

JOURNAL



URANTIA.

A News Journal for Readers of The Urantia Book

IN THIS ISSUE :

IUA News

<i>First Colombian National Conference Licensing San José Local Association</i>	3
<i>Asociación Urantía de España Founded</i>	3
<i>Where Are My 99? Lee Armstrong, North Carolina, USA</i>	4
<i>Parable of the Flowering Pear Tree Ron Craig, California, USA</i>	8
<i>Living One's Faith From Belief to Ethics Collette Pelletier, Cap Santé, Québec, Canada</i>	9
<i>The Impossible 28 012th Master Architect and Absonity JeanMarie Chaise, Buzançais, France</i>	16
<i>Jesus and Politics Jeffrey Wattles, Ohio, USA</i>	21
<i>News from the UBIS: Winter Schedule Announcement</i>	22
<i>International IUA Conference 2002</i>	inside front cover

International IUA Conference 2002

Paris, 3 to 7 August 2002

www.iua2002.com

Dear friends and readers,

The Association Francophone des Lecteurs du *Livre d'Urantia* is especially pleased to invite you to attend the upcoming International Urantia Association conference which will be held in August 2002 near Paris.

The setting is a comfortable Holiday Centre amid a green landscape located in close proximity to Dourdan, a charming small medieval village. The theme of this 2002 conference is:

“Living the ascension plan in terrestrial human experience”

Three full days will, in turn, be dedicated to the study of each plan: the Plan of the **Father**, the Plan of the **Son**, and the Plan of the **Spirit**.

This will be the second IUA international conference to be held outside the USA, and the hosting team want to emphasize the international character of the Urantia movement as shown by the number of associations which have been founded in the past four years.

We would like to seize this opportunity to highlight the diversity and richness of the readership coming from so many regions of the world. We hope to do this in two ways: One is by having each continent participating in the content and spirit of the gathering, and the other is by facilitating informal meetings which should lead to a joyful intermixing of concepts, of persons, and of nations.

Evenings will mainly be reserved for entertainment; music, poetry, songs, etc. Visiting a splendid 17th century chateau and enjoying a gourmet's menu are also on the agenda.

Official languages

English and **French** will be the two official languages of the conference.

However, to limit the language barrier problems, formal speeches will be restricted as much as possible. Moreover we will do our utmost to have some translators helping in the workshops. Note: a simultaneous reading and remote transmission of the speeches into several languages is also under consideration.

Children and Youth

A special program will be provided for children and youth, allowing participation in the events of the adult conference and a recreational program including all the games available at the Holiday Centre.

Location and Dates

The conference will be held from Saturday afternoon, 3 August, to Wednesday morning, 7 August, in the Holiday Centre “Le Normont” in Dourdan, a small medieval village located 30 miles (55 km) south of Paris.

Contact

All information related to the 2002 Conference will be found online at www.iua2002.com. You will also find on this Web site last minute information and practical advice as well as numerous links to help you discover the place, country, events, to help you better plan your visit.

Any special questions should be directed to:

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IUA News

First Colombian National Conference

Licensing San José Local Association

The first conference of the Colombian Urantia Association was held 18, 19, and 20 August at the beautiful, sun-filled conference centre, Aguadora Club, located up a winding road, high atop a green mountain overlooking the bustling city of Bogota, population six million.

A total of 130 readers attended this three-day event, the first national Urantia event in Colombia. Miriam Rivera coordinated the event with the help of local readers. The conference theme was “Travesía hacia el Paraíso” (Journey To Paradise). And what a journey it was! President Patricia Ramírez opened the day at 9 a. m. Saturday the 18th with an inspiring, enthusiastic greeting, setting the conference mood.

Tamila Ragimova, physicist from the former Soviet Union, now professor at Medellin (Colombia) University, began the program with an outstanding presentation, “Cosmology of the universe of universes.” From there, the following fourteen speakers continued with high calibre, well researched papers using many slides and charts. All of these speeches are available on our Latin American website

and soon will be translated into English for the IUA website.

A final highlight was the licensing of Asociación Urantia San José Eje Cafetero, Colombia National’s newest local association. This new group of San José professionals have been reading *The Urantia Book* since 1996 and meet daily for study. Their dedication and joy in living these advanced principles is indeed an inspiration.

The officers are: President: Dr. Jairo Franco Londono (jairofranco@hotmail.com); Vice-president: Dr. Mauricio Castaño Ramírez (gugucho@starmedia.com); Treasurer: Alexander Tamayo Minas (alexamayomi@hotmail.com); Secretary: Dario Franco Londono (dariofranco@hotmail.com).

We are honoured to have this group join our IUA family and look forward to getting to know each of you.

To Colombia, congratulations on a successful, inspiring conference and many thanks for your love and hospitality.

Asociación Urantia de España Founded September 16, 2001

The new association in Spain was licensed in Seville, Spain, with 24 members. CNP Chairman Seppo Kanerva represented the IUA and Trustee Georges Michelson-Dupont represented Urantia Foundation in signing the licensing agreement.

The new officers include: President: Esteban Cotán Reyes (escanseco@teleline.es); Vice-

President: Víctor Izquierdo (vizquier@elmonte.es); Secretary: María José García Canseco (franmajo@inicia.es); Treasurer: Elías García Canseco (ecanseco@teleline.es).

We welcome these new members to the IUA family and wish them every success in the dissemination of the teachings of *The Urantia Book*.

Remember to show your support for the IUA and the IUA Journal by sending a donation to cover the cost of your subscription.

Where Are My 99?

LEE ARMSTRONG, NORTH CAROLINA, USA

PRESENTED AT THE USUA NATIONAL CONFERENCE IN LEAVENWORTH, KANSAS
JULY 19-23, 2001

Good morning. I am very grateful to the Zebedee Guild of Missouri, who planned this conference in association with the Kansas City Urantia Association, for giving me this opportunity to come and speak to you on the topic of “Leadership.” As president of United States Urantia Association, I’ve experienced how important qualities of leadership are in getting people to work together for a common purpose.

Today, we will examine what a leader is, how we know one when we see one, and ways in which each of us can nurture and develop leadership strengths.

Often, a leader is going to be the person in charge who is responsible for results. However, for those of us who have spent a year or two in the workplace—and our associations of *Urantia Book* readers can also be viewed as a type of spiritual workplace—we know that the one in charge may or may not be the true leader.

The Urantia Book is pretty clear about both the importance and the quantity of leadership. In Paper 81, “Development of Modern Civilization,” we read, *Leadership is vital to progress. Wisdom, insight, and foresight are indispensable to the endurance of nations. Civilization is never really jeopardized until able leadership begins to vanish. And the quantity of such wise leadership has never exceeded one per cent of the population.* [911:07]

This statement is one to which *Urantia Book* readers usually refer when discussing the topic of leadership. I want to point out several things about this statement. First, it does not say that only 1% of the population can be leaders. Some readers may interpret this statement in *The Urantia Book* as a rationalization for not assuming an active role. “Who, me?

I’m not a leader. Someone else can be the leader.” And while I can fully understand the attraction of this philosophy of lethargy, it runs counter to the passion and fire felt by those of us who have been touched by the matchless teachings of *The Urantia Book*.

Perhaps only 1% of the population have the innate ability to aspire to world-saving-scale leadership. It is true that not all of us are going to be leaders on the scale of Winston Churchill or Abraham Lincoln. But each of us, in our small way, in our own lives, with the people we know and meet, can be leaders in the sense that we take the initiative to bring, to those who are ready, the higher truths we find in our big blue book. That may range from an act that is relatively simple and unplanned to one requiring *wisdom, insight, and foresight*, as our book describes qualities of leadership.

Let’s take a quick look at the difference between what I described as “the person in charge” and a true leader. In the Franklin Covey publication, *The 4 Roles of Leadership*, Covey says, “Like many others, you play at least two parts in your organization: manager and leader. As a manager, you work in the system and do things right. As a leader, you work on the system and do the right things.” Sometimes there is a discrepancy between doing something in the correct manner and doing the correct thing. Both are important. In doing something correctly, we can be concerned about the methods and practices that we use, but to know that we’re doing the right thing, we must also be focused on the purpose and the principles involved.

Being “spiritual” does not mean an inability to say the difficult things. We must realize that just because

someone is considered a leader does not mean that that person is necessarily a good person. In Paper 67, “The Planetary Rebellion,” we read: *The loyal universe personalities look with peculiar disdain upon Prince Caligastia because of this premeditated betrayal of trust. The Creator Son voiced this contempt when he said: “You are like your leader, Lucifer, and you have sinfully perpetuated his iniquity. He was a falsifier from the beginning of his self-exaltation because he abode not in the truth.”* [754:03] At times like that, it’d probably be a good idea to consider the words of Bob Dylan’s song “Subterranean Homesick Blues”: “Don’t follow leaders; watch the parking meters.”

I recently had the pleasure of hearing Dr. Warren Blank, who wrote *The 9 Natural Laws of Leadership* and *The 108 Skills of Natural Born Leaders*. He emphasized the difference in roles of a manager who leads by virtue of her position and a leader who gains willing followers. Business and labor are moving from a traditional view of leadership, in which a manager makes demands, defines the requirements, and holds people accountable, to one which also appreciates the role of leadership that relies on skills like charisma. In a moment of levity, Dr. Blank illustrated the benefits of good leadership by pointing out that Galileo could have reached an alternative conclusion that “the Earth sucks”—wouldn’t we be in a different place if that were the case?

It has been said, “There is no trick to being a captain as long as the sea is quiet.” There’s a lot of truth to that. Our broader movement of *Urantia Book* readers has experienced some stormy seas of late. The recent verdict by the jury in Oklahoma City that negated the copyright of *The Urantia Book* has renewed old frictions and inflamed old debates.

Think about the current situation. In order to wrest the copyright of *The Urantia Book* from Urantia Foundation, one reader has testified on the stand that this book was written by a mental patient, and that Urantia Foundation stole it. Dr. Sadler, who contributed so much to the revelation, has, in court, been reduced to the status of a thief. In another instance, it might sound like a good idea to research the sources of *The Urantia Book*, but when vision is lacking, conclusions are publicly stated that Dr. Sadler’s views on race influenced the content of *The Urantia Book*, if indeed Dr. Sadler didn’t write these sections. These kinds of public claims serve to undermine the credibility of the revelation. If true, we who love

these teachings are reduced to little more than devotees of lunacy. And this is from our friends. If this were from an author who wants to make money by discrediting *The Urantia Book*, one could more easily understand the motivations.

It is during times like these that calm, focused leadership from individual readers is essential. This real-life practical test from Oklahoma calls on each of us to exert personal leadership. I want to assure even the most nervous among you, who observe these recent events and identify with Chicken Little, the sky is not falling. The copyright is an important tool for Urantia Foundation as publishers. Our organization fully supports them in their efforts to reclaim and regain that which was entrusted to them.

But our mission as readers is broader than that one issue. Our International Urantia Association purpose is to foster the in-depth study and orderly dissemination of the teachings of *The Urantia Book*.

Whatever the future may hold for the copyright—and I am very positive and enthusiastic that the Oklahoma City verdict will be overturned—it should not distract us from our broader purpose and mission of sharing these truths with our fellows. Former U.S. president Teddy Roosevelt said that to be a leader, “[you] do what you can with what you have where you are.”

We readers in the United States puzzle many readers in the rest of the world. Quite frankly, they don’t always know what to make of us. Situations like the Oklahoma City verdict complicate those perceptions. Since I represent readers in United States Urantia Association, I want to speak to this point for a moment. (In deference to our sisters and brothers in South America who also call themselves “Americans,” for the purposes of this talk I’ll refer to those of us in the United States as “Yankees.”)

In an analysis of the workforce in our country, it’s been observed that, increasingly, we Yankees know what we want, and believe that we deserve it. This can cause us to be viewed negatively by other cultures with different values. It may surprise some of my countrymen to find that we can be considered “spoiled” or “materialistic” when viewed from outside of this country and outside North America. The sense of independence that is revered in our country,

and that was instrumental in the establishment of the United States as an independent nation, can become a decided barrier to effectively working as a group in the world community.

My friend Ralph Zehr suggested several quotes. Paper 81 says:

Effective and wise leadership. In civilization, much, very much, depends on an enthusiastic and effective load-pulling spirit. Ten men are of little more value than one in lifting a great load unless they lift together—all at the same moment. And such teamwork—social co-operation—is dependent on leadership. The cultural civilizations of the past and present have been based upon intelligent co-operation of the citizenry with wise and progressive leaders; and until man evolves to higher levels, civilization will continue to be dependent on wise and vigorous leadership. [911:02]

In Paper 133, “The Return from Rome,” the book teaches:

Life embraces phenomena which are not wholly material. Arithmetic says that, if one man could shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men could not so do it; they would get in one another’s way so badly that the work would be greatly delayed. [1476:07]

Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts. [1477:01]

When readers ask us why they should become part of a local association in IUA, here is the answer: We are stronger when we work together.

Lewis H. Lapham, an essayist and editor of *Money and Class in America*, said:

Most of the ladies and gentlemen who mourn the passing of the nation’s leaders wouldn’t know a leader if they saw one. If they had the

bad luck to come across a leader, they would find out that he might demand something from them, and this impertinence would put an abrupt and indignant end to their wish for his return.

Our Yankee heritage sometimes can lead to an overemphasis on independence and not enough emphasis on the responsibilities needed when working within a group.

In the section “Social Aspects of Religion” from Paper 99, “Social Problems of Religion,” we read:

While religion is exclusively a personal spiritual experience—knowing God as a Father—the corollary of this experience—knowing man as a brother—entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. The fact of man’s gregariousness performs determines that religious groups will come into existence. What happens to these religious groups depends very much on intelligent leadership. [1090:10]

The need for leadership is based on group function. I’ve often heard Urantia Foundation president Richard Keeler refer to such relationships as being “interdependent.” As we try to balance these needs of individuals and groups, we need to be dedicated to a new “Declaration of Interdependence.” If all readers valued the importance of the group and understood a leadership vision for how to work as a group, we wouldn’t have to go to court to be able to share *The Urantia Book*. We could simply have our copy rebound, or tell our friends to read Part IV first, if that were what we perceived would work best for an individual reader.

It has been said that the difference between genius and stupidity is that genius has its limits.

The Urantia Book says:

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus’ religion who will be exclusively devoted to the

spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. [2082:09]

Wow! Do you ever have the experience of reading an amazing, stirring passage like this, and then have it followed by a sinking suspicion that asks, “Who are they talking about? Do they mean me?” Guess what! I think they do! And do you want to hear something even more fantastic than that? I think we can do it!

What we are attempting here is not complex rocket science. This is pretty simple stuff, “to foster in-depth study and the orderly dissemination of the teachings of *The Urantia Book*.” What it takes is investing a little bit of time and energy each day or each week, as we are able, to accomplishing these goals. We need to be focused. Exactly what we are to do and how we are to do it will be different for every one of us in the different life paths we walk. And the marvelous beauty of it all is that not one of us can be replaced or substituted! Each of us can provide our personal version of leadership on that path which only we walk.

This challenge extends to both men and women. From the biography *Jeannette Rankin: First Lady in Congress*, Rankin is quoted as observing, “You take people as far as they will go, not as far as you would like them to go.” *The Urantia Book* tells us, *Woman. . . has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny.* [938:08]

In Paper 102, “Foundations of Religious Faith,” the book tells us:

Evolutionary man does not naturally relish hard work. To keep pace in his life experience with the impelling demands and the compelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement, and social service. There is no real religion apart from a highly active personality. [1120:04]

This reminds me of the guy who was asked, “What is the difference between ignorance and apathy?” He replied, “I don’t know, and I don’t care.”

I think it’s valid for each of us to ask ourselves, if we are not actively working to share these truths,

how sincerely and how deeply do we feel them? This self-assessment is unique for each of us. (I’m certainly not advocating judging others.) But I think the messages contained in *The Urantia Book* draw out the best in us.

At one of the meetings of the local association to which I belong, Virginia Carolina Readers, we were discussing the quote about leaders not exceeding 1% of the population. I remember my wife Roselyn’s reaction to this was, “Where are my 99?” Even those of us who may not consider ourselves “natural born leaders” will still find ourselves called to serve in some capacity if we truly let these teachings affect us. Roselyn’s question is one that each of us might well ask ourselves: “Where are my 99?” Can you imagine what an interesting project it would be to list 99 people within our “circle of influence,” to use Covey’s term, and to systematically set out to develop them if we couldn’t already identify that number?

Much of the current literature on leadership points to the need of a leader to identify short-term goals and then to relate these short-term goals to the broader vision.

I asked our IUA Administrator, Cathy Jones, what she looks for when she’s trying to identify a potential leader. She said, “In one word: FIRE! You can tell whether they’re dead or alive. They have something to say, and they express themselves.” She then went on to tell me about one young woman in Bolivia who studiously copied *The Urantia Book* off the Internet and now has nine women in a study group with her in that mountainous landlocked nation. That’s an example of a leader! (And I understand she is also a member of the Southern Cone Urantia Association in South America.)

Sir Wilfred Grenfell, who overcame a rough start to his early life and went on to establish hospitals in Newfoundland, Canada, in the early part of the 20th century, said, “The service we render others is the rent we pay for our room on earth.”

Our own Yankee humorist, Will Rogers, quipped, “There ain’t nothing but one thing wrong with every one of us, and that’s selfishness.”

And Benjamin Franklin said, “A man wrapped up in himself makes a very small bundle.”

For me, the call to serve others also brings out our highest impulses and calls us to take the risks needed to try to gain the cooperation of our fellows. In Paper 160, “Rodan of Alexandria,” the Midwayer writes:

Even though you are effectively armed to meet the difficult situations of life, you can hardly expect success unless you are equipped with that wisdom of mind and charm of personality which enable you to win the hearty support and cooperation of your fellows. You cannot hope for a large measure of success in either secular or religious work unless you can learn how to persuade your fellows, to prevail with men. You simply must have tact and tolerance. [1774:01]

The Urantia Book has many thrilling tales of past leaders: Ellanora, Abraham, and Van, to name a few. Great lessons can be learned by studying these histories. Moses is also discussed in detail. One of the most illuminating passages about him comes in Paper 140, “The Ordination of the Twelve.” It says:

Moses was a superb leader, but he was also a man of meekness. Being sensitive and responsive to human need creates genuine and lasting happiness, which such

kindly attitudes safeguard the soul from the destructive influences of anger, hate and suspicion. [1575:01]

We could go on and discuss more about this. Many books and entire semesters in college could be devoted to the topic of “Leadership.” We want to develop in ourselves such qualities of wisdom, insight, and foresight that the best of our leaders possess. If we can get in touch with our need to be of service to our fellows, we will develop qualities of interdependence and appreciation for group function.

Our task is a simple one. We just have to share the teachings of *The Urantia Book*. I don’t know how you describe it, but this is the best book I’ve ever read! We have to have enough confidence to risk a bit and act. If we can incorporate qualities of tact and tolerance, we will experience our share of success. Our Father will help us. We can ask him when we pray.

Yankee entertainer Pearl Bailey said, “Everybody wants to do something to help, but nobody wants to be first.”

I ask you to ask yourself, “Where are my 99?”

Parable of the Flowering Pear Tree

RON CRAIG, CALIFORNIA, USA

Nine years ago a Flowering Pear Tree was planted outside my southwest window. At the same time, a Blue Oak sprouted from an acorn on the hillside in front of the house. As the years passed, the Pear Tree grew quickly sprouting lush broad green leaves and producing beautiful white blossoms in the early spring. Its limbs branched out and provided wonderful shade from the hot summer sun and in the autumn its leaves turned a brilliant scarlet following an early hard frost.

During these nine years, the Pear Tree grew to 25 feet (7m) in height with a 17-foot (5m) spread of its branches. The Oak grew 4 feet (1.3m) in height with a 2-foot (0.7 m) spread of its branches.

In the third week of April of the ninth year, a cold rain turned to snow, and this heavy snow settled on the broad green leaves of the beautiful spreading Pear Tree. In the morning the Pear Tree was found split in half. Its trunk split 4 feet (1.3 m) above the ground and below its lowest branch, totally destroyed. At the break, in the center of the trunk, a dark gray streak 6 inches (15 cm) long and 1 inch (2.5 cm) wide could be observed, indicative of a hollow caused by over-rapid growth.

The Blue Oak is growing strong at 45 inches (1.3 m) and climbing.

Living One's Faith

From Belief to Ethics

COLETTE PELLETIER, CAP SANTÉ, QUÉBEC, CANADA

PRESENTED TO THE URANTIA CONGRESS OF BISHOP, LENNOXVILLE, 10 TO 13 AUGUST 2001

To entertain you today about so vast a topic as faith, and moreover “Living one’s faith”, is for me a colossal challenge, but nonetheless exciting. When the organisers of this congress asked me to give a talk, I did not know what I could say about this topic, even if there is so much to say.

So I started to thinking. All of a sudden, in my reflection, a phrase came and vibrated on my memory’s membrane. I had picked up this phrase about a month ago, when I was savouring, all alone, my mid-day salad in the employee’s canteen. To bring you in the picture, I work in a residence for aged persons, and sometimes it happens that we have serious conversations. So, that day, during my quiet lunch, a phrase came over from a table near by, where an animated conversation was going on, and disturbed my peace of mind. And this phrase spoken by one of my colleagues was: “I am a believer but I am not a churchgoer.”

So, the active truth seeker that I am got moving. I juggled with these words and tried to figure out the meaning or the meanings of this phrase. I would like, now to partake with you the fruits of that neuron jogging which was happily and invisibly realised at a nearby canteen table, on a certain midday.

Let’s start with

I am a believer

Knowing somewhat the author of this phrase, I thought she could believe in a supernal thing, superior, divine, a Supreme Being, a creator, but his identity not being well defined, it could as well be universal love. I cannot even presume that she calls him “God” and even less “Father.”

I am even rather convinced that she wants this First Source to be well and truly impersonal, of a universal energy quality, something that a human being

can use as and when it suits him when he wants to grow spiritually. Could it have been in Jesus Christ? Not sure at all, as our modern society puts all those prophets on the same level. The belief that Joshua Ben Joseph, Jesus of Nazareth is the incarnation of our Universe Creator, a Son of God made man on our planet, is no more and not at all popular, even in our beautiful province where people were once such good Christian Catholics.

With the free planetary circulation of human beings, the circulation of thought, beliefs and religions has been actualised at the same rate. Today, we see a melting pot of an unbelievable quantity of oriental and occidental beliefs that suits all our matters.

A Gallup poll among the Quebec population revealed last April that the Quebecers in great part believe in the Pope and at the same time in reincarnation. People are looking by all ways and means for new creeds and try to create for themselves a comfortable religion.

You know, *The Urantia Book* begins like this:

In the minds of the mortals of Urantia—that being the name of your world—there exists great confusion respecting the meaning of such terms as God, divinity, and deity. Human beings are still more confused and uncertain about the relationships of the divine personalities designated by these numerous appellations. [1:1]

In 1935, the revelators judged that it was necessary to bring to our world some clarification about this topic, and their judgement was perfect, because even nowadays we see in the years at the beginning of this third millennium, a great number of persons who are in total confusion regarding the divine world. It was true in 1935, and I think that it is even more true today, and it will be so for years to come until the new teachings including the teachings of *The*

Urantia Book will have established themselves more in the families and hearts.

Now, let's come back to our phrase: what happens to

I am not a churchgoer

Knowing our actual Quebec culture from the "Total Refusal" episode, I could well imagine that this sort of thinking was the one we were taught in our childhood as catholic children and which revolves around religious ceremonies with their rites, the observance of dogmas, sacraments, the church's commandments as well as the Canon Law. I am convinced that in today's audience, there are lots of people who understand my meaning and who live or have lived an identical epoch such as my colleague's. Many persons in our modern times, have forsaken the practice of their childhood's religion, and haven't found any substitute, which would satisfy their taste and their need of faith and religious practice. On the other hand, one thing is certain, it is their will and their cautiousness not to be attracted by a manipulative and degrading yoke which would deprive them of their freedom of action, of thought and decision. These persons are going through an indigestion of religious teachings and some of them are more or less spiritually adrift.

But, since you, you have decided to come here and share in this weekend the theme **Living one's faith**, it's because you have continued to look for new spiritual ways, so as to be able to respond to your very present spiritual thirst. You are here because you accept the fact that faith can be important or necessary in your life, or because you want to see more clearly in this obscure and much debated concept, that you wish to go into the **How to Live one's faith?**

Well! I wish that your spiritual quest be satisfied and that my humble presentation will satisfy your approach. What I wish for all of you, is that when we separate at the end of this congress, we shall all be able to assert in each of our respective environment:

I am a believer and a churchgoer

And in a short time you will know what practice it involves. I was thinking of naming my presentation **Living one's faith: From belief to ethics** because basing myself on my neuron jogging of "I believe,

but I am not a churchgoer," I would like to demonstrate the faith of a reader of *The Urantia Book* who could assert: "I believe and I am a churchgoer."

How does a *Urantia Book* reader live his everyday life, how does he go from beliefs to ethics? Before speaking about **Living one's faith**, it would be interesting to know:

Which faith are we talking of?

What are the substance and the subject of our faith?

In what and in whom do we believe?

What are our beliefs?

And further on, we shall consider the – **How to live it – How to live our faith.**

I would also like to introduce you to **faith** as a phenomenon that unfolds on two sections: an invisible section and a visible section. The invisible section would be the entire work going on in the human mind, which makes its way towards the decision to believe. One cannot teach to believe. Only the objects of faith can be taught as well as the beliefs, and it's up to the individual himself to decide to believe. It's only by a decision, a genuine personal decision that someday he will come to believe. We can always present to somebody the most beautiful villa, if he doesn't want to enter, he will never live the experience to admire all its sights.

Faith is a gift of God (1610:2), but to receive this gift, one must crave for it, one must decide to believe, to say **Yes** to God. First of all, **faith** requires an act of will from mortal man. With his free will, he is absolutely free to say **yes** or **no** to this divine gift.

On the other hand, the visible section of faith would be the description of the attitude, of the behaviour, changed by faith, of the human believer who practices and lives according to his faith, therefore a description of what is observable and measurable. This is what we call ethics.

Now, we are going to outline the portrait of the beliefs that we may develop from the teachings of *The Urantia Book*.

First, *The Urantia Book* presents to us a God, a Universal Father, a First Source and Centre, so imposing and so beautiful that one is brought to believe

more readily, to accept him and love him. One wants to believe in this Supreme Being so great and beautiful, and the words fail me to express his magnificence.

Second, the student is conscious of the gigantic, infinite and eternal plan of God's cosmic creation, material as well as spiritual. The wonder of it all may motivate him to believe in this magnificent plan.

Third, *The Urantia Book* presents a bevy of divine and celestial personalities all very impressive, all available, giving a feeling of security, and helping our ascension towards perfection through all these settled worlds governed and administered in a sublime way. One craves and loves to believe in this.

Fourth, we take stock of the detail and of the grandeur of our eternal career. Several of us have heard before about eternal life, but it remained a hazy concept, vague and certainly not very interesting nor exciting, for it was presented to us as an eternal rest. When one is alive and active, this is not a very attractive and exalting life depicted to us in glowing colours, and we sometimes thought that it would be better not to believe in this. But when we discover eternal life as it is described in *The Urantia Book*, we develop an ardent desire to live it, to be entitled to it, to do our best to acquire our credentials to accede there. We want to believe in it.

Fifth, we read about the concept of the divine presence that dwells within us, by the presentation of the Thought Adjuster. This discovery fills us with joy, and makes us feel so secure and fulfils us so that we desire to fuse with our inner God. We even sometimes have to check and control ourselves to avoid falling into mysticism and fanaticism. Some may go as far as thinking they are God but we are not God, we are God's children. This is in no way a drawback, for we have, if we really so desire, a divine destiny.

Furthermore, *The Urantia Book* defines love and happiness in terms so noble, that they gratify our greatest yearnings. We learn to define and glorify all these abstract concepts such as the thought, the mind, the soul, the personality and the Thought Adjuster. We want to believe in it.

Sixth, we become witnesses of Jesus' life and

teachings in a renewed way. One could think to be at his side, at his table, among his friends. We discover a Being that we really only know by his name. Now, we know his personality, his character, his talents, his strengths and his ordeals, in short, his human and divine nature, but most of all, we welcome a new version of his true instructive teachings freed from the theologic traditions and from the religious dogmas, accumulated during 19 centuries. Our soul eager for truth is satisfied and we want to believe in it

Seventh, we discover a new and enlarged presentation of Michael's evangelical message. We learn that his mission on Urantia was to establish the Brotherhood of men based upon the Fatherhood of God. We want to believe in it.

Then, *The Urantia Book...expands our cosmic consciousness and enhances our spiritual perception... [1:2].* When we possess all of this knowledge, we can be vindicated to believe in it.

At this moment, we could say that we now possess a rather exhaustive description of the object of our **faith**. We know now what our beliefs are, what we want to believe in, we love the object of our faith and we like to really believe in it. But beware! The important thing is what follows!

We are readers, reading and studying *The Urantia Book*, we become aware of all this knowledge, and we think it is true. Does it make us, by this very fact, real believers? From my point of view, I would be inclined to say **no**. *The Urantia Book* tells us:

The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. [1114:5]

But what is **faith**? Faith is not belief. *The Urantia Book* says:

Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates ... Beliefs may become group possessions, but faith must be personal. [1114:6]

But what is **faith**?

Faith is a living attribute of genuine personal religious experience.... But living religious faith is... a living

experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. [1114:5—6]

A sincere believer of truth, admires beauty, respects goodness but without worshipping them.

...such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.... Belief has attained the level of faith when it motivates life and shapes the mode of living. [1114:5]

Then, **faith** has to go through experience, that which has been lived. It cannot remain theoretical. But, what is **faith**? **Faith**, is to **believe without seeing**. **Faith**, is to believe that this entire gigantic eternal reality plan really exists, without having any proof. Faith is part of the province of the invisible, of the feeling, of the emotional and the spiritual. The domain of faith cannot be scientifically proved, not being in the material domain. Faith is the result of personal experience that can be only acquired after a personal autonomous, conscious and serious approach, which leads to the decision to believe in God. But, what then, is faith?

This saving faith is the victory that is triumphant over all incertitude, the power to vanquish all doubts. Faith is a gift of God (see 1610:2)

And the Master himself said it. In the light of these statements, can one say that he can be a believer and not a churchgoer? **No**. Does a believer who has faith necessarily live his faith? **Yes**. Because faith... *motivates life and shapes the mode of living.* [1114:5]

*The motivation of faith makes experiential the full realisation of man's sonship with God, but **action**, completion of decisions, is essential to the evolutionary attainment of consciousness of progressive kinship with the **cosmic actuality** of the Supreme Being.* [1211:2]

So, is a believer having faith a religious person? **Yes**. Since, *Faith vitalises religion and constrains the religionist heroically to live the golden rule.* [1115:1] That is to say *love your neighbour as you love yourself...* [1573:3]

Now that we have accepted the statement that faith only exists when it shapes the way of living, how does a sincere believer and a believer in the

teachings of *The Urantia Book* live his faith?

We now turn to the visible section of faith, to the believer's sincere attitude, to that which is observable and measurable. We pass into the domain of practice, **ethics**. To live one's faith would be to act, to do things, to adopt attitudes that are modelled upon one's faith and not to look for the phantasmagorical, the fantastic, the magic thoughts and miracles. Now that the object of our faith is defined, that our faith is clarified, what is the behaviour that we henceforth adopt, in order to live according to our faith, to **live our faith**?

How does a sincere believer live his faith?

First, he should be a living witness, an industrious actor in the expression of his filiation with God. He should express to all that he knows God and he knows him in thought.

The Urantia Book explains that to know God in thought is to accept and believe the existence of a Supreme Being, of a Universal Father, who attracts us in his eternity towards his Paradise, through the path of improvement of our nature all along eternity and in the spiritual world.

Today there exists a feeling of general discomfort, even an embarrassment to talk about God. We live so much in a secular world, that to talk about God hasn't anymore its place outside the churches. So what does a believer who lives his faith do in such a context? I think that he must break this tendency. With diplomacy, sensitivity, tact and courage, he will not hesitate to let know that he believes in God. The God who is presented in *The Urantia Book* is so thrilling that he wants to introduce him to anybody willing to meet him.

He will try to introduce to his sisters and brothers this loving celestial Father, by unveiling his true face to those who have not yet found him: a grandiose God, friendly, thrilling and exiting, the infinite beauty, the infinite truth, the infinite goodness. The sincere believer can be inspired by Jesus who came on Urantia to reveal to man his celestial Father in Paradise. He taught them the spiritual world, and to always try to do the Father's will, to have faith in this Father of love. To talk about God can be done starting from our personal experiences, while avoiding tumbling into intellectual lucubration as well as cerebral debates without end.

Today, we meet lots of people who are proud to be atheists, to be non-deists, so, why shouldn't we be proud to be deists, believers and religious?

Second, *The Urantia Book* also explains to us that we may know God in spirit, which means that we know him as a Father and that we live as brothers and sisters. To live in the spirit of God, is to live as a real son of God or a real daughter of God. But how does a real son of God live? It's the Master himself who shows the way, when he speaks about Flavius, the art collector:

If you love your neighbour as you love yourself, you really know that you are a son of God. [1600:3] And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men. [1600:3]

The sincere believer can personally adopt pacific, fraternal and charitable behaviour keeping in mind the realisation of the universal brotherhood of men. His fraternal behaviour will express itself in the loving social service. Our organised society takes into account many gatherings that work in the social service, starting with paid jobs, and extending more and more today to voluntary and community organisms. Everything is ready to be of service to one another.

The question arising about the cogency of these organizations concerns more the actors than the mission itself. Our modern social organisations try to accomplish social service by relieving the misery of the world without placing God at the core of the movement. So, working only on the human level, they are bound to miss some objectives. If the authorities would raise their ideals, these organizations would be much more effective. One day, perhaps, they will work on level 4 of the **rule of life** which is stated as:

the level of unselfish devotion to the welfare of one's fellows. ... this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, ... [1651:1]

The sincere believer may personally adopt this level of rule of life, the more citizens there will be working in this way, the more we shall be able to hope that one day the organizations shall work according to this philosophy.

"Whosoever would become great in my Father's kingdom shall become a minister to all" [1569:3]

Are we not allowed to dream? It is, for me, a way of praying and calling upon his kingdom. Will a believer also try to know the supreme experience of life? Do you know the supreme experience of life? The supreme experience of life is to: *...become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living. [1431:1]*

Third, the sincere believer in the divine presence within him, will crave to make contact with it, by applying the technique used by Jesus in this respect, when he was allowing himself some moments of isolation, meditation, prayer and conversation with his heavenly Father. He favoured time for worship.

Fourth, one who sincerely believes in the existence of the gigantic and divine plan, with its multitudes of perfected or perfecting worlds, and of the existence of myriad of divine and celestial personalities, will be inclined to pray, to commune, to incite their assistance to follow their guidance and protection, in order to secure their help for the difficult times, in instability and ordeals, and for inspiration when there are important decisions to take.

Jesus taught: *"Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you."* [1619:1]

Furthermore, don't you think it's more secure to be conscious of the presence of all these celestial personalities who wisely manage with love and keep stability beyond time for all these worlds in the cosmos? Isn't it more comfortable to live, knowing about this magnificent plan of living protective ministry, rather than to live our life running around, heedless and frightened by the constant fear that everything can blow up without any warning, only because of some physical law that exists only by scientific speculation or apocalyptic belief?

Fifth, anchored in his faith, the believer will try to walk in Jesus' footsteps. You know, there isn't a better model than Michael of Nebadon's incarnated life, as our Creator has lived a life as a human being on our planet Urantia. We could bring to our notice Jesus' portrait as a Melchizedek of Nebadon presents it on page 1101. He describes the qualities, the power,

the attitudes of our Master, and they all can be a source of inspiration to shape our behaviour of fervent believer.

Here is an excerpt: *The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification.* [1101:5]

People said about him: "*Behold the man*" [1101:5]

Jesus was an unusually cheerful person, but he was not a blind and unreasoning optimist.... Jesus was consistently cheerful, notwithstanding he sometimes drank deeply of the cup of human sorrow. ...This man of Galilee was not a man of sorrows; he was a soul of gladness.... He was gladsome but at the same time humble... He was never in a hurry. [1102:6; 1102:9; 1103:1; 1103:2]

The Master...*was always so refreshingly genuine ... He was unquestioningly loyal to all truth. He was truly sincere; there was nothing of the hypocrite in him.* [1101:6]

His personality was well balanced:

He was never capricious, whimsical, or hysterical ... He was courageous but never reckless; prudent but never cowardly... Jesus was unafraid... He was surcharged with divine enthusiasm, but he never became fanatical... He was sympathetic but not sentimental; unique but not eccentric... He was emotionally active but never flighty... He was gentle and unassuming in his personal life... His faith was perfect but never presumptuous. ...He was immune to disappointment and impervious to persecution. ...He was pious but not sanctimonious... And he was so well poised because he was so perfectly unified. ...Jesus was the perfectly unified human personality. his controlled enthusiasm was contagious;... his associates were constrained to share his divine optimism. [1101:7, 1102:1, 1103:5, 1102:4, 1102:1, 1102:1, 1103:6, 1103:3, 1103:0]

Don't we have here all the inspiration we need to model our way of **living our faith**? Haven't we got the exhibition of an ideal human life that every sincere believer tries to attain?

On the other hand, our ideal mustn't become a source of stress. One has to remember that it isn't important to attain perfection here, but it is important to achieve it one day. We have eternity to attain perfection, the important thing is, that we keep it as

our goal in evolution.

Sixth. The sincere believer will try to love his brothers and sisters, as Jesus did, to do good passing by, and to follow his command of love: "*love one another even as I have loved you*" [1944:4].

To live this command, we must understand its meaning. How did Jesus love other men? He loved men not only with a fraternal love, but also with a paternal love. Why did he wish that we love each other with a paternal love?

Because he did expect them to so strive to be like God—to be perfect even as the Father in heaven is perfect—that they could begin to look upon man as God looks upon his creatures and therefore could begin to love men as God loves them—to show forth the beginnings of a fatherly affection. [1573:5] *Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent.* [1574:5] *Because: Fatherly love delights in returning good for evil—doing good in retaliation for injustice.* [1575:9]

If you want to meditate more about paternal love, consult *The Urantia Book* where the Master is reported to have taught his apostles four supreme reactions of fatherly or parental love (1575:1—4).

Seventh, the sincere believer will try to accomplish his work as Jesus used to. He was always calm and happy, never in a hurry. How is it possible today to unify these two realities; the desire to live our faith as Jesus lived it, and the requirements of modern times with the values of the job market. In order not to be swallowed up by the accumulated demands, I think its better to stand aloof from the tumult of life and favour moments of solitude, reflection, meditation and prayer in order to take some distance and well proportion the demands coming from the secular, physical and material world, and target the priorities that favour the true personal growth.

The specialists of the burn-out and professional exhaustion are striving to warn the workers that the requirements and changes on the job market are there to stay and even augment. They explain to us, that the only stability that will remain and exist will be the stability within us. Change is here to stay and even accelerate.

Modern times are more and more stimulating, astounding, baffling, heady, noisy and debasing, and if man doesn't look after his spiritual life, he will live more and more in discomfort, disorder and despair. A believer living his faith will try to preciously nourish his relationship, his intimate communion with his divine part, with his Thought Adjuster, thus allowing himself some withdrawal from the frantic active life, social isolated moments in order to intimately commune with his inner God, who will give him comfort, security, confidence, calm and serenity.

Through his moments of solitude, contemplation and meditation, he will discover his Heavenly Father's will and thus sail, easier and more lucidly on the tumultuous waters of the *vale of soul making* [1675:1], and thus keep his serenity, his joy of living and his vital spiritual strength.

Conclusion

To conclude, I would like to ask you: why is it so important to **live one's faith**?

"Faith is the open door for entering into the present, perfect, and eternal love of God." [1545:9]

Faith changes mind: *...seeking ... a real and personal experience in the satisfaction and assurance of the indwelling of God's spirit of love and saving grace.* (According to the teachings of the Master himself.) [1545:9]

It is by faith, faith in God, that we are born of spirit, that we become real sons and daughters of God and that we make certain our status in heavenly citizenship.

Jesus taught that only *the change of mind by faith—the new birth*—is required *as price of admission to the kingdom.* [1545:9]

Jesus gave the following advice: *"Seek not, then, for false peace and transient joy but rather for the assurance of faith and the sureties of divine sonship which yield composure, contentment, and supreme joy in the spirit."* [1674:6]

But the importance to **live one's faith** is mostly centred in Jesus' answer to Rachel, one of the twelve women of the women's evangelical corps, when she asked the Master: "What shall I do to be saved?"

"Salvation is the gift of the Father and is revealed by his Sons. Acceptance by faith on your part makes you a partaker of the divine nature, a son or a daughter of God. By faith you are justified; by faith are you saved; and by this same faith are you eternally advanced in the way of progressive and divine perfection." [1682:5]

Now, we readers and students of *The Urantia Book*, why are we marginal from the crowd of believers? We have been fortunate to be in contact with the fifth epochal revelation, and we took the risk to study, accept and make it ours. The contents of this new, magnificent and invigorating revelation admits us in the secrets of the Gods, presents us with the grandeur of our Heavenly Father, enlightens us about our human origins, guides us in our terrestrial and celestial orientation and destiny, gives a meaning to our life and teaches us how to give precedence to human relations over purely material goals. When the student really knows the teachings of *The Urantia Book* and believes that he can change the world, he lives his faith as a real son of God and by his preaching example, guides his brothers and sisters towards a living and invigorating spirituality, towards a universal spirituality, where the faithful lives a relationship, a personal and liberating religion with his Creator.

We discover the grandeur of our Master's personality, Michael of Nebadon, in the person of Jesus, the depth of his teachings, which emphasizes *love and mercy in the place of fear and sacrifice.* [1102:2]

Now, more and more we are in darkness. We are the living witnesses of this new Revelation, of the 5th Epochal Revelation, of the teachings of *The Urantia Book*. Don't you think it is important that your brothers and sisters appropriate for themselves this marvellous revelation? When the student becomes really confident in the teachings, he is ready to set up for them, he faces the opponent and the critics and engages himself in the support and spreading of the teachings. If one day, you have a brave heart that guides you towards teaching, do not hesitate to engage yourself and contact the existing organisms, which have the mandate to spread the teachings of *The Urantia Book*. It's another way to **live one's faith**.

I will not leave you without reminding you the rallying call of the Kingdom of Heaven, this call was established by Jesus when he was preparing the apostles for their ordination: *Peace on earth and good will to all men.* [1569:0]

The Impossible 28 012th Master Architect and Absonity

In search of a symbolic system to transcend time and space
or the *raison d'être* for Those without Name and Number

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Among the things which are not possible, as revealed by *The Urantia Book*, there is one which can be explained by numeration itself as it rules over the whole creation, so much so that Deity itself conforms to its rule from the very beginning up to the values of the Absolute.

This impossibility is revealed to us in relation to the Master Architects who, from the very beginning, presided over the working out of experiential creation and are classified by number up to the fourth and last outer space level of divine manifestation. This classification starts from Paradise and extends to the end of the space-time universes as they are now planned.

However, as concerns things belonging to the divine creation the teachings on our planet are not new. We know they have been taught on several occasions, notably at Salem by Machiventa Melchizedek. Therefore, we should not be too much surprised to read in Plato, the Greek philosopher who lived a thousand and five hundred years later: "Then he (God) thought of making a mobile image of eternity and, as he organised the heavens, he made out of eternity, which remains in unity, this eternal image which unrolls by number and which we called time" (*The Timaeus*, 37c—38d).

This progression by number, so well learnt and remembered by Plato, is actually well displayed in *The Urantia Book*. And we must analyse it further to discover the whole range of numbers starting from manifested unity up to the conceptual limit which the unfolding of this same Unity will offer us.

First and foremost, we must notice that the Mas-

ter Architects are absonite beings. That is they are neither Creators nor creatures; they have no beginning and no end, and these existential characteristics make them realities inherent in Deity but under a special form known as absonite.

Absoniters are transcendental beings, and as such, *they simply are* [2:12], but they are eventuated in time and space only as Deity needs them to be in its projected cosmic creation. At least, it is so for the Master Architects.

The Master Architects are spontaneous manifestations of Deity since they transcend space-time, but because they transcend time and space they can also appear in time and space. That is precisely what the Master Architects do as they are produced by Deity's will and for the needs of the architecture of the creative and cosmic project of God.

We are told about the Master Architects: *their origin, nature, and destiny may not be fully revealed* [351:3]. This seems to show that it belongs to us to find out the reasons why they are not revealed. The origin of absonite transcendental beings seems to be Deity itself; it is self-manifesting in a special way so as to introduce a mid-level between the finite and the absolute, thus allowing a link between God and his creation on the architectural level. The nature of the Master Architects transcends time and space and their function is to organise the Master Universe. Therefore, it seems that their destiny, just as their origin and nature, is tightly linked to the Father's will from the eternal past to the infinite eternal future. Indeed, these absonite transcendental beings, in their function, that is as Master Architects, cover the totality of God's manifestation. And we are told how this is made.

When the Master Architects are eventuated they are so as numerable inceptors, or instigators, for as we can see, they exist by number and proportionally to the quantitative needs of the space they must construct the architecture of. They quite naturally are classified into seven levels.

Naturally, on the first level, we find the Senior Master Architect as the *co-ordinator of Paradise and its twenty-one worlds of associated activities* [351:4]. He is unique and counted as the first Master Architect. He counts for 1.

On the second level we also find, quite normally, three Master Architects planning and administering the billion worlds of Havona; they have always been there. Not counting the senior Master Architect they number 3 (351:5).

Thus, the first two levels depend on the first four absonite Master Architects and the third level on the next seven. We must interrupt here our first counting for, with these seven Master Architects (one for each superuniverse) we have reached the number of Master Architects required for the coordination and administration of the grand universe. These will count for 7.

A fundamental distinction must be made between these 11 Master Architects (1 + 3 + 7 representing the first three levels) who are concerned with the grand universe and the 28,000 Master Architects assigned to the organization of the four outer levels, who, in terms of numeration, are not following the same law.

When dealing with the Master Architects we can compare their numerical distribution on the different levels and turn for a while to the numbers characteristic of the central universe. First of all, in the architecture of the grand universe a distinction is made between Paradise-Havona and the seven superuniverses, but inside Paradise-Havona we must also distinguish the numerical presence of the symbols 1, 3, and 7. Paradise is 1, and it is surrounded by 3 times 7 satellites, the satellites of the Universal Father, the Eternal Son and the Infinite Spirit. We may also notice that around this central architecture following the law of one, three, and seven are the Havona worlds which follow a septenary (7) and denary (10) law to the 8th power (the 7 circuits of a billion worlds).

Now, this same phenomenon is found again when considering the grand universe and the master universe. This time a comparison can be made thanks to the number of Master Architects concerned with the care of the circuits of outer creation. It is very likely that introducing number 10 in the series of numbers implies a physical connotation as we are told elsewhere:

The number ten—the decimal system—is inherent in the physical universe but not in the spiritual [397:11]. *Indeed, [t]he number seven is basic to the central universe and the spiritual system of inherent transmissions of character, but the number ten, the decimal system, is inherent in energy, matter, and the material creation. Nevertheless the atomic world does display a certain periodic characterization which recurs in groups of seven—a birthmark carried by this material world indicative of its far-distant spiritual origin* [479:7].

It seems, therefore, that just like in the atomic world, the number of Master Architects assigned to the outer creations displays the birthmark of the material worlds over which these Architects preside (they are counted by tens) whereas the way they are distributed (by sevens) is a reminder of their far-distant spiritual origin (they *are the governing corps of the Paradise Transcendentals*) [351:2]. They are first numbered by 7 and its multiples. In all, and in proportion to the different levels in which they are assigned, they are:

70 for the 1st outer level
490 for the 2nd outer level
3 430 for the 3rd outer level
24 010 for the 4th outer level

That is 28,000 Master Architects for the totality of the outer space worlds

The seven levels on which can be found the 28,011 Master Architects of the corps of Paradise Transcendentals must therefore be considered as two different series, one being related to what the revelators call the grand universe (11 in number) and the other to what they call the master universe (11 + 28,000).

Just as we can see that the Havona circuits are organised according to a septenary-denary law, and we are aware that an extra world would disrupt the

harmony of their distribution, we can also see that the creations of outer space follow the law of harmony and logic in their space location; that harmony is also shown in the law of numbers which applies to the assignment of Master Architects on the four levels of the outer-space circuits.

Why then is there a tradition that far back in eternity there was attempted to eventuate the 28,012th Master Architect? We are given the following answer: *this being failed to absonitize, experiencing personality seizure by the Universal Absolute* [352:3]. Does it mean that this type of experiment is subject to a law of numbers? That remains to be examined. To do so, we first have to notice that the Master Architects were assigned to the outer space levels according to a law of numbers different from the one which affects the grand universe. What is this law? The question had already been asked by William Sadler Jr. in his *Appendices to a Study of the Master Universe* when he writes:

Is there any discernible reason why, in the numbers of the Architects, the number Seven should expand from the first to the fourth power? Why not the third power? Or the fifth? (p. 218, paragraph entitled “Expansion of Seven from the first to the fourth power”).

To get a valid answer, and understand the process we only need to examine the number of Master Architects found respectively in each of the four space levels: 70, 490, 3430, 24,010—which we can reduce to the septenary expressions, 7, 49, 343, and 2401.

Adding these last numbers we get 2800. What attracts our attention is the presence of two zeros in the last two positions. Indeed, this is a universal characteristic of the powers of seven to always end with two zeros whenever four successive powers are added. And this gives us the law we were looking for. For example:

$$\begin{aligned} 7 + 7^2 + 7^3 + 7^4 &= \mathbf{2800} \\ 7^2 + 7^3 + 7^4 + 7^5 &= \mathbf{19600} \\ 7^3 + 7^4 + 7^5 + 7^6 &= \mathbf{137200} \end{aligned}$$

The significant digits (in bold characters) being always indicative of septenarity, all are multiples of seven.

A 28,012th Master Architect would have been one too many, he would have had to be the first of a fifth

level of outer creation. Now, we see that with four levels the Ultimate of experience has been reached. This fifth level would have comprised $24,010 \times 7 = 168,070$ Master Architects. Noting that this number ends up with 70 we realise that we are here starting a new series of four numbers in relation to the powers of 7. This is the proof of an infinite iteration, which can be verified by anybody and which I have extensively verified. The Creator of everything does not repeat himself. *In the eternal economy of universe administration, wasteful and needless repetition of function is never encountered; the Deities are not given to useless duplication of universe ministry* [76:2]. Rather, as Plato reminds us: “he [God] made out of eternity, which remains in unity, this eternal image which unrolls by number and which we called time.” Just like the seven circuits of the Havona worlds, the Master Architects are assigned to the four circuits of the outer creation according to a septenary and denary law.

Just like we notice everywhere the inevitability of the septenary constitution of the Absolutes arising from an existential Trinity, we notice here the mathematical inevitability of the Transcendental Master Architects of the universes who are the experiential expression of absonity.

Thus is the enigma explained by a simple law of numeration. We are told:

It is possible that the ascending series of the Master Architects attained the limit of absonity in the 28,011th Architect, and that the 28,012th attempt encountered the mathematical level of the presence of the Absolute. In other words, at the 28,012th eventuation level the quality of absonity equivalated to the level of the Universal and attained the value of the Absolute. [352:3]

[The word *eventuation* should be kept in the translations into other languages. The French version of *The Urantia Book* translates everywhere and wrongly, the word by *exteriorisation*. Now, the verb “to eventuate” is understood by the Anglo-Saxons as meaning *to happen in the end, to result*, a sort of synonym of the neological absonitisation used by the Revelators. Thus the transcendental beings such as the Master Architects cannot be “exteriorisés” for to be so they would have to come out of something, but they don’t come out of anything, rather do they appear as a consequence of creation, i.e. as this creation has been thought by God. At least that is what we are led to

believe: *In speaking of their origin, in order to avoid using a new term—an arbitrary and meaningless designation—we deem it best to say that Transcendentals simply eventuate* [350:6]. Thus, when talking of absonite beings, to translate *eventuate* by anything different from the original version, such as was given by the Revelators, is to neglect the exceptional fact of their true appearance. Indeed, God the Ultimate is defined in the Foreword of *The Urantia Book* as *the eventuating God of supertime and transcended space* [4:11]. If, as this definition says, he is the God transcending time and space, he could not be “exteriorisé” neither could he “exterioriser” himself from anything since it can only be understood as coming out of something existing in time and space. This is a crucial point in view of even starting the approach of the strange notion of absonity.]

This *mathematical* level of the presence of the Absolute was then actually reached, and the disciples of the Salem school were certainly presented with these data, for we find a somewhat generalised version of it in the Egyptian papyrus of the Rhind collection, now in the British Museum in London. Among many other problems dealing with elementary geometry and arithmetics can be found the special case of the powers of seven. Using the hieroglyphic system, the papyrus presents the following numbers showing the following identities:

$$\begin{aligned} 7 + 49 + 343 + 2401 + 16807 &= 19607 \\ 2801 + 5602 + 11204 &= 19607 \end{aligned}$$

What the Rhind papyrus does, is to attract and focus our attention on what was said here before and notably the function of the powers of seven in relation to the denary numbers. In fact, 2801, 5602, and 11204 are just powers of 7 included in the denary system. One will also note the doubling of centenaries (4, 8, 16, 28, 56, and 112):

$$\begin{aligned} 2801 &= 400 \times 7 + 1 \\ 5602 &= 800 \times 7 + 2 \\ \underline{11204} &= \underline{1600} \times 7 + 4 \\ 19607 &= 2800 \times 7 + 7 \end{aligned}$$

It is likely that since the papyrus refers to them these relations had some importance in the religious teachings of the temples of the diverse pre-Mosaic dynasties of ancient Egypt.

Anyway, and in conformity with what we can deduce from our observation of the universal organiza-

tion “by number,” we can try to establish a new link. We are told:

It is increasingly the belief of all Uversa that the assembling Corps of the Finality are destined to some future service in the universes of outer space, where we already are able to identify the clustering of at least seventy thousand aggregations of matter, each of which is greater than any one of the present superuniverses. [354:5]

The number 70 000, although it is given as approximate, should not leave us indifferent for it evokes for us an opening toward a new series. This time it must be the first level of outer creation since it is about material formations following “the present” and we know that this first number will inevitably be followed by three other numbers of increasing quantity as three other levels are mentioned elsewhere. In these conditions, we can hardly doubt that these increasing creations are most likely to comprise respectively 70,000; 490,000; 3,430,000 and 24,010,000 *aggregations of matter, each of which is greater than any one of the present superuniverses.*

Referring to 352:3 of *The Urantia Book*, William S. Sadler, Jr. declares: “The uppermost level of the absonite impinges on the absolute level” (Ibid. 225:8). Personally, I don’t read anything like that in that paragraph. On the contrary, I can read that the fact of the impossibility for a 28012th Master Architect to be produced reveals that the highest level of absonity had been reached with the 28011th Architect and the 28012th attempt could not succeed. Therefore the highest level of absonity could not impinge upon anything which goes beyond the law of numbers, which is its own rule, and especially could not impinge on the absolute level.

Since we are speaking of impossibilities, isn’t it unthinkable or even impossible that the divine authorities at the origin of universal laws would not have known in advance these laws of numbers to which the universal structures have been subjected since the beginning? If so, why is this ancient myth told on Paradise? Let us think . . . Could the transcendental beings, such as absonites, put to test the mathematical laws of Deity?

In one of the last Appendices, William S. Sadler, Jr., discussing a possible end to the eternal growth process, asks the following question: “Is the concept

of an “end” merely a foible of thought resulting from the time-space limitations of human thinking? [Ibid., page 328] In view of such a question, and in spite of the foibles of our minds, knowing what has been revealed to us of the unrolling of divine creation, can't we ask a corollary question? Could the existential Trinity of Paradise have started an infinitely growing creation without taking into account the arithmetical laws such as we find in the simple exposition of numeration with its specific characteristics which can't be ignored? In other words, Doesn't absonity seem to be, in a way, transcending what creates time and space, that is to say, transcending quantification, or again, transcending the law of numbers in its quantifiable aspects?

What is absonity if not the transcendence of the parameters of time and space allowing Ultimacy to appear as eventuating or otherwise absonitising to start the eternal quest of absoluteness as a final quest for Infinity?

If we raise the inescapable question of serial numbers, that is putting down 1+1+1 etc. don't we also raise the question of the infinite? On the other hand, to master supertime, and to transcend space as the Ultimate does, isn't it to stand elsewhere in relation to this series and therefore in relation to space-time? Isn't it joining only partially in the game of quantification, or at least using it while borrowing only the primordial and suitable laws? Thus, wouldn't transcending quantification and all its components of personalised and spiritualised existences by means of its unitary, ternary, septenary and denary laws, be for the Supreme and Ultimate Deities simply a way of organizing experiential infinity? Then, if the way of the Ultimate has been organised around the 28,011 Master Architects, we will have to admit that beyond must emerge a solution of infinity which must border on absoluteness. It probably does not belong to the Supreme and Ultimate Deities alone to attain such a solution. (*The Urantia Book* speaks of qualification, factualisation and unification.)

So, in the divine project, just like the creativity of the Supreme, the absonity of the Ultimate is a means and not an end. Acquired absoluteness alone can achieve the experiential unification of all the potentials. But even the Revelators and the philosophers of the universes don't know how such a final unification could be accomplished in a context of infinity. And

we are not likely to solve this problem here.

Nevertheless, coming back to the distinction to be made between creativity and absonity, we can speculate further. We must first recognise that beyond our status of space-time ascenders, our efforts to reach the Father will come out as two major destiny categories.

Some of us will become finalizers; their assignment will be throughout the levels of the outer creations, which means they won't escape the quantifiable system, that is space and time, and these assignments will then still be conditioned by numbers. Some others, however, though still functioning in the universes of time and space, will act on a time-space transcendent level, thus catching up, in a way, with the absonite status. This is, so it seems, what will happen to all these ascenders who will be able to go beyond the stage of quantification; they will then be worthy of being Trinity-embraced and as such will be *forever devoted to Trinity service and assignment* [243:6].

These ascenders, having in their own way transcended time and space become without name and number and we are told that they

*constitute the third and last group of the Trinitized Sons of Attainment; they are the ascendant souls who have developed the ability to worship beyond the skill of all the sons and daughters of the evolutionary races from the worlds of time and space. They have acquired a spiritual concept of the eternal purpose of the Universal Father which comparatively transcends the comprehension of the evolutionary creatures of name or number; therefore are they denominated Those without Name and Number. More strictly translated, their name would be "Those **above** Name and Number."* [246:6]

Thus it seems that we have to discover by ourselves the eternal importance of numbers and, if we are looking for a time-space symbol that would portray the aim of Deity in relation to its experiential project, should we not look for it in the symbol of numbers?

This study is to be complemented with a study of *Trinities, triunities and triodities* in which a complementary confirmation of this symbolic system will be found.

Jesus and Politics

JEFFREY WATTLES, OHIO, USA

SEPTEMBER 14, 2001

Readers of *The Urantia Book* have many resources with which to interpret and respond to the 11 September 2001, attacks in New York and Washington. While lucidly aware of the struggles of the earlier ages of planetary evolution, and alert to the need for strong national defense (804:16—17), we look for the worldwide rule of law and to the planetary transformation that the coming spiritual renaissance will bring. We know that the Most Highs rule in the kingdoms of men.

Insofar as we take our stand simply as representatives of the religion of Jesus, however, our range of topics may be more restricted. Can we deduce public policy from the teachings of Jesus? *“My children, I implore that you cease to apply the teaching of the kingdom of the spirit to the sordid affairs of slavery, poverty, horses, and lands, and to the material problems of human equity and justice”* [1605:2].

Let’s review some facts about the way Jesus related to politics.

Before coming here, Jesus was advised by Immanuel to *“avoid all entanglements with the economic structure and the political commitments of your day”* [1329:5].

To many of his Nazareth neighbors, Jesus’ refusal to join a patriotic organization seemed to betray the urgent political needs of the day.

During his twenty-seventh year, in the after-supper meetings in the Zebedee household, the boatbuilder of Capernaum spoke freely, expressing *his ideas and ideals about politics, sociology, science, and philosophy* [1421:0].

In the Urmia lectures on “The Brotherhood of Men,” Jesus apparently spoke of the need for a government of mankind to complement the religion of universal brotherhood.

In the first sermon of his public career, Jesus very clearly distinguished the concept of the kingdom of

heaven from nationalist and militarist ideas (1536).

Following the Ordination Sermon, Jesus *cautioned his apostles to be discreet in their remarks* [about political matters] *He forbade them to become in any way embroiled in these difficulties. . . . “Render unto Caesar the things which are Caesar’s and to God the things which are God’s”* [1580:4]. He refused to have his attention diverted from his mission of establishing a new way of salvation; he would not permit himself to be concerning about anything else. *In his personal life he was always duly observant of all civil laws and regulations; in all his public teachings he ignored the civic, social, and economic realms* [1580:4].

In the Epochal Sermon, Jesus began with a scripture warning of the political disaster that would follow if the people rejected the voice of God; and Jesus reminded his hearers about what the people had done to Jeremiah, who had portrayed a God beyond nationalism, even a God who had used the successful siege of the king of Babylon as an instrument in his far-seeing providence (1709:2—3; 1067 section 6; cf. 1810:4).

In his Last Temple Discourse, Jesus pointed out the political consequences of what the religious leaders were about to do:

“when once you have finally rejected my Father’s mercy, this nation will be left to its own counsels, and it shall speedily come to an inglorious end.” “The Most Highs who rule in the kingdoms of men shall finally overthrow this nation and destroy the place of these rulers . . . ” [1906:2, 5].

In the following discourse on sonship and citizenship, Jesus reminded us to be excellent citizens, and he said nothing more about such things.

As a result of his great decisions made at the start of his public career, Jesus would consistently refuse to use his powers to pursue material or political ends. Though almost no one appreciated the fact, his

devotion to the gospel actually offered the Jews their best chance for national survival.

Most of the widely heralded religious leaders of the past century followed a different model. They were political leaders as well as religious leaders.

Those who effectively and exclusively devote themselves to the gospel today little sense their implicit statesmanship in obeying revealed guidelines in their work. What mortal can tell the political stakes involved?

When culture advances overfast, when material achievement outruns the evolution of worship-wisdom, then does civilization contain within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the "dark ages" of the interregnum of wisdom will bear witness to the inexorable restoration of the imbalance between self-liberty and self-control.
[1302:3]

We do not need prophetic details in order to trust the Master's promise: *The persistent preaching of this gospel of the kingdom will some day bring to all nations a new*

and unbelievable liberation, intellectual freedom, and religious liberty [1930:6].

Who is called to proclaim the gospel of love and mercy?

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. [2082:9]

This is a time when many people are ready to respond to leadership. Even when the planet is tense, you who **know** the present reality of the universal family will join the spirit of "the calm and happy laborer," who finally entered Jerusalem on a donkey, a symbol of peace and friendship. You are the light of the world!

News from the UBIS: Winter Schedule Announcement

The Urantia Book Internet School will present three courses for the upcoming semester, which begins on January 21, 2002. Registration via the UBIS page of the Urantia Foundation website opens on January 2. The course titles are: "The Faith of Jesus," "Personality and Growth," and "Evolution: Origin, History and Destiny, Part 1."

News of Ongoing Activities

With the presentation of the first Spanish language course this September, the UBIS is now functioning in English, Finnish and Spanish. Planning is underway to begin a French version in the near future.

The UBIS project, now in its third year, continues to grow. Participants enjoy studying with reader-students from around the world in these study courses. We continue to add to our core group of Teacher/Facilitators, but many more are needed as the number of students is rapidly increasing. We welcome those who have an interest in serving as a Teacher/Facilitator, and we look forward to hearing from you.

In friendship,

Dorothy Elder,
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