:

“I have heretofore reminded you that the celestial supervisors of Urantia are mobilizing small groups of spirit-led men and women throughout the world—among all nations—and these truth battalions, these **selectmen**, are concerned today with scores of vital enterprises which have to do with the rehabilitation of the world following the ending of the present distressing conflicts.

“And of all of the emergency corps of mortal selectmen on Urantia, none is charged with a more solemn obligation than our group. We have been called to do a great work of taking the first step in offering to mortal man a new light, a new revelation, of the love of God. The easy jog-trot religion of former days no longer suffices to meet the challenges of today. Following Jesus’ way of life calls for an act of complete commitment, a dedicated intention, a resolute purpose, a trumpet call to a life that will not compromise.”

The revelators had early communicated to the Forum that: “You should be gratified and even feel honored to be a part of the pioneer working group of *The Urantia Book* which represents a serious attempt on the part of your planetary overcontrollers to sometime bring about a better unification of those Urantians who profess belief in the life and teachings of Jesus.” They advised that we probably “can’t expect widespread acceptance of the Urantia revelation until **90 percent of the Brotherhood attains unity of purpose**, just as there will not be peace on earth until **90 percent of the nations want peace.**”

Unity of Purpose

The Urantia Book points in shame to the follies of past revelators and their disciples. What will future revelators say about the servers of the Urantia revelation? Our mission is to help pave the way for the next bestowal Son, but will he come while there are competing factions of *Urantia Book* believers? We might expect that the next Son will delay his arrival until there is **one** group of believers cooperating to foster social peace and spiritual harmony among ourselves and on our world. We cannot make progress in the next age while working at cross purposes. We have no choice but to re-ignite the quest for unity.

A year ago, in the spirit of working toward unity of purpose, a small group of readers took it upon themselves to search for ways to get the two divergent groups together. The Millennium Initiative was born in March 1999 with ten people who represented various viewpoints. They met to debate the issues that separated the readership, and to consider the kind of organization that would appeal to both Fellowship and IUA members, as well as to readers having no affiliation. By June the group expanded to twenty, and an Alliance was unanimously proposed. The committee delegated the presidents of IUA and the Fellowship to take the idea back to their respective organizations. The Fellowship’s General Council voted to support the Alliance. But before the vote, and before further progress could be made,

a member of the Fellowship’s leadership published Part IV of *The Urantia Book* in a separate volume. IUA was disappointed in the Fellowship’s reaction to this infringement of Urantia Foundation’s copyright, and further progress stalled.

Many people are not concerned about the notion of having a multiplicity of separate organizations dedicated to the dissemination of *The Urantia Book*. Nevertheless, too many groups performing the same services for the same people are competitive, wasteful of money, engender suspicion of each other, and confuse the public.

What Kind of Organization Will Serve Us Best?

One of the things we will have to think about is the kind of organization that will serve us best **when**—not **if**—but **when** the two member groups unify. Sooner or later the Fellowship and IUA will have to find a way to integrate their functions.

The planetary regent assured the planners of Urantia Brotherhood that after they had worked with their Constitution for a while, they would have the experience to amend it. Although he approved the Brotherhood (now Fellowship) Constitution, it isn’t sacred. Organizations too often become ends in themselves and lose their effectiveness over time. IUA is evolving its structure as needs and options present themselves.

A merger could be negotiated, but such entities seldom work. The Millennium Initiative Committee considered building a new organization from the ground up, incorporating workable features of both groups. What Americans must remember is that there are major differences between American-designed organizations and what is appropriate and useful for international readers.

The main problem is not whether two existing membership groups can combine. Any new entity will have to work in a lateral, equivalent relationship with Urantia Foundation. The original plan for the two Urantia organizations made sense. Both Urantia Foundation and Urantia Brotherhood were charged with disseminating the book and its teachings. One group, the Foundation, was to be small, **autocratic**, self-perpetuating, and had just a few important functions: Publish the book, translate the book and protect the book. There were no stipulations in its trust document or bylaws as to **how** to disseminate the book and its teachings; there was no structure and no provision for membership. The other organization, the Brotherhood, was to be the membership group, to be **democratic**, and to function as the outreach agency. They coordinated all aspects of studying, teaching, and meeting. These were spelled out in the Constitution. Although the Trustees

started the Brotherhood, this was never intended to be a parent—child relationship. It was to be complementary and cooperative. Everyone understood the reasons for having separate organizations with their division of labor. One group was to be responsive to the will of the majority—political; the other had to be free of political pressures. Between 1955 and the mid-70s neither side encroached upon the other's prerogatives.

Which is the Genuine Revelation?

In the same vein, we must work cooperatively toward achieving one version of *The Urantia Book* and its translations. Believers are confused by the concept of “inviolable text” when there are successive printings incorporating textual changes. We must not compound their confusion by putting out new printings of less than high quality, or with new mistakes. The last series of changes that were approved by the revelators were in the version published prior to the death of the last contact commissioner. One of the ideas behind the Foundation's diligent maintenance of the marks was so that they will be used to identify the genuine *Urantia Book* after the copyright expires. If there are multiple versions, which is the genuine revelation?

If the *Urantia* Revelation is to stimulate creative speculation of humankind for the next thousand years, as the book says on page 330:2, it must be whole and unencumbered. The revelators made it very clear to their human associates: They wanted a copyright on *The Urantia Book*. They wanted the name *Urantia* legally protected. Every Forum member knew and understood this. Every early Brotherhood member knew it. Every Trustee knew it.

One of the great phenomena in the New Testament could have benefited from legal protection. On the Island of Patmos in the Aegean Sea, the Apostle John Zebedee experienced an impressive personal revelation. His Thought Adjuster made a projection to the mansion worlds in which he visualized the progress of ascendant mortals through the mansion worlds. He saw the sea of glass, the throne of the four and twenty councilors and an archangel resurrection roll call. What survives of this visitation is distorted and fragmented. Think what we might have known about life after death all these twenty centuries if John had been able to obtain a copyright on the Book of Revelations.

Get Ready for the “Ready” Time

The revelators told us not to rush to proclaim *The Urantia Book*—the world wasn't ready in 1955 to begin its search for righteousness. The book was planned to take hold after the chaotic world political situation passed. They counseled: In the meantime be patient, build gradually—train teachers, prepare leaders, trans-

late the book; **and** establish thousands of **study groups**. They did **not** say: Organize thousands of *Urantia societies*. They did **not** say: Establish an elite hierarchy of leaders who know what's best for the rank and file. They did **not** say: Create a new church, one that separates you from other religionists, and erects hurdles for new believers to jump over. It was suggested that we study Jesus' organization, **its simplicity**.

The Urantia Book promises that *sooner or later another and greater John the Baptist is due to arise proclaiming “the kingdom of God is at hand”* [1866:2], and the Contact Commissioners were assured that someday a great religious teacher will arise to espouse the teachings of *The Urantia Book*. When a great human teacher arises, wisdom will be required to not turn over the reigns of administrative control to this one individual. Leadership must continue to be diffused, not concentrated in one person, whereas an inspirational, dynamic teacher can turn lives upside down, and bring many souls to the Father.

Priorities

It might be useful to think about where our true loyalties and priorities should be placed both on the institutional and the individual, personal levels. First the organizational level. The first president of *Urantia Brotherhood*, William S. Sadler, Jr., addressed these matters in his report to the First Triennial Delegate Assembly. “*The Urantia Book* is not an End in itself. The Brotherhood is not a true End; they are Means to an End. . . . The only true End is the Universal Father.” Dedication to dissemination—the propagation of *The Urantia Book*—is, according to Mr. Sadler, a **secondary** loyalty. Our **primary** spiritual loyalty and dedication is to the Universal Father, and to him alone. “A sectarian *Urantian* is one who has allowed the importance of *The Urantia Book* to take precedence over the importance of God. The Brotherhood [today's Fellowship and IUA], and the Foundation were designed to disseminate the book; the book is designed to bring God and man closer together.” He summed up by saying, “If we can clearly separate Means and Ends, if we can always subordinate Means to the true End, then we shall continue for a very long time as a real Brotherhood, and we shall avoid becoming merely another church or another sect in the world . . . a world that needs neither a new church nor a new sect.”

When patients in his psychiatric practice complained of what we now call stress, Dr. William S. Sadler used a basic formula to suggest how they might reorder their lives. The midwayers had provided a helpful list of priorities:

1. Your job—how you make a living,
2. Your health,
3. Your family,
4. All of this—the Urantia Papers and associated activities,
5. The trifles of living.

We need to reflect upon what percentage of Urantia activities actually fall into the “trifles of living” category, and what percentage is vital in preparing for the next stage of planetary progression.

Millenium

Presented at the observance of the 50th Anniversary of the founding of Urantia Foundation
Chicago, USA, March 19, 2000

NEAL WALDROP, SWITZERLAND

Once upon a time, on a Sunday afternoon in a city of the past not so far away, a family of four was strolling in spring sunlight shortly before dinner. They passed through a park and came to a quiet square with broad sidewalks and tables in the shade of maples and elms. Just as they were sitting down, a tall man clad entirely in black strode up to them and extended his right arm toward a nearby doorway. “You must go in,” he intoned solemnly. John looked at him warily and answered, “We’re just going to rest here for a few minutes.” “You must go in,” the man repeated firmly, this time pumping his extended arm three times toward the door.

Mary saw John’s face redden and noticed a prominent vein starting to throb on his forehead. “It’s almost supper time,” she said, “so we might as well go in and see what they have.” John smiled and asked the tall man clad entirely in black: “Can’t we just sit out here in the shade?” The man folded his arms and repeated with a dry and clipped voice, “You must go in.” John shrugged and glanced over to a nearby tree, where the children had crouched down to examine pebbles and wildflowers. “Jenny, let’s go,” he said. “Come on, Mike.”

After they were seated in an entirely empty dining room relieved by episodic frescos and icons, a cherubic, chubby waiter brought a succession of menus in Greek, Latin, and Old Church Slavonic. But John and Mary refused to accept his assurance that the standard fare was edible and appealing; instead they insisted that he bring them water first and a menu they could read. This eventually resulted in four glasses and a menu in cramped Gothic script with florid illuminated capitals. Mary raised a glass to her lips but frowned and set it down. “What’s the matter?” John asked. “See for yourself,” Mary replied. Since John was thirsty, he unwisely tossed down quite a gulp. “Vinegar!” he exclaimed. He

glared at the waiter and asked, “What is the meaning of this?” “Just as the Master changed water into wine,” the chubby waiter answered, “so do we change water into vinegar. Actually,” he added in a confidential voice, “we do not quite do that; we simply give our customers vinegar when they ask for water. After all, vinegar is good for them, and we know best. But please admire the beautiful calligraphy, which I can interpret by explaining its roots in the original Hebrew, Greek, Latin, or Old Church Slavonic.” Then he smiled and walked away. Jenny said, “Daddy, I’m hungry. Where’s the beef?” “Not here, dear,” John answered; “we’ll have to go somewhere else.” As they exited into the early evening shadows and dappled sunlight, John noticed that Mike had knocked over one of the uncomfortable wooden chairs. That was not important, he decided. At least, it was not important enough for him to go back.

The parallels to methods used by established churches of the past may already have been overwhelming, but you may interpret the story as you like; I certainly shall not parse it in Hebrew, Greek, or Latin. In any case, there can be no doubt about our heavy debt to *the secular revolt from ecclesiastical totalitarianism*, which the Midwayer Commission tells us yielded *many liberties and satisfactions* [2081:6] as well as *the amazing creativity of American industrialism and the unprecedented material progress of Western civilization* [2081:7]. Now, at the outset of the third millennium, we must close two chasms that have fragmented society over the last few centuries—chronic and often abusive contention between religion and science, plus even more venomous quarrels between various traditional religions and numerous strands of contemporary culture.

In doing this, we must guard against a tendency to propound intellectual interpretations, as if that were the point. It is not. We must likewise guard against a

tendency to indulge in theological controversy, the time-honored diversionary tactic that the Samaritan woman Nalda employed when she sought to evade Jesus' searching gaze (1613:3). All these expedients amount to elaborate intellectual diversions that sidestep and deflect the call to be perfect as the Father is perfect, and to love others as the Father loves us. By such methods, we are told, [t]hinking man . . . invariably tries to rationalize, traditionalize, and institutionalize a strong and moving religion that threatens to dominate him, thereby hoping to gain control of it [2083:2].

The new teachings are spiritual, mindal, and cultural, **not** solely spiritual. They address the longing for growth and advancement of the individual and the group, **not** just the craving to be "saved." They unify the entire experience of each human being and all civilization; they do **not** subside into intellectual dogmas, moral codes, and hallowed rituals. The teachings' net impact **is** the newest Covenant: God the Father and God the Mother have a plan for each of us and for the entire planet that humanity inhabits.

A purely religious approach to the revelation would therefore be defective and flawed. We are **not** free just to sit in a corner, read *The Urantia Book*, and marvel at its spiritual inspiration. No, we must do far more than that. We have obligations to each other, to society, to our planet's growth and advancement.

In all this work, we must find ways to inspire religionists, non-religionists, and anti-religionists to join together in pursuing shared ideals. We need to imagine and invent a flexible new framework for joint efforts, ways to link arms with others *on the basis of unity of ideals and purposes* and [g]oals rather than creeds [1091:6]. I believe that even the task of constructing a new and appealing philosophy of living will be active, interactive, experimental, and evolutionary—neither an excuse for armchair imagining, nor the product of abstract theorizing based on symbols, paradigms, and conceptual relationships.

The authors of the fifth epochal revelation comment in considerable depth on social, economic, and political dimensions of life on Urantia. They repeatedly advance explicit value judgments based on historical, philosophical, and moral viewpoints, which they proclaim with vigor and defend with verve. If we are not prepared to adopt, explain, and, if necessary, defend the revelators' conclusions; if we are not willing to mobilize our own wisdom and discretion while endeavoring to implement the revelators' ideals in our societies and lives; if we are not willing to stand shoulder to shoulder with the revelators in pursuing their epochal goals for the renewal and upstepping of spiritual, mindal, and material life on our planet; by what stretch of

anyone's imagination could we justify our claim to be believers?

Thus far, committed readers of *The Urantia Book* have mainly emphasized that disseminating the teachings is bound to have a strong positive influence on individuals and the world. But it is at least equally logical to reason from the opposite perspective. Even preliminary, tentative, and highly selective efforts to carry out the revelators' **ideals** will inevitably spur intense interest in their ideas. This will be dissemination by attraction. Later, as we and others who are cooperating with us for common purposes are actually able to implement the revelators' teachings—gradually, partially, and progressively—the net result will be to disseminate the revelation as **a living reality**.

At this early stage, we need a decentralized and relatively spontaneous process of innovation and experiment—on the understanding that we and our successors will probably end up trying at least nine unsuitable practices before making a single significant advance we consider fully satisfying. But I do not believe these potential activities and goals amount to a menu of projects that we, as a group of believers, should proceed to catalogue, characterize, address, or adopt. I do not wish to suggest—and, to the contrary, would strenuously oppose—the active involvement of **organized groups** of *Urantia Book* readers in social, economic, or political projects. Instead, our challenge as a group of believers is to discover how we can best stimulate **individuals** to pursue their most profound and most productive insights, preferably in cooperation with others who may or may not be readers of *The Urantia Book*.

This is a challenge for each of us. It is a challenge for me as well as for all of those who wish to hear my voice. Each of us must delve deeply into his or her imagination and decide for ourselves what best we can do for the cause of growth and advancement of civilization and society on our planet Urantia. We must build on our education, our experience, our character, our judgment. We must then seek to cooperate with others who have similar goals and visions.

The revelators offer us ideas and insights that we can and should explore. A Mighty Messenger states that *the realization of social brotherhood on your world depends much* [597:3] on the personal transformations and planetary adjustments which he portrays under five headings: (1) social fraternity; (2) intellectual cross-fertilization; (3) ethical awakening; (4) political wisdom; (5) spiritual insight (597:3—598:2). To add to this, an Archangel of Nebadon identifies 15 factors that are key to the development of civilization (906:6—912:1), and the Chief of Seraphim describes the fields of en-

deavor that the seraphic planetary government's 12 corps of master seraphim actively promote and foster (1254:7—1256:10).

Our outward and visible work of reform and renewal will not be a religious endeavor, and in these regards we should not label ourselves “religionists.” We will and should approach these efforts from a **spiritual** perspective, but we will not be promulgating a religion, promoting a religion, or sustaining a religion. Further, our relationships to each other and to others cooperating with us will be purposive and practical, not discursive, theoretical, theological, or dogmatic.

Let me put all this in context. I am not in any sense disputing the need for energetic effort to produce further translations, nor am I detracting from the work of study groups or the desire of individuals to deepen their understanding of the teachings through reading and reflection. All these aspects are important in themselves, and they are closely linked with Urantia Foundation's **concordant** objects under Article 2.2 of the Declaration of Trust. But during the Foundation's first fifty years we paid very little attention to its **principal** object: implementing the revelators' teachings in our lives and in the world as a whole. That must change.

Committed readers of the revelation will have to wrestle with exceedingly difficult questions:

1. Can our existing fraternal organizations be adapted for these purposes, or will we have to invent some new framework or structure?
2. How would that framework actually operate, and how would our group relate to other groups and organizations?

3. Are there priorities or projects the group should focus on first, or is this a question that should be left entirely to individuals?

4. How would the group encourage individuals to undertake and pursue projects at their own initiative?

5. Would individuals report to the group or receive any form of advice or guidance on the projects they are pursuing?

At a much later stage—either in this same extended age or in another era that follows—each and every inhabitant of Urantia, acting of freewill choice, personal conviction, and individual commitment, will enlist in the planetary crusade to efface the last lingering traces of Caligastia's betrayal. They will do so not by donning uniforms, shouting slogans, and brandishing swords, but by embodying potent inner realities that attest to dedication and alignment: conscious acceptance of the Father's watchcare and limitless love; active participation in his supernal plan for our individual and collective growth; and brotherly cooperation with all who seek to serve him here and on high.

During the millennia before Urantia reaches this transcendent landmark in planetary destiny, we and others who affirm the revelators' intent and seek to implement their ideals may well be pursuing paths that seem agonizingly slow and winding. Perhaps every so often, during brief respites from wrenching uphill scrambles, we shall find sustenance and solace in recalling that Van and Amadon, with extremely limited resources and only intermittent inklings of ultimate triumph, pressed on resolutely and patiently for over 150,000 years until Adam and Eve arrived.

Internet Site and Internet School in Spanish

ANDRÉS RODRIGUEZ, COLOMBIA

Recently the Foro-Escuela, the Spanish version of the UBIS, was opened. It is to be found on the recently established *Urantia Book* website in Spanish. Foro-Escuela is authorized and supported by Urantia Foundation and is available for all those who want to study *The Urantia Book* in Spanish. The address is www.urantia-latina.org. This website is administered from Chile by Mario Casassus, using the latest techniques and facilities available on the Internet.

This project appears in response to an expressed need for different people and different manners to facilitate the study and deepening understanding of our book, solving the problems of distance, time, and the lack of resources. This project of Urantia Foundation grows from the new experience of the website of *urantia-latina* and the absence of space for work and study of these characteristics on the worldwide web in Spanish.

General Operation

The School seeks to generate an atmosphere of the best fraternity and camaraderie possible; that is why all available communication mechanisms have been introduced for the participants to use. The climate we hope to promote is one of a virtual university community with characteristics of pluralism and universality, with a conception of learning based on working together and as a collective. Our concept shuns the hierarchical relationship of professor and student. Neither do we intend to measure anybody's knowledge or determine anyone's personal qualifications. This is our way of avoiding dogmatism, fundamentalism, intellectualism, or tendencies of indoctrination.

The Participants

You can participate in the Foro-Escuela by registering as a user. This requires that you have an email box, where a confirmation of registration can be delivered. Only registered users can participate in the activities of the Foro-Escuela.

The Moderators: Their Characteristics and Their Roles

The moderators will be selected by the directorate on the basis of the candidate's own volunteering or as suggested by other participants. The candidates will need to evince great openness and aversion to dogmatism, traditionalism or fundamentalism, and they need to be open to various methods of learning. The participants themselves will collaborate in orienting and moderating the discussion. The moderators are in no manner teachers, professors or interpreters of the Book.

The Directorate (CODIR)

The role of the directorate will be to resolve both regular and special situations and to make decisions in general regarding the participants and the proceedings of the Foro-Escuela. The functions of members of the directorate will be:

The director has the responsibility of representing to Urantia Foundation the general plans, development and evaluation of the project Foro-Escuela.

The assistant directors have the function of supporting the director and also of assuring the function of the technical and administrative aspects of the Foro-Escuela.

The directorate, as determined by Urantia Foundation, consists of the following persons: director, Seppo Kanerva; assistant directors, Nadine Loubet and Mario Casassus.

The Levels

There are four principal levels of participation: In the first level students will study the origin and meaning of words that are fundamental for understanding the Book. Some of the words are already familiar, such as God, truth, goodness, beauty, Trinity; others are new terms, such as bestowal, monota, mota, absonite, and ultimatón.

In the second level, they will concern themselves with the literal interpretation of the text, be they individual phrases or paragraphs.

In the third level, they will study the conceptual contents of the discourse, like the various approaches, including the intentions of the authors.

In the fourth level, they will try to illucidate the profound meaning of the message, analyze the style, and finally, recapture the creative experience of the authors of the text, through an act of deep intuition, not only with regard to the least accessible (most difficult) level of the message, but also with regard to the very spirit of the authors.

Method

The course will use the method of hermeneutics, based on a branch of philosophy of the same name. Availing itself of various methods of analysis, hermeneutics attempts to illucidate and comprehend the distinct levels and the meanings of a written text.

Spreading the News

For the purpose of spreading the news of this novel and important effort of Urantist brothers and sisters, Mario Casassus has completed a tour of various countries of South America, among them Colombia and Peru, during Holy Week and Easter.

This new tool has a three-fold function:

1. To study *The Urantia Book* in a broad and flexible manner, without rigid schedules, in the absence of the professor-student constellation, and allowing the free expression of concepts.

2. To broadcast to the Internet community the revelation in a serious and respectful manner that uses the tools of philosophy recognized by the best institutions of learning.

3. To promote brotherhood among the believers of *The Urantia Book* without regard to geographical boundaries.

We invite all of our Spanish-speaking brothers and sisters to join this new and fascinating Urantia adventure in cyberspace.

Disseminating the Teachings

Presented at the observance of the 50th Anniversary of the founding of Urantia Foundation
Chicago, USA, March 19, 2000

RALPH D. ZEHR, USA

Imagine for a moment that you are now standing on the Isle of Paradise. You recently experienced your last transition sleep of time. As on all previous occasions you thanked your transport supernaphim for her most pleasant, comfortable, and timely service. While on Havona on each of your forward trips into “unachieved” space she had transported you (159:1) She had quickly perfected the technique of awakening you from deep transport slumber with Havona symphonic melodies. Although each circuit of Havona worlds utilized unique celestial musical techniques, the results were perfect every time. This trip represented the end of an era. No longer would there be the exhilaration of viewing for the first time, new, completely perfect, unique, and original surroundings (159:2).

Afterward you had gathered with your fellow ascendant mortals hailing from the universes of time and space representing all seven superuniverses. As you stood together for the first time on the shores of Paradise you were overwhelmed with praise and thanksgiving for the Universal Father of all. Your spontaneous supreme adoration and spiritual praise of the Creator, Controller, and Infinite Upholder of the Universe of Universes welled up in your hearts commingling with that of your fellow ascenders until your combined worship reached to such heights that the *divine heart of the gods* was fully and completely satisfied. For the first time you observed the *threefold fluctuation of the light of the Deity abode . . . What a triumph of technique! What a fruition of the eternal plan and purpose of the Gods that the intelligent love of the creature child should give full satisfaction to the infinite love of the Creator Father!* [304:5—305:0]

During the Paradise progression you many times participated in these overwhelming worshipful experiences. Having attained the supreme satisfaction of the fullness of worship on Paradise you qualified for admission to the Corps of the Finality. After individually taking the final oath one, *of sweeping implications and eternal import* [346:4], you could savor the sweetness of success as you wholeheartedly enjoyed the seventh and final jubilee of time.

You met with fellow ascenders, compared backgrounds, shared insights, and reminisced about com-

mon experiences. Each of you had ages ago begun life at the bottom as animal origin beings and had joyfully climbed the ladder of life, round by round, and had recently reached the heights of glory (361:5). You could now look back on your ascension career in its entirety. You had the opportunity to evaluate all that had contributed to your successful ascension, the teachings, the concepts, the experiences, and the numerous assistants, associates, and instructors.

Cosmic Citizenship

You had learned that, *It is the business of religion to create, sustain, and inspire such a cosmic loyalty in the individual citizen as will direct him to the achievement of success in the advancement of all these difficult but desirable social services* [1089:8]. And furthermore, *Economic necessities tie man up with reality, and personal religious experience brings this same man face to face with the eternal realities of an ever-expanding and progressing cosmic citizenship* [1093:3].

As a young parent, the idea that you and your spouse were *procreating cosmic citizens* [939:7] brought an entirely new and expanded dimension to parenting. And what satisfaction you enjoyed when your children were mature enough that you could share with them your hopes of eternal survival, and of taking up residence on the Mansion Worlds. But the greatest possible satisfaction is knowing that they will soon join you in the Corps of the Finality.

Mansion World Students

Your awakening in the resurrection hall on Mansionia was a never-to-be-forgotten experience. Your long time seraphic associates were standing near watching as you opened your eyes to your new morontia surroundings. You were also for the first time *truly conscious of the identity and presence of the divine Monitor who so long indwelt your mind on earth. . . . [It was]. . . a glorious awakening, a real resurrection* [1248:1]. *Throughout all eternity you will recall the profound memory impressions of your first witnessing of these resurrection mornings* [533:3]. This was your second jubilee (305:1).

You then began the de-animalization process, the *deficiency ministry* [533:6]: *Biological deficiencies were largely made up on the first mansion world. There, defects and plane-*

tary experiences pertaining to sex life, family association, and parental function were either corrected or were projected for future rectification . . . [535:3].

On mansion number two there was provision for removal of *all phases of intellectual conflict and for the cure of all varieties of mental disharmony* [535:4].

On the third mansion world you really began your *progressive morontia culture*. The chief purpose of this training was *to enhance the understanding of the correlation of morontia mota and mortal logic, the co-ordination of morontia mota and human philosophy* [536:1].

It was during the period of training on world number four that you were *first introduced to the demands and delights of the true social life of morontia creatures*. It was indeed a new experience for an evolutionary mortal to participate in social activities which were *predicated neither on personal aggrandizement nor on self-seeking conquest* [536:4].

A *real birth of cosmic consciousness* took place on mansion number five. You were *becoming universe minded*. This was indeed a *time of expanding horizons* [537:5].

On mansion world number six you were introduced to the *technique of universe administration* [537:7]. This was a brilliant age for you and your ascending mortal associates which usually witnessed *the perfect fusion of the human mind and the divine Adjuster* [538:1]. The ceremony was profound in its simplicity: The supervising superangel and the archangel of record in unison made the announcement before your morontia associates, *“This is a beloved son in whom I am well pleased”* [538:2]. Immediately following fusion you received your new name, a descriptive Nebadon name bestowed by your guardian of destiny (1188:5). (Who, but the guardian of destiny, who had worked so closely with you and knew you so well, was more qualified to choose a descriptive name for your ascension career?) Now your eternal destiny was assured (64:2) and you had received the *equivalent to a divine validation of eventual Paradise attainment . . .* [449:3]. This was your third jubilee (305:1) as well as one of the great days for your Adjuster (1212:1). As one, you spent the next forty days in *spiritual retirement* and communion. It was a time of reflection and for planning the ascension career, an opportunity to select from the *optional routes to Havona* and the *differential techniques of Paradise attainment* [538:3].

You were soon on the seventh mansion world, the sphere of the *crowning achievement of the immediate postmortal career*. Here you were *purged of all the remnants of unfortunate heredity, unwholesome environment, and unspiritual planetary tendencies*. The last remnants of the “mark of the

beast” are here eradicated [538:6]. You were now ready to enteraphim preparatory for transport to Jerusem and your last “literal” resurrection (539:6). As a successful mansion world graduate you were eligible for citizenship on Jerusem, your system capital.

Citizenship on Jerusem

As you began to experience the reality of cosmic citizenship, having completed Mansion World training and actually registered on Jerusem as a bona fide citizen, you were enthralled. The beauty and the grandeur of it all was exhilarating and to participate as a responsible citizen was deeply satisfying.

Your formal training began with the college of self-evaluation and ended with the schools of Jerusem citizenship. Here the Material Sons and Daughters joined with the Melchizedeks and others in *their supreme effort to qualify the mortal survivors for the assumption of the high responsibilities of representative government* [517:5].

At your first election you had one precious vote. As you left the voting chamber, you knew you had voted for a representative with ideals as well as ideas and one whose pre-election aspirations represented sincere goals (1220:9). The voter ahead, an ascending mortal from a neighboring planet, paused at the exit and asked, “Are you not from ‘the world of the cross?’” You were relieved that he did not expect an answer (229:5). By the next election you had progressed in morontial wisdom, spiritual insight, and socialization such that your mota status as determined by the citizenship registrars of representative government qualified you for three votes (518:3). Citizenship on Jerusem was sweet.

Earlier you had visited the Finaliter World and when the Morontia Power Supervisors and energy transformers enabled you *momentarily to glimpse* [509:5] for the first time these high spirit personalities who had completed the Paradise ascent, you knew in your heart you could do it.

Citizenship on Edentia

It did not seem long after that until you achieved citizenship on Edentia with its seemingly endless *gardens of God*. The *botanic artistry* with its *living embellishments* stretched as far as your Morontial vision could see [492:1]. What a visual feast!

You recalled your first visit to the *most holy mount of assembly* [489:4], the dwelling place of the Faithful of Days, the seventh order of Supreme Trinity Personalities who form an interrelated line of administrative

perfection extending from Paradise to the constellation capitals (181:6). It was awe inspiring. You gathered on this *consecrated highland* with other ascending mortals to *hear this Son of Paradise tell of the long and intriguing journey of progressing mortals through the one billion perfection worlds of Havona and on to the indescribable delights of Paradise.* And you became . . . *more fully acquainted with the various groups of personalities of origin in the central universe* [489:8].

You learned of the times when Lucifer and Satan would attend the councils of the system Sovereigns held on this holy mount. Lucifer's arrogant claim: *"I will exalt my throne above the Sons of God; I will sit upon the mount of assembly in the north; I will be like the Most High"* [490:1] had long ago fallen on deaf ears. And you recalled the records of the time when these archrebels continued to attend these assemblies down to the time of Jesus' bestowal on Urantia. All sympathy for them was finally lost, *"The doors of the hearts of all Edentia closed against Satan; he was unanimously rejected by the assembled System Sovereigns, and it was at this time that the Son of Man 'beheld Satan fall as lightening from heaven'"* [490:4]. Like the thunderbolt, evil and sin may seem exciting, they may attract attention, they may seem powerful and emotionally moving, but after the flash has faded and the sound subsided, the energy is forever dissipated. It was a vivid reminder of the truth-fact: *"The wages of sin is death . . ."* [529:3]. Evil and sin are a denial of reality, they are entirely negative perceptions, unreal. This would be your last encounter with the effects of sin and iniquity during your Paradise ascension.

Soon you were on your way to Salvington. You went by Seraphic transport to the headquarters of Nebadon there to complete your local universe training. On worlds one through six you reviewed your ascendant experience to date. This was prerequisite to entering the *Melchizedek primary schools of universe training* [388:1-:6]. Then the real training began, there was the Melchizedek school of administration, the Melchizedek school of spiritual wisdom, the schools of energy research, matter research, organization research, communication research, records research, ethics research, and comparative creature existence research.

There was the unique *Melchizedek College of Spiritual Endowment* in which . . . *all orders—even the Paradise orders—of the Sons of God co-operate with the Melchizedek and the seraphic teachers in training the hosts who go forth as evangelists of destiny, proclaiming spiritual liberty and divine sonship even to the remote worlds of the universe. This particular school of the Melchizedek University is an exclusive universe institution; student visitors are not received from other realms."* Fi-

nally you graduated from the *College of High Ethics*, the highest course of training in universe administration [388:7—:9].

Though you could not fully appreciate it at the time, it was an experience you would always cherish. After your second failure of the course, "Ethics of the Eventuation of Transcendentals" your self-confidence was deeply shaken. Even your companion of Urantia days, who took post-graduate electives as she tarried for you, was becoming eager to progress. You then met personally with the original Father Melchizedek who presided over the college. Among other things, he asked you to consider the directive to repeat an indication of confidence by the faculty in your ability to eventually succeed. He concluded, "Son, always remember, perfection is our goal." You were now well on your way to becoming *disappointment proof*, a prerequisite to the Havona experience [290:3].

Citizenship on Salvington

On reaching Salvington you had a new opportunity to gain an expanded concept of the meaning of the life and teachings of Jesus, the final bestowal of Michael of Nebadon, now Master Son and Supreme Ruler. Here he spent *much of his time in counseling and instructing the college of associate Sons, the Magisterial Sons and others [who] in love and devotion, with tender mercy and affectionate consideration. . . bestow themselves upon the worlds of space* [228:3]. After that experience the answer was clear to that rhetorical question: *Why should man bemoan his lowly origin and enforced evolutionary career when the very Gods must pass through an equivalent experience before they are accounted experientially worthy and competent finally and fully to rule over their universe domains!"* [240:2]. Here you experienced the reality of Michael's pronouncement while on Urantia, *"I am the way, the truth, and the life"* [242:3]. How true it was that *The surest safeguard for the creature throughout the long struggle to attain the Father, during this time when inherent conditions make such attainment impossible, is tenaciously to hold on to the truth-fact of the Father's presence in his Sons. Literally and figuratively, spiritually and personally, the Father and the Sons are one. It is a fact: He who has seen a Creator Son has seen the Father* [361:1].

Citizenship in the Superuniverse

By now the experience of *ever-ascending citizenship in the eternal universe* [1038:7] was a reality. Each progressive achievement on a higher level enabled a correspondingly greater opportunity for understanding, maturity, service, and travel. You subsequently achieved citizenship on Uminor, Umajor, and Uversa, complet-

ing the superuniverse segment of the ascension career. Throughout this experience you became a full-fledged spirit personality. Your status as an ascending mortal was forever settled. *Superuniverse wards have never been known to go astray* [342:4].

Citizenship on Havona and Paradise

And now having traversed the one billion worlds of Havona and achieved Paradise, you have found your eternal home. Havona will be your workshop and playground (163:1). Now that you are a bona fide citizen of Paradise, after you have completed a service assignment on each of the other six superuniverses, you will be free to travel throughout the entire grand universe. Ascendington will be the rendezvous for you and your ascendant mortal associates and here will forever be maintained the secrets of *the eternal fusion of divine Adjuster and an immortal soul of human origin . . . as an absolute reality* [147:4]. Having achieved the final goal of cosmic citizenship, *the tonic of adventure and the stimulus of curiosity disappear from your career and now . . . will the urge, the forward impulse of eternity, replace its forerunner, the adventure lure of time* [159:3].

Service in Eternity

You now stand at the threshold of a new career-service in eternity. Your company of finaliters is about to be mobilized. The preliminary announcement indicates the assignment will primarily involve the upstepping of revealed truth on an isolated planet in superuniverse six. There is now opportunity to analyze past experience with epochal revelations from the combined viewpoint of destiny, history, and origin (215:1—:9). The first successful ones on Urantia came immediately to mind. Concerning Melchizedek's incarnation, *Like Jesus, Melchizedek attended strictly to the fulfillment of the mission of his bestowal. He came to achieve two tasks: to keep alive on earth the truth of one God and to prepare the way for the subsequent mortal bestowal of a Paradise Son of that Universal Father* [1018:4].

Machiventa was successful in reestablishing the concept of monotheism, the foundation upon which Jesus could build his concept of a loving Heavenly Father even a personal Father of all.

Jesus came and showed us the Father, and by living example he established the concepts of sonship with God and brotherhood with man for His entire universe. But tucked away under "Religion in Tibet" was the statement, *The Tibetans have something of all the leading world religions except the simple teachings of the Jesusonian gospel: sonship with God, brotherhood with man, and ever-*

ascending citizenship in the eternal universe [1038:7]. This indicates that there was a third facet to the gospel of Jesus. Jesus did make many references to this aspect of his gospel such as *"the glorified spirits of mortal men who have gone on to progress through the mansions on high"* [1841:1]. *"I have many other sheep not of this fold . . ."* [1819:5]; *his chosen ambassadors of the kingdom* [1935:1]; and many references to angels (1840:6-1841:5) and other heavenly personalities. It would appear that a comprehensive and replete revelation of ever-ascending citizenship must await the time when we had achieved an adequate understanding of cosmology.

From this vantage point, the following principles for disseminating truth emerge:

Understand the Teachings to be Disseminated, Both Qualitatively and Quantitatively.

1. Machiventa's mission was embodied in the simple statement, *"I am Melchizedek, priest of El Elyon, the Most High, the one and only God"* [1015:1]. He further proclaimed, *"El Elyon, the Most High, is the divine creator of the stars of the firmament and even of this very earth on which we live, and he is also the supreme God of heaven"* [1015:3]. In fact, *Melchizedek taught his followers all they had capacity to receive and assimilate. . . . But this great teacher subordinated everything to the doctrine of one God, a universe Deity, a heavenly Creator, a divine Father. Emphasis was placed upon this teaching for the purpose of appealing to man's adoration and of preparing the way for the subsequent appearance of Michael as the Son of this same Universal Father* [1016:8-1017:0].

2. Jesus came to *grow up on Urantia as a child . . . and complete [his] education—all the while subject to the will of [his] Paradise Father* [1327:1]. His *great mission to be realized and experienced in the mortal incarnation [was embraced in his] decision to live a life wholeheartedly motivated to do the will of [your] Paradise Father, thus to reveal God . . . in the flesh and especially to the creatures of the flesh. . . . [His life was a] new revelation and augmented interpretation of the Paradise Father to the human and the superhuman type of mind . . . as . . . a new revelation of man to God* [1328:5]. He demonstrated the *achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him; and doing all of this to mutual satisfaction and doing it during one short lifetime in the flesh* [1329:0].

3. *The Urantia Book* clarified Melchizedek's bestowal mission, restated Jesus' life and teachings, described the eternal universe through which we mortals ascend, presented the concept of cosmic citizenship including our Paradise destiny, and introduced the ex-

tended family of God. It reviewed and presented afresh the Jesusonian gospel commensurate with current human understanding and needs.

Establish the Foundation for Truth, the Edifice Must Fit the Foundation.

1. Machiventa laid a monotheistic foundation for Jesus' subsequent bestowal (1017:2). He also provided for the Adjuster experience which enabled *this spirit of the Father to function so valiantly in the human mind* [of Jesus] [1016:1].

2. Jesus taught that we are all sons and daughters of His Heavenly Father and therefore we are all brothers and sisters. His life demonstrated that the Father is love.

3. The giving of *The Urantia Book* needed to await that time when an adequate foundation of facts and meanings had been established. Mankind could hardly accept the concept of the Grand Universe until astronomers had dispelled the belief that the earth was the center of the universe. The concept of isolation from the extensive Local Universe communication network is greatly facilitated by experience with radio and television as well as an electronic system of communication.

Choose Appropriate Messenger(s)

1. The Melchizedeks are highly versatile personalities who function effectively in emergency situations. Five thousand years ago the light of truth was threatened with extinction. It had reached emergency status (1014:1; :3).

2. Concerning Jesus' mission, there can never be a more effective mortal bestowal for showing us the Father and demonstrating sonship with God and brotherhood with man than that of the Creator Son, Michael of Nebadon. "*Whosoever has seen the Son has seen the Father*" [229:4].

3. *The Urantia Book*, authored by sixteen completely different orders of personalities ranging from Divine Counselors on Paradise to the Midway Creatures of Urantia, provided eyewitness accounts of every level of the mortal ascension. One member of the Orvonton Commission, a Divine Counselor, presented his credentials as follows, *I am commissioned to sponsor those papers portraying the nature and attributes of God because I represent the highest source of information available for such a purpose on any inhabited world. . . . I portray the reality and truth of the Father's nature and attributes with unchallengeable authority; I know whereof I speak* [32:1].

Select a Suitable Venue

1. Machiventa came to the human group most likely to respond favorably to his monotheistic teachings. It was timed to engage Abraham, a most gifted individual, in the revelatory project (1018:7-1021:4).

2. Jesus came to the Hebrew people because Melchizedek had prepared them well for his teachings (1085:1) and they were geographically located at the commercial crossroads of the civilized world (1018:7; 1333:4). At the time of Michael's incarnation, *the world presented the most favorable condition for the Creator Son's bestowal that had ever previously prevailed or has since obtained* [1332:2].

3. The Fifth Epochal Revelation came as a book in the English language, first published in Chicago, U.S.A. It was given during a time of great international turmoil and political unrest. It was intended for the peoples of Urantia for the next one thousand years (330:2; 1109:3). The reading of books had become widespread throughout America and much of the Western world.

Provide Adequate Support

1. Machiventa could make contact with his fellow Melchizedeks as needed (1016:2).

2. Immanuel relieved Jesus of all of his administrative duties. His Thought Adjuster provided him with perfect guidance. Gabriel was constantly on hand with a host of assistants. Immanuel did send Jesus a brief message when twelve years old advising him that it was time to be about His Father's business (1376:1). More than twelve legions of angels awaited Jesus' command at all times (1516:1; 1975:0).

3. An Orvonton Commission of 24 superuniverse administrators hailing from Uversa was sent to Urantia for the purpose of formulating a series of papers *dealing with Deity and the universe of universes* [1:4; cf 1:5, 354:8]. This Corps of Superuniverse Personalities came to Urantia by authority of the Orvonton Ancients of Days (19:1) who are presently the supreme rulers of the superuniverse (210:2). The Local Universe and History of Urantia were sponsored by a Nebadon Corps of Local Universe Personalities numbering twelve acting by authority of Gabriel of Salvington, chief executive of Nebadon (355:1; 648:6). The Life and Teachings of Jesus was *sponsored by a commission of twelve Urantia midwayers acting under the supervision of a Melchizedek revelatory director. The basis of this narrative was supplied by a secondary midwayer who was onetime assigned to the superhuman watchcare of the Apostle Andrew* [1321:1].

Provide for the Continuation of Truth Dissemination

1. Machiventa personally chose Abraham and prepared him to continue the dissemination of truth after his departure. He also continued to foster the expansion of the God concept among the Hebrew prophets and seers until Jesus' appearance on Urantia (1024:6).

2. Jesus chose twelve apostles whom He sent into all the world to preach the gospel. Following His ascension He sent His Spirit of Truth and at the same time opened the way for Adjuster indwelling of all normal minds (1193:1).

3. The United Midwayers committed themselves to the success of the Fifth Epochal Revelation (865:6); "What the United Midwayers undertake, the United Midwayers do" [866:2]. Urantia has become *the individual and personal ward of [Christ Michael] and as such, is wholly subject to his own plans and rulings* [227:3]. He continues to *make and carry out the plans of [his] own choosing in all matters of special planetary needs . . . [on this his] realm of terminal bestowal* [241:3]. Urantia Foundation was established to protect the copyright, publish the book, produce excellent translations, distribute it globally, achieve sound financial support, and provide for the dissemination of the teachings at all levels of human interaction.

Maintain the Paradise Perspective

1. Machiventa advised Abraham to avoid military conquest. Given his advanced concept of animal sacri-

fice rather than human sacrifice, time alone would enable Abraham's offspring to overcome the surrounding backward tribes (1020:5).

2. Jesus taught, permit good and evil to coexist just as nature allows the wheat and the tares to grow together until the harvest. Ignore evil, seek good (1429:2).

3. *The Urantia Book* teaches: *The human mind would ordinarily crave to approach the cosmic philosophy portrayed in these revelations by proceeding from the simple and the finite to the complex and the infinite, from human origins to divine destinies. But that path does not lead to spiritual wisdom. Such a procedure is the easiest path to a certain form of genetic knowledge . . .* [215:2]. *The true perspective of any reality problem--human or divine, terrestrial or cosmic--can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny* [215:3].

Having reviewed the basic principles of truth dissemination from the point of view of destiny, history, and origin, you are now ready to join your fellow Finaliters in sharing truth with the hungry souls on a dark, confused planet of time and space, whose lives--eternal lives--depend on it. Likewise, you and I as budding cosmic citizens, have the opportunity, privilege, and responsibility to share the truth we have been given with our fellowmen as we leave this Urantia Foundation Fiftieth Year Anniversary Celebration.

General Assembly of the Urantia Association of Colombia (UAC)

ANDRÉS RODRIGUEZ, COLOMBIA

On April 15, 2000, the General Assembly of the members of the Urantia Association of Colombia met, as they do each year according to their charter. Present were 30 of the 56 registered members, who met in an atmosphere of enthusiasm and spirituality to elect a president and secretary.

Elected as president was Patricia Ramirez, a bacteriologist and microbiologist who has studied *The Urantia Book* for many years and who spoke of her program of work for disseminating the fifth epochal revelation in Colombia with enthusiasm and energy. The vote for secretary fell to Max Carrizo, artist and craftsman, who in spite of his having studied *The Urantia Book* only for a while, has nonetheless achieved a high level of understanding due to his biblical and philosophical knowledge. Moreover, some of the chairmen of committees were changed in order to refresh the association with

new ideas: Irma Ortiz on the membership committee, Wilfredo Ortiz on the education committee, and Aurora Ruiz on the conference committee. Continuing for one more year are Joaquin Sandoval as vice president and Ricardo Ortiz as treasurer.

We use this opportunity to congratulate and thank Carlos Zapata and Maria Consuelo Garavito for their dauntless service of working with the association for the last two years as president and secretary, respectively. They had to work very hard and dedicate quite a lot of time to fulfill the mission, many times at the cost of neglecting their familial and professional duties. Carlos Zapata will continue to guide us, serving as the new chairman of the publications committee. Good luck to the new leaders, and may the Celestial Supervisors help them and their Thought Adjusters guide them!

The URANTIA Book and Human Sources

JEFFREY WATTLES, USA

Toward the end of the Foreword and also at the beginning of Part IV, authors of *The Urantia Book* acknowledge their debt to human sources. They used *more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings* [17:1]. In their efforts to reveal truth and co-ordinate essential knowledge, whenever they judged that a human expression was “adequate,” their mandate required them to use it (16:7—17:2). The principal author of Part IV acknowledges indebtedness to over two thousand human beings. *As far as possible I have derived my information from purely human sources* [1343:1]. When teachings have been *acceptably expressed*, the author has favored the *apparently human thought patterns* [1343:1]. *[T]he majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races In many ways I have served more as a collector and editor than as an original narrator* [1343:3]. Human thought patterns include sequences of ideas in an exposition and the structure of books.

In the past, students could read these acknowledgments and then practically forget them as they read on. Now, however, as some of the sources are coming to light, readers who follow this emerging research have new uncertainties and a new potential for adventure in study.

Are we ready for this new knowledge? Its impact can be revolutionary. In the wake of Isaac Newton's discoveries in physics, the leading European minds of the eighteenth century tended to embrace a mechanistic cosmology, although thoroughgoing mechanism was not implied by Newton's results. Only careful thought, drawing on a variety of sources, would restore a suitably balanced philosophy of nature.

New findings and speculation about human sources for *The Urantia Book* may initially have a revolutionary impact, leading some minds to doubt that the book or portions of it were indited by superhuman authors. It is natural to hold a passage from *The Urantia Book* in lower esteem if that passage appears to have been drawn from some human source. After all, there are many remarks about the limitations of the human mind and moral language: *The contemplation of the immature and inactive human intellect should lead only to reactions of humility* [103:5].

Nevertheless, the human mind has remarkable potentials. Amadon's performance was enthralling to observers all over Neadon. Superhuman observers were usually unable to tell when Jesus was operating solely on the basis of human resources. *All of man's universe romancing may not be fact, but much, very much, is truth* [2096:7]. *Truth is always a revelation: autorevelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality* [1109:4].

In questions about the relation of revelation to human sources, **both-and** thinking is often wiser than **either-or** thinking. Of course there will be hard cases when the dissimilarities between the passage in the book and in an alleged source are great. When the similarities are great, however, it is important to remember that human authorship of certain concepts, phrases, and patterns of ideas is consistent with superhuman revelation. What is essential is that the superhuman author actually chose to include the human concept or expression, thereby authorizing it as acceptable for the purposes of the particular paper in which it occurs.

Suppose someone finds a source for one of Jesus' discourses. How should such a discovery be interpreted? One alternative is to consider the episode reported in Part IV as a fiction, wholly projected on the basis of a recent source. Another alternative is to consider that the more recent human author expressed ideas “in modern phraseology” that were **close enough** to what Jesus originally said to be used. We have no guideline to estimate what “close enough” would have meant to the authors. As a historian of philosophy, however, I am continually struck by the contemporary flavor of the writings of ancient Greek philosophers. They debated many questions that persist today; conversely, many current issues were debated back then. Furthermore, just as the Adamic mission arrives only when human biological evolution has peaked, perhaps *The Urantia Papers* could begin only when the highest understanding of Jesus' life and teachings emerging in the New Testament had been attained. Accordingly, it becomes plausible that the authors of the *Papers* used contemporary “sources” to restate Jesus' discourses.

While acknowledging the contribution of painstaking research and new knowledge, let us also strive for balance and remember the primary projects that the revelators point out, projects that merit the lion's share of most readers' available time: doing whatever it takes to become like God, revealing gospel truth to those we meet, promoting a new vision of Jesus' life and teachings so as to unify the present-day professed followers

of Jesus, carrying the new revelation wisely to the religions of our world, and engaging in projects having to do with the home, education, industry, health, and politics. Sooner or later, this information was to surface. Let us be inspired by the interweaving of human and superhuman efforts thus displayed and organize our study efforts to join the great projects being led from above.

The World Book Fair at New Delhi

BHAGAVAN S. BURITZ, USA

Urantia Foundation sponsored a booth at the World Book Fair, which was held between 5—13 February 2000. The location was Pragati Maidan, the same as the Delhi Book Fair that Urantia Foundation attended in August 1999. The smaller, yearly Delhi Book Fair filled two halls. We were one of three foreign participants out of 200 book trade participants. The World Book Fair is every other year and is the largest book event in Asia and Africa. There were over 1200 book trade participants, occupying nine halls. One hall was dedicated to Hindi and other Indian languages. Seven halls were for English books. One hall, the Agricultural Pavilion, was for the 38 foreign participants. Our hall was on the edge of the other halls and our traffic was about equal to the smaller Delhi Book Fair.

English is the lingua franca of India and the language of the educated upper and emerging middle class who make up about 10 percent of the population—one hundred million people. The cost of supporting a middle class family in India is about 15,000 rupees (375 dollars) per month. A middle class person would have to work three days—and a worker more than a month—to pay the 980 rupees cost of the new hard cover *Urantia Book*. Most books sell in the 100—300-rupee range. Some coffee table books are more, while some books sell for as little as 20 rupees.

Based on this information and our experience in August, we sold the plastic-covered edition for 100 rupees instead of the American price equivalent of 840 rupees. After three days we regretted that we had only brought a hundred books to sell. We raised the price to 200 rupees. We gave books away or at a reduced price to those that had a special interest or as the Spirit moved us. We sold the last few books in the last hour of the nine-day book fair.

The booth was usually staffed by two or three people and was open from 11:00 AM to 8:00 PM for the 9

days of the book fair. Four representatives gathered from around the world: Kathleen Swadling and Robert Coenraads from Australia, Mark Bloomfield from England, and I from the United States.

Charles Olivea, who had been sent to Delhi by *The Urantia Book* Fellowship, also visited the booth. Charles is a retired teacher and Fellowship General Councilor. This was his first trip to India. Paul Premsagar accompanied him.

As I sit in the booth, most people walk by with just a glance toward booth, some stop and read the large quotes, and a few stop and ask the most common questions:

“What is Urantia? What does Urantia mean?” I answer, “Earth.” I stamp the floor, spread my hands and point to the ground. This usually elicits a shy and wondering smile.

“What is the etymology of the word? Where does it come from? Is this English?” I explain that the authors use this word.

“Who are the authors?” I point to the list of authors in the “Title of the Papers.” For many people this is satisfactory, and they stop here.

A few are more curious, and they ask, “These are just titles, who are these people?” I study the questioner closely. Do they really want to know? Or do I just reply, “It is explained in the book.”

At the last book fair, I was a little hesitant to answer this question honestly and directly, but I would gather my faith and say, “Celestial beings. The God has many helpers.” This answer seemed strange, unreal, and not quite true. One part of me knows and believes that *The Urantia Book* is the fifth epochal revelation and that the authors are who they say they are. Yet there is a part of my mind that is a Yankee from Topsfield, Massachusetts, that says, “Whaaaat, is this some idea from California?”

This time I had more courage, confidence and experience. I would add, "God does not exist in the universe by himself; there is not just God and then, human beings. God has created a whole pantheon of helpers. Some of these helpers wrote this book to help us. They are Celestial Beings."

Every Indian person that I talked to could relate to this truth. It was an amazing experience. If I said this to a hundred people in America, I would be challenged at best and ridiculed at worst by ninety-nine different degrees of skepticism. To Indians, with their pantheon of gods, goddesses and spirits, the idea of celestial authors makes sense. No one challenged me. There was a kind of nodding of the head from side to side, as Indians do—an acknowledgment that is, of course, how God does it. It makes sense. Who was teaching whom? In Indian parlance, "Celestial Beings? No problem."

I had in-depth conversations with many different people. One of the most interesting was with two Chinese friends born in India but of Han racial origin. In my mind, because of how they greeted me, I called these two young men the "Chinese Brothers." Earlier Mark had talked extensively with them, and they had purchased a book. For these young students this was a significant expenditure.

In their persistent and truly interested way, they asked me, "Brother, what about where it says in the Bible, 'no man cometh to the Father except through me'?" They were referring to John 14.6, which is a favorite quote of fundamentalist Christians who use the quote as proof that one can only know God through Jesus; and Jesus is the only way to Heaven, and therefore one has to be a Christian. Everybody else is damned to hell fire. I had never really been able to answer this argument in a satisfactory or logical way, although in my heart I knew this was not the way of my Beloved, our Compassionate Father.

Somehow, at this book fair, I got an inspiration when I looked into the eyes of these two sincere truth seekers. I said to the two young men in the same way they had addressed me, "Brothers, you are Christians. You know God, our loving Father. Is that correct?"

"Yes, brother, we do know Him," they replied.

"And in the Christian teaching, God is a Trinity. There is God the Father, God the Son, and God the Spirit. They are one."

They responded, "Yes, brother, they are one."

"And Brothers, at the same time, in some mysterious way, they are separate persons. It is a paradox beyond our understanding, but in faith we know it is true."

"Yes, brother, this is true."

And I inquired, "Well, what if I am a faithful Muslim, and believe there is no God but Allah, and I wor-

ship Allah? Is not Allah the same as the Father, isn't this the same God?"

They answered, "Yes, Brother."

"If I know the Father, then I know all the Trinity, even if I do not know that there is a Trinity. If I know the Father, then I know the Son and the Holy Spirit, even if I do not know that I know this Truth. It is part of the mystery of God."

They nodded their heads yes.

I could see the lights go on in their eyes. I could feel my own heart open and my soul grow as I added this memory to the picture gallery in my soul. At this moment, I could hear the silver bell of truth ring in my heart. I gave all thanks to the Unseen Beloved who indwells us and hears us from the Center of the Universe. I gave thanks then and as I write these words, I thank our Unseen Father and Christ Michael.

We know the facts of this from the Farewell Discourse: *When Jesus heard Thomas, he answered: "Thomas, I am the way, the truth, and the life. No man goes to the Father except through me. All who find the Father, first find me. If you know me, you know the way to the Father. And you do know me, for you have lived with me and you now see me"* [1947:6].

We readers of *The Urantia Book* know the facts, but our joy is to find the truth and share it

The Brothers and I talked further. We acknowledged the privilege of having Jesus in our heart, of truly knowing him. We recognized our responsibility not to condemn those who only know the Father: because if they know the Father, they know Jesus without even knowing that they know him.

Their next question spoke to that: "What about the idol worshippers?"

In India, there is a whole pantheon of Gods that people worship. Temples, business offices, hotel lobbies and dashboards—all are full of polychrome pictures and statues of the Gods. There are all kinds of ritualistic ways of worshipping God: They will dress these statues, change the costumes depending on the season. Special ceremonies are held at the temples and the God is brought outside the Sanctum Sanctorum. It is almost a riot as the crowd surges forward to see God. They give milk and sweets to the God. It reminds me of saints' days, the parading of statues and relics in Italy and Latin America. At some Kali temples they still sacrifice goats every morning. This food is distributed to the poor. In all these cases, the worshippers really believe God is there.

I asked, "When we Christians eat the Body and Blood of Christ in the communion, is Jesus really there?"

They answered, "Yes, he is."

"A man in a hut, worshipping a rock really believes

God is there. We are privileged to have knowledge of God and of Jesus in what we might say is a more evolved way. *The Urantia Book* is an even higher teaching.”

I lifted *The Urantia Book* above my head and said, “Think of the faith of one of these persons as a tiny flame. If we lay this book on top of it, we will crush their faith and put out the flame. *The Urantia Book* teaches us not to do this, and in our hearts we know that it is wrong.”

We talked about many other subjects. I saw potential in these young men and bright lives ahead. They gave me their addresses and asked me to write to them. At the end of our conversation, they asked me to pray for them. We stood in the booth and bowed our heads, “Divine Father, may we be able to speak sweet words to the people of India and to spread the teaching of *The Urantia Book* to all the peoples of India. We thank You that we know You. We thank you for the gift of this revelation. Thank you for the privilege of these moments together. Thank you that we came to know each other. In Jesus’ name, amen.”

We took a picture and with smiles on our faces, we said good-bye. I am looking forward to returning to the Delhi Book Fair in August and seeing these brothers.

At the Delhi Book Fair in August of 1999, we talked about having a study group. Our hope was that this experience would prepare the soil for indigenous study groups. After a few days at the World Book Fair, Robert arranged for a meeting room. We scheduled a study group for 5 PM on the last day of the book fair. At the appointed hour we set off to find the room, which was an adventure in itself. We eventually found the room, and the meeting started with five westerners and three Indians. Six more Indians joined us within the first half-hour.

We began with a brief silent meditation and plunged into Paper 100: “Religion in Human Experience.” Like many study groups, the discussion jumped all over the place. It was difficult to bring the conversation back to the subject at hand without being rude. I was impressed with the gems these new readers had found in the book in just a few days. *The Urantia Book* appeals to the Indian mind and when we return in August, we may find some Indian *Urantia Book* experts. And we hope to return for many book fairs to water and fertilize this soil.

I do not look forward to returning to the heat, squalor, and pollution of New Delhi in August of 2000, but I do look forward to seeing the India Urantia garden. How have the seeds grown?

URANTIA BOOK INTERNET SCHOOL

A Call For Teacher/Facilitators

The Urantia Book Internet School will complete its first year on June 11. Twelve courses were presented, and English readers from many countries participated in these studies. The course topics were selected by the Teacher/Facilitators, and the course format was eight-weeks, divided into four periods of questions, study, responses and discussion. Worthy of mention is the high number of new readers and **youthful** readers that enrolled in the courses. One of the most enjoyable and satisfying outcomes of each course was the connection and interaction of these groups of students from near and far, and the enthusiasm of new and long-time readers alike.

Plans for next year are now being made, and this is a call for readers to offer their service as Teacher/Facilitators. The UBIS needs your help. We need experienced readers who have available time (and internet skills) to come forward and join us in this project. You will receive lots of support, example course formats, technical assistance from web master Jay Peregrine, and any help you may wish along the way to prepare your course. We would like to have the Fall Semester organized by July 1.

If you are interested in serving as a Teacher/Facilitator for the Fall Semester, which will begin on September 11, please contact Dorothy Elder at <delder03@sprynet.com> **We look forward to hearing from you.**

In friendship,
Dorothy Elder

WHAT IS LOYALTY?

Thoughts on the 50th Anniversary
of Urantia Foundation, March 17, 2000
CATHY JONES

Loving the Father with all your heart, soul and mind.
Obeying the voice within.
Yielding not to impatience, while remaining true to
principle.
Always asking for strength of character.
Leading others by example.
Team work! Respecting the rights and ideas of others.
Yes! To the call to service to your fellow man.

News from Estonia: First Conference for Children about *The Urantia Book*

PEEP SÕBER, ESTONIA

From 4th to 5th of December in Tallinn we had a conference for children introducing *The Urantia Book* and its teachings. A seminar named “Secrets of Universe” was prepared by our youth organization—Successful Children Organization (SCO) in co-operation with our readers.

Producer of SCO, Veikko Raagmets, was a leader of a youth organization during the time of Soviet occupation in Estonia. The Communists from Moscow strongly controlled all youth organizations, but Veikko was the first in former Soviet Union to declare this kind of youth organization as independent from ideological pressure of Moscow. When Estonia re-established our independence he worked out a new basis and structure for a youth organization, somehow similar to scouts in Western countries. A few years before Veikko had discovered *The Urantia Book* and, being inspired by that, he reorganized the SCO closer to these teachings. For that reason he hired our young reader Helen Anvelt as a consultant to the SCO.

SCO deals with after-school activities, mostly educational camps for children 12-18 years old from all over Estonia. Their main task is to successfully master the challenges of living. According to SCO the signs of successful living include, in addition to economic independence, many important factors such as peace of mind, good health, appreciation of the natural environment, harmonious relations with the people around us, the existence of goals and ideals, intellectually honest self-awareness, self-respect, self acceptance and Higher Consciousness. In addition to many courses there is some activity with entertainment, sports, fine arts, and the natural environment.

The SCO is not a political or religious organization and it does not cooperate with a

political party, a working church or a sect. It has about 1000 members joined into 60 clubs. It has a small membership fee. All members have been introduced to *The Urantia Book* by an introductory lecture, since it is the ideological basis of SCO. The membership allows every member to participate free in at least three different educational camps during one year. The SCO is financed partly by state and other funds. The Speaker of the Estonian Parliament is its patron. You can get more information from the web site: www.online.ee/~elorg/

And now the time was ready to broaden the world view of SCO members by *The Urantia Book* teachings. The aims for this seminar were: to make children conscious of the structure and administration of the universe, the origin and destiny of man, and the connection between religion, philosophy and science; to give a new concept of time, eternity and Deity; to give some practical advice how to use knowledge of philosophy and religion in daily life. But the main task was to help participants to discover their personal truth. We let children freely decide whether or not they believed our message. We were not intrusive.

The leaders of the SCO had never experienced such an interest in any other seminar previously. By the week before 120 children had already applied for the seminar, but they had only 85 seats in the hall. They had to close the registration a week in advance; in fact 90 children came and participated! It was really our biggest conference!

There were our lectures by Veikko Raagmets, Ruth Kask, Riho Kokk, and Peep Sõber: “The Structure of the Universe, Leadership and Laws”; “Our Cosmic Career”; “Man in the Universe”; “Life and Teachings of Jesus”;

“Origin of the Book and Urantia Movement in Estonia and in the World.” Some of these lectures were presented using a multimedia presentation. Children saw the Foundation’s video clip about the translations, then a clip made by American TV and a media talk show made this year in Vancouver. We also planned a time for study groups on the following topics: “Invisible World: To Believe or Not?”; “Everyone Can Create His Own Happiness”; “Love, Marriage and Family Life”; “Invisible World and Daily Life.”

The children met with our well-known actress who had received some translated Papers 12 years ago. She is looking forward to reading the whole translation when it will be published and available. Another meeting was organized with our famous composer who is also an amateur astronomer who has built his own observatory. But the top of all was the meeting in the end with Severin Desbuisson from France. It was encouraging to hear that he started to read the book when he was 14 years old. Severin became like a pop-star after a concert, giving autographs left and right to Estonian girls.

It was a unique experience to prepare and assist at such event which apparently no one else has done before. It was incredible to see how deep the spiritual perception and interest can be among our school children. Most astonishing of all was to see that our youngest participant, 10-year old Toomas, asked Severin such clever questions--and even in English!

At the end there was a little test, and the children received a Master Degree or Disciple Degree on *The Urantia Book*. Now they know that Urantia Foundation is the publisher and not a church, and that the first printing of the book was made in 1955 in Chicago.

There was much joy and humour among us, and we never heard any criticism or scepticism. The only sad thing was that we still cannot offer the book itself in our native language, but that time is not far when our translation will be ready and hopefully soon published by the Foundation. At this seminar the door was opened; it is their choice to come in or not. *The Urantia Book* became highly valued: 90 percent of the children wanted to participate again next time; 75 percent were

ready for deeper knowledge; and 62 percent believed that all this is true.

Some years ago Trustee Georges Michelson-Dupont said that there is a good soil for *The Urantia Book* teachings in Estonia. Now we can say that this is true also for our younger generation.

Estonia’s Largest-Ever Conference

by Peep Sõber

On the 8th of April, 70 *Urantia Book* readers gathered in Tallinn to celebrate a conference organized by the Estonian Urantia Association. The objective of the conference was two-pronged: first, to provide new readers with useful knowledge concerning various methods of studying the book; and second, to form new study groups with them. The first lecture was given by Peep Sõber on “My Personal Experience with Reading the Book.” Thereupon three more lectures were given that made full use of a video projector. Youth organization leader Veikko Raagmet gave an overall introduction to the book, whereupon our Vice-President Ruth Kask gave a talk on the Seven Adjutant-Mind Spirits. The fourth presentation was given by Ruth and Peep with angels and midwayers as our subject matter.

The last discourse was spoken by Professor of Mathematics Vello Reeben, from Tartu University. The theme of his talk was “Cosmology: I Have More Confidence in *The Urantia Book* Than in Academic Sciences.” He voiced strongly worded criticism about the modern Big Bang theory and referred to the findings of a number of scientists, like H. Arp, H. Alfen, and F. Hoyle, who have rejected the notion of a Big Bang as the beginning of universe existence. He likewise reported on several scientific discoveries which give credence to notions of the crucial significance of the number seven in the universe

Our conference scored many good results. Several new readers became inspired to read the book and to join a study group

We shall soon set into motion the preparations for our Summer Conference in August. As many as 50 readers have already applied for participation in the event. We hope to see there also a great number of readers from other countries. Brothers and sisters, Welcome to Eesti!

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