



Embark on Your Celestial Career!

CAROLYN PRENTICE
United States

The universe is one vast school. [412:06]

AS READERS OF *The Urantia Book*, most of us are familiar with this quote, and we look forward to being part of that celestial career. However, we often overlook the fact that we are already enrolled in that school and are already attending it regularly. Particularly, we forget that we will not only have a career as students, but we will also have a long career as the **faculty** in that school. It will be our job not just to learn, but also to teach:

In the universal regime you are not reckoned as having possessed yourself of knowledge and truth until you have demonstrated your ability and your willingness to impart this knowledge and truth to others. [279:13]

We need to be about our Father's business in this lifetime and begin to train for our career as teachers. I know many people are anxious to begin, but others are reluctant. They think they are not talented enough, too shy, not knowledgeable enough, or just plain not called to be teachers. They would rather wait for the next level to begin that career. But that's just using time as a means of avoidance (551:3)!

If you've been reading the *Journal*, you will remember that



"Embark" collage with da Vinci image, MC

in the December 2005 issue, Phil Taylor produced an insightful article entitled "Preparing Teachers and Leaders." In Part 1 Phil explained that we are all called to be teachers in our universe careers, and as he clearly outlined, we are also called to be teachers in **this** life. Specifically Phil told us:

Certainly if we are to be teachers, we must practice the art of teaching. We must start from the beginning. That is to say that as teachers we begin as inexperienced experts. We begin by teaching what we do know, even though we may know only a few things. So to

begin teaching is not an egoistic expression of our superior knowledge, but rather an honest desire to share what we do know with our fellows, with the intention that as we share this knowledge, we will grow in the experience of not only teaching but also learning. (p. 1)

If you missed this article, you can read it on line at:

<http://www.urantia-uai.org/Journal/english/Journal.3-05.eng.pdf>

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Inward, Upward, Outward

My dear friends, sisters and brothers,

ONCE AGAIN, I HOPE that this issue of the *UAI Journal* finds you in great spirit. While sitting down to write this editorial, one question comes to my mind: “Are we ready to embark on our spiritual career?” If the answer is positive, I am giving you a big morontial kiss and hug with a big morontial yes. If the answer is otherwise, I am still giving you a morontial kiss and hug, but my thought is “Why not?” Why should we wait to embark on the most exhilarating journey that goes far beyond our best human imagination? Our morontial mind brings us to so many new levels of understanding as we cross one after another, the psychic circles (1209-12).

From inside out. We first have to go inside and spend time there—inside, to develop our inner lives where we become the co-creator of our eternal reality, our morontial soul. When we love someone, aren’t we looking to spend time with him/her as many times and for as long as we can? If we love God, shouldn’t we spend time with him as many times and for as long as we can? Then we move upward inside.

Men all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature’s comprehension

Let’s ... move from one cosmic level to the next one. And on the way, let’s constantly seek the advice of our perfect inner pilot.

capacity, and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything. The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed

All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be cap-

tured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. The Father’s love can become real to mortal man only by passing through that man’s personality as he in turn bestows this love upon his fellows. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme. The love of the Father appears in the mortal personality by the ministry of the indwelling Adjuster. Such a God-knowing son reveals this love to his universe brethren, and this fraternal affection is the essence of the love of the Supreme. [1289:2-3]

Once uplifted and filled with that love from our Father, we have all the spiritual energy necessary to embark fully on our spiritual career, inward, upward and outward. Our spiritual batteries are filled with love that move us upward from merely receiving; we become more balanced between being a receiver and a giver, from being a student to becoming a student-teacher. The love we receive, we cannot capture; it has to flow from inside out. The more we give, the more we receive; the more we teach, the more we are taught; nothing is lost and everything expands. That is the way upward; this is the way with our Universal Father and we are all part of the plan. And what a plan!

So what are we waiting for?

Let’s fly high to the spiritual world, let’s spread our wings like those big Archaeopteryx birds and fly upward to the service of our brethren and move from one cosmic level to the next one. And on the way, let’s constantly seek the advice of our perfect inner pilot. There is only one way to go: inward, upward and outward.

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Thank you Carolyn, Olga, Alain, Jean, Seppo and Mario. And thanks to our other collaborators for this issue, Carmelo and Rick. You are a great TEAM of morontial workers.

May the love and peace of our Father continue to be with you and without you always. To love is to serve with wisdom and joy

Your brother in Spirit and in service, ■

— Guy

Embark on Your Celestial Career!

Continued from page 1

Earlier, Seppo Kanerva made a similar argument in an article in the Journal from September 2001

Available online at:

<http://www.urantia-uai.org/Journal/PDF/sep01.pdf>

As Seppo pointed out:

Nobody should try to escape from [the responsibility of teaching] in thinking of himself as not yet ready or good enough. **No one** is ready or good enough. Neither must we forget that to share one's experiences, expertise, skills, and endowments is godlike—divine. . . . To teach, to act as a group leader, to place one's skills and endowments at the disposal of the organization is above everything else an opportunity for one to render a service, to *serve* one's fellows. (p. 5)

I think one of the problems we have as readers of *The Urantia Book*, is that we think that the teaching we are called to do is only about *The Urantia Book*—and few of us feel qualified to do that. Phil Taylor suggested that we should be teachers of God, not teachers of *The Urantia Book*. I will take his point one step further and propose that our teaching career is not going to be limited to what we deem “spiritual”—and that we can embark on our celestial career here on Urantia by beginning to learn how to teach anything.

I often wonder where we get this idea that only our narrowly defined concept of the “spiritual” should be the focus of our teaching? As we read *The Urantia Book* we learn that there is no sudden divide between the spiritual and the mundane world. As indicated on page 806:1, one of the purposes of education is the acquirement of skill—the skill necessary to navigate the world in the form one possesses, whether it is physical, morontial, or spiritual. When we wake up on the morontial worlds and beyond, we need to learn about the limitations and opportunities that our new form provides—and someone will teach us. We are doing the same thing, already, on this world. Part of our spiritual development on this world is to teach others how to navigate this world—mundane and spiritual.

Sometimes we as religionists want to divide the world into these two parts: the spiritual and the mundane or practical. As religionists we somehow value the spiritual above the practical. Most of us have probably thought about our call to teach in our celestial careers as a call to be a religious or spiritual teacher. But in actuality, there is no dividing point between the spiritual and the practical. Education is about learning how to navigate as the being that you are, the form that you are in. We exist in a physical world that needs to be explored and mastered; we also have a spiritual side that needs to be recognized and nurtured. They are both parts of being human. And therefore, our call to teaching is not only about being teachers of God, but also about being teachers in general. And we can learn to do this.

People often think of Jesus as the master **religious** teacher—and certainly he was that. But *The Urantia Book* reveals that Jesus' teaching career was not limited to religious or spiritual matters. He was, in fact, a master teacher in general. He spent his entire life teaching—not just the final three years of his life. He taught his brothers and sisters how to read and write; he taught his brothers carpentry and how to run a household; he taught Ganid many things on the road to Rome, including facts about the natural world; he apparently taught his apostles how to fish better; and he taught the Zebedees how to build better boats. He used all of these mundane opportunities to learn to be a master teacher—and he helped all of these people in practical, as well as spiritual ways. Your teaching career will be no different.

But how did Jesus learn to teach? He didn't attend a training program that taught him about learning theory and lesson plans. He learned from his own experiences, reflected on them, and then practiced teaching through the opportunities that presented themselves in his life. In contrast, 20 centuries later, we think today that we have to have an organized program of study to learn to be a teacher, to be certified as a teacher. As a result, many of us feel uncertain about our abilities to teach. Take heart! You can embark on your celestial career of teaching even now!

The crux of the problem for readers of *The Urantia Book*, as I see it, is that we are a dispersed and diverse group. We have no funds for an institutionalized program to train teachers. Even teaching online as part of UBIS takes special skill and special equipment (sometimes we forget that the whole world is not online), and frankly there are limited opportunities to teach for UBIS (although I am sure Dorothy Elder would welcome being in the position of having a healthy surplus of teachers!).

Thus, if we are to learn to teach, we have to learn to be teachers in our own corners of the world—just as Jesus did. And since the universe is one vast school, we should experience no problem in finding models of teaching and opportunities to teach. The problem, as I see it, is that we tend to overlook and downplay our opportunities. When the opportunities present themselves, we either reject them or overlook the opportunity to learn from them by reflecting on those experiences. It is through reflection on our experiences that we learn.

What I am proposing here is that we undertake our own training to be teachers by recognizing and reflecting on the teaching opportunities that already exist in our lives. My purpose in writing this article is to introduce a series of articles, which if you follow them devotedly, can form your own personal training program to become a teacher. But my suggestions in these articles are only a

But in actuality, there is no dividing point between the spiritual and the practical. Education is about learning how to navigate as the being that you are, the form that you are in.

small part of the real program that God has already laid out for you. As Phil Taylor pointed out in his article:

Truly teaching is a process of partnering with God, and it is the process of seeking the Father's will that facilitates this partnership. . . . Make no mistake—this is a real program. God can and will train us to become students and teachers if we are so willing. . . . With our consent, God and His Son will train us experientially. (p. 4).

In other words, if you embrace your destiny to be a teacher, if you embark on this program, you will be going in partnership with God, who will teach you and open your eyes to the opportunities around you. My words in these articles are just to get you started. It is not my intention to teach you a specific way to teach. That would be contrary to the way that Jesus taught his apostles by allowing them to present their own interpretation of the Master's teaching (1658:01). My purpose here is just to provide a means to get you started; God will supply the real instruction.

An overview of what lies ahead:

Teaching is both a skill and an art. The skill concerns some basics that others have tried and found the most useful. There are some basics in teaching that one can learn and practice and master with diligent application. To use a different example, to learn how to cook requires that one learn the basic facts of ingredients, has a working knowledge of the tools and vocabulary, and masters the basic techniques that are used in cooking. The art comes

in when one has learned the basics and adds one's own flair and flourishes of the skill. After having learned to cook from modeling other cooks and following recipes, the progressing cook moves on to varying and enhancing recipes, experimenting with different

combinations of ingredients, and perhaps even developing new techniques. Learning to the skill and art of teaching follows a similar trajectory.

To learn a skill, one must go through four basic stages, which are:

1. **Beginning awareness.** In this stage, you realize that this is a skill to learn, and that you can learn it, that you are called to learn it, and that by learning this skill, you will enhance your life in some way.
2. **Awkward practice.** In this stage you begin to learn the techniques and knowledge required to perform the skill. You are awkward at first, and you might feel embarrassed, uncomfortable, and want to give up. But you are motivated by the fact that you know this skill is worth learning and that you can see that you are making incremental progress.
3. **Conscious skill.** At this stage, you have learned the skill well enough to be fairly competent at it, but you have to consciously think about what you are doing. You risk getting distracted and messing up if you do not give it your full conscious attention.
4. **Integrated skill.** Finally, you have learned the skill well enough that you can do it without consciously

thinking about it. This level frees your mind to think about other things or to concentrate on artistic additions because the skill now comes automatically, without conscious thought. Your dedicated practice has resulted in new skill that is fully integrated into your life.

Learning to teach, like learning to cook, involves devoted practice at all these stages. There will be four articles in this series. I realize that waiting a whole year to get to the end is frustrating, but my purpose in spreading them out over a year's worth of Journals is so that you actually take the time to apply the practice of each one in your daily life. If you were able to read the whole set at once, you probably would not take the time to actually meditate and reflect on each part. **You cannot learn to be a teacher by reading one article—or even four articles!** You learn to be a teacher by reading and reflecting on teaching, and then practicing in your life, and reflecting on those experiences. If you read or act without reflecting on your experiences, you are squandering your opportunities to learn from the Divine Teacher within you. Therefore, be patient, active, and reflective in this process.

The progression of the articles will attempt to take you through the four stages of learning a skill—in this case, the skill that you will be learning is how to teach. The articles will offer practical advice and reflective practices so that you can keep a record of what you have learned and how you have progressed.

To follow this program, you will need several things:

1. **A copy of *The Urantia Book*.** Even though you already have one, you might want to purchase an additional paperback one, so that you can mark it up with your notes about teaching. This is your principal textbook. You might want to keep it separate from the copy you use for reading and study group, but that's up to you. I may also suggest that you read some other books about teaching, but those will be optional.
2. **A journal.** This could be a notebook/diary or just a computer file, whatever you are most comfortable writing in. I personally like the discipline of writing in a notebook, the physical sensation of my hand writing the words, and the portability of the notebook. On the other hand, I know that typing my thoughts into the computer is much faster and easier, and doesn't make my hand hurt. But maybe that's the point of physically writing—it is slower, more laborious, and therefore, it gives you more time to actually think about what you are writing. You may have your own thoughts on the tools to use, so you can choose whether to write or type. Another possibility is to speak your thoughts into a tape recorder, so that you can review them later.
3. **An open, willing, and adventurous mind.** You are embarking on a new venture. You—who perhaps secretly dreamed of teaching or who perhaps always rejected the thought of teaching—you are going to experience some actual training in the art of teaching.

If you read or act without reflecting on your experiences, you are squandering your opportunities to learn from the Divine Teacher within you.

Remember the quote: *Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers.* [1773:4] Be open to the potential blessings of this experience.

4. **A partner (optional).** Perhaps you want to recruit a partner, a person to dialogue with, perhaps somebody from your study group, or a friend across the country with whom you can exchange emails, phone calls, etc. The purpose of a partner is to share your experiences and get a second perspective on what you are feeling and doing. Remember Jesus had the apostles go out in pairs (1538:3, 1678:4; and 2047:3). If you don't recruit a partner but want to email me during the course of your study, I will be happy to dialogue with you about your experience. Here is my email address: carolyn.prentice@gmail.com

The first article will appear in the next issue of the Journal. In the meantime, to prepare yourself and begin the journey, I recommend that you read some articles that have previously appeared in the Journal. All of these are available on the UAI website,

Seppo Kanereva, "On Education and Training." IUA Journal, September 2001.

Phil Taylor, "Preparing Teachers and Leaders, Part 1." IUA Journal, December 2005.

Carolyn Prentice, "Jesus as the Master Teacher." IUA Journal, September 2001.

After you read them, you may want to write in your journal, answering these questions:

1. Who have been my teachers? And who taught them? What did they teach me? What was effective about the way that they taught me? I suggest that you consider all kinds of teachers—math and science teachers, sports coaches, family members and friends. How did you learn to fish, to cook, to play soccer, to iron clothes? How has learning these skills enhanced your life, both physically and spiritually?
2. Whom have I taught? What have I taught them? What do I bring to the skill of teaching? What

am I good at? What are my weaknesses at teaching others?

3. What opportunities to teach do I have in my daily life? How do I react to them? Again, consider opportunities to teach mundane things, not just spiritual things.

The journey of a thousand miles begins with a single step. You can take this first step. I look forward to journeying with you on this road! Look for the next article, "Beginning Awareness" in the next issue of the Journal.

About me:

People expect teachers to have some credentials, so here are mine. I have formally taught at the college level for 20 years. Principally I have taught writing, public speaking, and interpersonal communication, but I have also taught remedial math, business, teamwork, and other topics.

I have an undergraduate degree in English, a master's degree in Higher Education (Teaching at the Community College), and a Ph.D. in Communication. One of my interests in my academic life is instructional communication, that is, the role of interpersonal communication in teaching. I currently teach graduate and undergraduate courses at a state university in the United States. My husband introduced me to *The Urantia Book* in 1992. Since then, I have served Urantia Foundation and the UAI (IUA) by proofreading publications, speaking occasionally at conferences, and participating on a number of committees. In addition, I was the editor-in-chief of the IUA Journal for 4 years, and I have recently returned to service for the Journal as a proofreader. As a member of the UAI International Service Board, I am the chair of the Education Committee. I am undertaking this particular project (these articles) as part of my vision for the Education Committee. ■

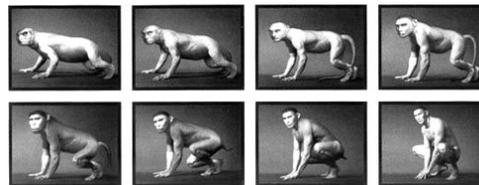
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Evolution or Creation?

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their limitations with ambiguity, but I do not believe they made the book with errors.

An example of the relation between science on our planet and *The Urantia Book* could be in how we have changed our view on the evolution of the species. In spite of the fortuitous evolution of species being a firmly established theory, that same science is beginning to place it in doubt. It could be that chance and necessity are not enough to justify the known deployment of the biosphere. The concept of determinism is beginning



to appear in evolution, along with certain hypotheses about mechanisms associated with genes that guide the advancement of the species. It opens the possibility in science that the dilemma of evolution-creation is no such thing, something *The Urantia Book* already affirms.

If, in the light of that science now, we were to ask the question, Evolution or Creation? The answer might well be: evolution *and* creation. Or more precisely stated: *creation through evolution.* ■

DISSEMINATION

An Overview and a Plan

Part Two

RICK WARREN, USA
Dissemination Committee Chair



DISSEMINATION NOW:

READERS NATURALLY FOSTER study and disseminate the teachings by hosting and participating in Study Groups, living the teachings, and giving books to friends and relatives. The Dissemination Committee heartily encourages these activities and takes it several steps further in organizing dissemination service for group action with a global reach.

The DC was formed to focus our collective energy because teams can do much more than individuals working alone. Teamwork is the essence of our fraternal

organization and the foundation of efficient dissemination activity. Jesus in his discourse at Athens taught:

A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts. [1477:1]

A book revelation will transmit its message across time and distance with less distortion of its intended message than a human, or any set of humans, could.

Urantia Association International's (UAI's) Charter created the Dissemination Committee (DC). The Charter's mission statement directs the DC's general focus, but the Bylaws make nine specific recommendations to accomplish the teamwork that a comprehensive dissemination plan requires:

From section 6.9.4.d of the Bylaws:

Dissemination Committee shall coordinate the UAI international efforts to disseminate the teachings of *The Urantia Book* and to provide information about *The Urantia Book* and UAI to people who are not familiar therewith. Activities within the scope of the Dissemination Committee may include:

- i. Compiling information from associations regarding their dissemination efforts in order to share experiences among associations worldwide.
- ii. Coordinating with constituent associations regarding dissemination matters of mutual interest.

- iii. Upon request, providing assistance and support for dissemination efforts by constituent associations.

- iv. Working with Communications Committee to develop brochures and information resources to communicate with the public sector that does not read *The Urantia Book*.

- v. Coordinating participation by the UAI in international events sponsored by other organisations.

- vi. Responding to inquiries received by the UAI from non-readers regarding the UAI or *The Urantia Book* and, if possible, referring them to constituent associations in their areas.

- vii. Undertaking international service projects for the purpose of disseminating the teachings of *The Urantia Book* and for making *The Urantia Book* available throughout the world by, for example, library placement and gift book programmes.

- viii. Working with the Education Committee to devise and develop means to educate UAI members regarding sensitivities to worldwide religious and cultural issues in order to enhance understanding and wisdom regarding such issues as they may affect the UAI goals in carrying the teachings of *The Urantia Book* to the diverse peoples of the world in a manner commensurate with individuals' intellectual and cultural development.

- ix. Recommending funding for dissemination programmes.

These general guidelines and recommendations set the Dissemination Committee in motion. It is clear from the first three that the leading activity of the DC is to compile information, make it available to associations, and assist them in dissemination work as needed. The task of the DC is to gather ideas and plans regarding various applications of dissemination, communicate what

works and what does not work with other committees, associations and members. And then help as required.

All areas covered in the Bylaw recommendations for the DC will be addressed as our organization's strength accumulates and as our ranks grow. Unforeseen arenas of dissemination will also open as more and more diversely talented servers join UAI in our age-long international project.

Spreading the teachings can be *material* or *spiritual*, or both. We are enormously enlightened by knowing the details of Jesus' style of spiritual dissemination. And we are further blessed in that we have a material aspect of his teachings. This is something Jesus' early followers could only have dreamt of, an authoritative, pristine revelation preserved on paper for all time. If protected, the book will last much longer than a human. In all likelihood, after a hundred years of preparing, seeding and translating *The Urantia Book*, and after more than half a million copies have been printed and distributed, the revelation will not be lost or destroyed. A book revelation will transmit its message across time and distance with less distortion of its intended message than a human or any set of humans could.

The virus of love and *The Urantia Book* make possible at least three ways to disseminate:

1. Living the teachings (spreading the benign virus).
2. Sharing the book itself.
3. Some combination of Numbers 1 and 2.

The two major aspects of dissemination are the material and the spiritual, the book and the virus. It is each member's choice how much of either form of dissemination service to render. Each form requires an ability that evolves with every advance in the circles. Therefore, do both types of dissemination ever vary in quality and quantity with the individual, increasing in direct proportion to spirit content and experiential wisdom.

Spiritual dissemination is an option that does not require a book. The greatest enhancer of this type of dissemination is overcoming the obstacles that inhibit genuine spirit expression. Ascenders learn to do this in ever more refined ways as evolution works its wonders on the soul. Jesus showed us how to begin the spirit work of dissemination right here on Urantia.

The ability to spread the virus of love is relative to each reader's talent and degree of evolution. Agondonters learn to do it naturally as they pass by. It becomes a lifelong habit, another part of sonship. This type of dissemination knows no bounds, yet it is limited by human ability. And human ability is limited by evolution, personal and planetary.

Material and spiritual dissemination may be used together for the greatest effect. Passing the virus of love and giving the book at the same time can be very potent as a compound method of dissemination, but readers must use this dual approach wisely. Not everyone is prepared for both. Each opportunity to disseminate is unique;

therefore, is discernment required to know how much of each to apply in every situation. Dissemination can be all spiritual when spreading just the virus, and the book never mentioned. Or it can be all material without any human contact, as when seekers find the book in an information archive, at a book fair, in a prison library or at a bookstore.

Over the years, several material dissemination activities have emerged in which all associations and members may participate. These are activities that were put forth in the Bylaws because they came about through reader experimentation, through successes and errors over the past five decades.

The material aspect of dissemination is easier to define and make available in tangible form than the spiritual. For members who want to participate in the material dissemination of *The Urantia Book*, several projects already exist. These are projects that have born fruit previously. At this time the material activities in the Dissemination Committee are five-fold:

1. Library Placement —This was one of the first service options for readers. It has done well as a tool of material dissemination for five decades. Like evolution, it is "slow but unerringly effective." Sooner or later someone will receive each book placed in a library, even if discarded by the librarian. All members and readers are encouraged to assist in this important arena. Library placement made great gains in disseminating around the globe during the first fifty years, especially in the developed nations.

In concert with Urantia Foundation, and thanks to its discounted library book program, readers have already placed the book in library systems of certain large regions. Examples are Australia, North America, and parts of India, Africa and South America. Disseminators are even now sweeping through fertile areas planting the seeds of revelation in Urantia's information archives. Many people still seek enlightenment in libraries. A considerable percentage of readers find *The Urantia Book* in a library, bookstore or on the Internet. They never meet the person who connected them with the book. They find it because another reader, at some point in the last fifty years, planted it.

There is still much dissemination to do regarding libraries. Especially is this true in developing countries, and in small town libraries of every nation. The library placement program is already in place as a service option for those who are led to this kind of dissemination. Databases for tracking global dissemination to libraries are kept by both Urantia Foundation and the Australia/New Zealand Urantia Association. Information on Library Placement is on the UAI website's PROJECTS page.* There members will find instructions on obtaining low cost books and suggestions for approaching librarians from members who have experience.

Not everyone is prepared for both. Each opportunity to disseminate is unique, therefore is discernment required to know how much of each to apply in every situation.

The influence of library placement is decreasing in the economically developed regions of the planet, due largely to two factors:

a. Most libraries already have the book on their shelves or may obtain it quickly through inter-library loan systems.

b. The text is free online, and online bookstores sell it at extremely low prices (around fourteen USD for the paperback). Therefore it is easily accessible outside public libraries.

In the developing nations however, library placement still plays a significant role. There remains great need for support and direct participation in this aspect of dissemination. Library placement will likely bear fruit for several more decades, especially where intractable poverty prevents readers from purchasing a book or using the Internet.

2. Translation —The positive and expansive influence of translations on material dissemination is immense. Excellent progress has been made in the translation arena during the last two decades, and there is a great deal more to do. No finer tools of material dissemination exist than translations. And there have been no material dissemination endeavors more successful in establishing the revelation in Urantian soil outside its

birthplace than translations. Their effect is wide, high and deep.

Translation support is one area where all members can serve as individuals or on a team within the local, national or international associations. There are several vehicles of support for translations. First

in order is emphasizing their overarching relevance. Communicating the importance of translations and raising their profile fosters interest and support for this quintessential phase of material dissemination.

Next is the need for talented linguists, the actual work of translating. Coordinating the complex work of translating this epochal revelation and assuring its quality is Urantia Foundation's responsibility. Translators are usually dedicated readers and UAI members who are also professional translators. They have read the English version and crave to have it in their mother tongue. They recognize the unmatched advantage of offering it to their fellows in their own language. This service requires very specialized skill. Applying this skill takes considerable time and money. To produce one quality translation requires decades of teamwork and a small fortune.

Throughout the process there is a continuous need for financial support. What readers may lack in translation skill they can make up for by supporting the various translation funds. Urantia Foundation accepts and restricts donations to the translation fund designated by the donor. These special funds are held in trust and drawn upon only as the need arises.

A crucial part of the dissemination of translations is ensuring the distribution channels are in place. Urantia

Foundation takes great care to establish new translations in their native retail marketplaces and in wholesale book seller's inventories. UAI members help disseminate the revelation by supporting Urantia Foundation when the Trustees undertake to print and distribute the revelation in another language. Members help also when they buy copies of new translations to give to native speakers, especially when they are purchased through local booksellers. Booksellers will keep books in stock that sell well. UAI and Urantia Foundation are interdependent when it comes to dissemination, on several levels.

The need for quality translations is so great and so far reaching that expanding global organizations like ours are required to help support their creation and distribution. Decades, if not centuries, will pass before readers can rest-assured that the revelation is available to each member of the human family in a form comprehensible to that sibling.

At this time translations now in print and circulation are the Spanish, French, Finnish, Russian, Dutch, Korean, Lithuanian, German, Portuguese (CD version), Romanian (CD version). The translations closest to being printed and published are the Italian and German. Currently being created and in varying degrees of completion are the Chinese, Japanese, Arabic, Bulgarian, Estonian, Farsi (Persian), Greek, Polish, and the Swedish.

When these translations are completed and published, approximately two thirds of people of Urantia will have *The Urantia Book* available in their idiom. Readers are to be congratulated on what the first and second generations have accomplished regarding translation. This work assures the revelational graft will be successful. Translations are projects that UAI and Urantia Foundation can do side by side, as a team. Through constant attention, determined focus and coordinated service between organizations, the revealed facts that inspired us can be found by other truth seekers, no matter the language used to convey them.

3. Book Fairs —This subcommittee's work is alerting national and local associations about upcoming opportunities to make Urantia Book presentations at fairs and librarian's gatherings. Book fairs offer a proven method of material dissemination that is well respected, organized and easily accessible to most members. Book fairs have a unique role with much potential for dissemination of *The Urantia Book* in a relatively low profile, moderate cost, one-on-one, labor intensive venue. Presenting the book at appropriate fairs helps ensure the revelation and the name URANTIA have an increasingly prominent place in national and international venues for books, and in the minds of bibliophiles.

All over Urantia there are thousands of book fairs held every year, each with its own particular theme. Many are entirely appropriate for our message of spirit uplift and revealed fact. Technical and material support systems are on hand for members who would like to present the revelation at book fairs. A booth kit is available, and items for booth displays (different book styles, various

The need for quality translations is so great and so far reaching that expanding global organizations like ours are required to help support their creation and distribution.

translations, brochures, etc.) are also available. Several associations already present the book at fairs on a regular basis. Some prefer to present the book at a particular type of fair, for example holistic expos and librarian's conventions.

Urantia Foundation has always participated in trade shows to assure the book is well known inside mainstream publishing circles. On the other hand, UAI participation in book fairs is normally at the consumer or retail level. In this way, both sides of the book industry are covered. Public book fairs are excellent places to present the book to a broad but circumscribed audience.

There are many members with experience in book fair dissemination who will gladly lend their experience should individuals, teams or whole associations wish to arrange a book fair presentation. Book fairs are not difficult, but they do require planning, training and staffing. There is more information regarding book fairs on the UAI PROJECTS page.*

4. Prisoner Inquiries —UAI obtains inmate inquiries and requests from Urantia Foundation. UF's Reader Services desk began receiving and handling them long ago, but the number of inquiries has increased over the past few years. In late 2004 the Foundation asked the DC to form a subcommittee to deal with them. This type of service requires time and energy that is best done by a team.

This subcommittee came to be called the Prison Inquiry Response Team (PIRT). It is now comprised of seven members and operates in two languages. It has been in service for almost a year. The PIRT has placed hundreds of books (in English and Spanish) in inmate's hands during 2005. This of course sparks further interest. In some cases PIRT has fostered Study Groups as one inmate after another recognizes the light of revelation, even as they endure punishment in a dark place.

The DC received approximately twenty inquiries per month during 2005. Inmates usually request a book donation. Upon receipt, inquiries are sorted and forwarded to a PIRT member who then sends a package of three brochures and a cover letter describing the donation system. The books are free (all are slightly damaged books that were returned to Urantia Foundation), but a shipping fee of seven dollars (USD) is required, this being the average shipping cost. This fee covers the Foundation's postage expense and prevents a run on free books, thus ensuring this program will continue. There is, however, a separate fund which will also pay the shipping fee. This fund was created for inmates who cannot raise even the shipping cost. As long as this fund has reserves, and the Foundation has a supply of damaged books, inmates can receive one at no cost.

It bears noting that about half of the inmates do pay the shipping fee, and that prison rules almost always require books be shipped directly from the publisher and no one else. And the donated books must be the soft cover editions if they are to be admitted by the prison administrators.

The responses from inmates about finding the revelation are extremely gratifying. When the truths of our existence are discovered, the mind is free to explore the spiritual dimensions of God's great universe, notwithstanding the body being imprisoned for a season.

Everyone sees the benefit of this type of dissemination, but work and resources are required. The inquiries have to be filtered and evaluated, information packs have to be sent, replies must be processed, and donated books have to be shipped. The whole cycle takes approximately six to eight weeks. In spite of the effort expended, seeding books in prisons is one of the most thrilling of all the aspects of material dissemination, according to PIRT members.

The opportunities to disseminate the revelation in prisons around the globe are innumerable. One local association created and consummated a plan to place the book in every federal prison library of its nation. And there are UAI members who lead a Study Group inside one state penitentiary system.

Here again is UAI interconnected with Urantia Foundation in a dissemination service. When UAI can free Foundation staff members from such time-consuming responsibilities as dealing with ever growing numbers of prisoner inquiries and requests, they will have more time for other crucial endeavors associated with spreading the revelation around the planet.

There is also a group of members who correspond with inmates regarding questions that surface as the revelation is recognized and integrated. They have the same questions all readers have at one point or another. This service operates in both English and Spanish at this time.

5. Referrals —This subcommittee reaches out to readers who have given their names and numbers to Urantia Foundation, to one of UAI's Membership Committees, or have registered on our website. They ask to be listed as contacts in the reader community. Referrals provide an opportunity to serve emerging and longtime readers who wish to join others reader/believers in fraternal study and dissemination. They are our supply line of potential UAI members. Referrals are seeds of fraternity from which we eventually harvest friendship, creativity, service and resources.

The network for distribution of Referrals is in place and functioning well, thanks to local, national and international cooperation of UAI officers and members. The growth and future of UAI depends entirely on the quality and proper use of this network. Our dissemination work is related to the Referral network in that it ensures UAI a supply of students, teachers and dedicated disseminators. This branch of the DC's responsibility grew out of the now defunct "Outreach Committee" of pre-autonomy days.

The Referrals Committee goal is to contact all readers who reach out for such contact. They are usually

The Referrals Committee goal is to contact all readers who reach out for such contact. They are usually seeking fraternal relations with other readers and/or study groups, and many want to do some form of dissemination alongside like-minded readers.

seeking fraternal relations with other readers and/or study groups, and many want to do some form of dissemination alongside like-minded readers. The Referral system enhances dissemination because it assures UAI an endless supply of workers of every kind, skill and location. Currently UAI receives Referrals at the rate of about one per day.

SUMMARY

This article only brushes the surface of the topic of dissemination. Much more has been written. Perhaps Dr. Sadler was the first to write on this topic. In part, he offered this:



At the time of publication of *The Urantia Book* we were given many suggestions respecting the methods we should employ in the work of its distribution. These instructions may be summarized as follows:

1. Study of methods employed by Jesus in introducing his work on earth. Note how quietly he worked at first.
2. We were advised to avoid all efforts to achieve early and spectacular recognition.

However, one thing should be made clear. Nothing is to be done to interfere with the energetic and enthusiastic efforts of any individual to introduce *The Urantia Book* to his varied contacts and human associations. **

Living the teachings will facilitate the spread of the revelation in a way that paving the planet with Urantia Books cannot.

Professor Jeffrey Wattles, member of the Department of Philosophy at Kent State University in the US, recently re-published a seminal article on dissemination. It was printed in the last two issues of the Journal of

2005. It was compiled over twenty years ago, yet it remains a prerequisite for any serious study of the challenge we face in disseminating a book revelation. It is titled: The Dissemination of *The Urantia Book* and Statement on Publicity. This article is a compilation of wisdom and advice from the people who inherited the revelation, and the celestials who wrote it. Assembled in 1983, it is just over twenty pages long and is presently available in English, Spanish, French and Finnish. Professor Wattles has written many other articles on this and related topics, all of which combine well with the revelation to penetrate its deeper meanings and guide readers onto paths of wise dissemination. ***

In 1999, now president of Urantia Foundation Seppo Kanerva, published an insightful and concise article called What Does *The Urantia Book* Instruct Concerning the Dissemination of Its Teachings, from which this article drew much inspiration. ****

The authors left us a pearl of great wisdom when they said:

Wealth is not a natural gift; it results from labor, knowledge, and organization. [773:3]

This insight can guide us in organizing our dissemination endeavors even though we do not seek to accumulate wealth in our labors. Instead we want to create a wealth of service to give away. We already have an eloquent source of the purest knowledge on the planet in *The Urantia Book*. Therefore we need only organize our labors and carefully implement our plans to share (with those who wish to have it) the abundant riches contained in the revelation.

Dissemination of the text via book fairs, libraries, translations and prison placement programs is but a part of the dissemination process. Spreading the teachings through the “benign virus of love” is the other and more significant part. Living the teachings will facilitate the spread of the revelation in a way that paving the planet with copies of *The Urantia Book* cannot.

Aside from and in addition to living the teachings, dissemination means we ensure *The Urantia Book* itself is available for other seekers of truth, even if this means we never meet the recipient while on Urantia. Many readers never know the person who introduced them to the book because it was found at a library, noticed at a book fair, or discovered on the Internet. This is the tangible, material work of the UAI’s dissemination efforts. It has great value, but there are proper and improper ways to disseminate. In the Paper on the ordination of the apostles, the Midwayers expand on Jesus’ instruction about how to show our light:

While light dispels darkness, it can also be so “blinding” as to confuse and frustrate. We are admonished to let our light so shine that our fellows will be guided into new and godly paths of enhanced living. Our light should so shine as not to attract attention to self. Even one’s vocation can be utilized as an effective “reflector” for the dissemination of this light of life. [1572:5]

UAI is an association of readers who are devoted to learning and spreading the teachings together. Members naturally want to study and seed the revelation alongside others who also recognize its immense salutary value to this ailing planet.

UAI and DC activities now operating or being planned employ incremental, integrated and unspectacular methods. These methods should prove effective over time if wisdom prevails in applying them. Providing these dissemination services will always be rewarding for the individuals involved. Rendering service creates feelings of satisfaction, while at the same time it inspires more service in both the giver and the recipient.

There are service positions now available on the DC for work at the international level. Members are needed to help organize a greater library placement program

See *DISSEMINATION* on page 15

The Archaeopteryx Makes Passions Fly High

SEPPO KANERVA
Finland



Archaeopteryx

IT MAY BE THAT *Bones of Contention*¹, a longish essay authored by the English micropalaeontologist Paul Chambers and published in 2002, is the latest scientific summary of what ornithologists – who study bird-life – and palaeontologists – who study fossils, petrified remains of ancient fauna and flora – believe to have discovered and to know concerning the origin and evolution of birds. It is probably not generally known that both palaeontology and ornithology contend about how to define the origin of birds and how the fossil finds of winged and feathered animals are to be interpreted and understood. A totally different chapter, then, is how those men of the church who believe in the biblical story of creation and those scientists who reject Darwin's theory of evolution explain the same fossils. But before we dig into the beliefs of modern science regarding the evolution of bird-life, let us recall what *The Urantia Book* reveals about the subject.

The Urantia Book and the Evolution of Birds

Life Carriers carried biologic life to Urantia some 550 million years ago, and they planted it in three locations, far apart from one another. The life plasm that they brought here carried the code for the entire evolution of living organisms, which some 50 million years ago produced the first placental mammals and which finally, about a million years ago, culminated in the birth of Andon and Fonta, the first human beings, from the preceding primates. Thus it was that biologic evolution continued producing suddenly ever new species for some 550 million years. Although some modifications and adaptations continue to occur in the existing species, no completely new species will ever more emerge; the potentials that were imbedded in the code for biologic

life have all actualised, as far as the emergence of new species is concerned.

Roughly 450 million years ago the transition from vegetable to animal life actualised; the first multicellular animals appeared. Some 400 million years ago the world witnessed the appearance of the family of trilobites, which ultimately comprised tens of thousands of members of marine life. Upon their having been the masters of the seas for 140 million years, this stock became extinct about 260 million years ago. The first family of vertebrate animals, that of fishes, appeared suddenly from the arthropods, about 250 million years ago. Some 210 million years ago the potential of amphibia (frogs), contained in the biologic code, suddenly actualised from both the family of arthropods and that of fishes (680:7; 732:4), and the animal kingdom thereby climbed from the watery world of marine life up onto the dry land. The kingdom of plants, which had climbed upon dry land much earlier, had already generated the seed plants. About 140 million years ago, from among the frogs there suddenly appeared the multifarious and multifaceted family of reptiles, which relatively soon thereafter produced the equally multifarious dinosaur family. There were both very bulky and very small-sized dinosaurs. The pterosaurs², the flying reptiles, appeared roughly 110 million years ago. But even though they were able to fly, they were not the ancestors of birds. The dinosaurian dominance of 100 million years began slowly to decline, but their final disappearance from among the living happened only some 35 million years ago. Some 55 million years ago the reptilian family suddenly gave origin to the family of true birds, and some 50 years ago to the placental mammals. These two families

The pterosaurs², the flying reptiles, appeared roughly 110 million years ago. But even though they were able to fly, they were not the ancestors of birds.

then overtook the centre of the biologic stage and have ever since continued as its masters.

As to the evolution of the flying reptiles, Part III of *The Urantia Book* reveals that the first flying animals were the pterosaurs:²

110,000,000 years ago . . . *two other types* [of dinosaurs] *were driven to the air by the bitter competition of life on land. But these flying pterosaurs were not the ancestors of the true birds of subsequent ages. They evolved from the hollow-boned leaping dinosaurs, and their wings were of batlike formation with a spread of twenty to twenty-five feet* [six to seven metres]. *These ancient flying reptiles grew to be ten feet* [over three metres] *long, and they had separable jaws much like those of modern snakes. For a time these flying reptiles appeared to be a success, but they failed to evolve along lines which would enable them to survive as air navigators. They represent the nonsurviving strains of bird ancestry.* [688:4]

A great number of fossils of these long-ago-extinct, bulky and air-borne yet featherless dinosaurs have been excavated. Pterosaurs are no bones of scientific contention.

60,000,000 years ago . . . *The wading and swimming prebirds of earlier ages had not been a success in the air, nor had the flying dinosaurs. They were a short-lived species, soon becoming extinct. They, too, were subject to the dinosaur doom, destruction, because of having too little brain substance in comparison with body size. This second attempt to produce animals that could navigate the atmosphere failed.* [691:2]

The discussion in the above paragraph concerns plausibly the feathered flying dinosaur that the palaeontologists have named archaeopteryx³, and which has been a bone of scientific contention for 150 years.

55,000,000 years ago *the evolutionary march was marked by the sudden appearance of the first of the true birds, a small pigeonlike creature which was the ancestor of all bird life. This was the third type of flying creature to appear on earth, and it sprang directly from the reptilian group, not from the contemporary flying dinosaurs nor from the earlier types of toothed land birds. And so this becomes known as the age of birds as well as the declining age of reptiles.* [691:3]

45,000,000 years ago . . . *A large ostrichlike land bird developed to a height of ten feet* [three metres] *and laid eggs nine by thirteen inches* [32 cm by 22 cm]. *These were the ancestors of the*

later gigantic passenger birds that were so highly intelligent, and that onetime transported human beings through the air. [694:1]

It is recounted about the passenger birds, or fandroids, that they transported humans still during the age of Adam and Eve but became extinct more than 30,000 years ago.

The frogs gave rise to the Reptilia, a great animal family which is virtually extinct, but which, before passing out of existence, gave origin to the whole bird family and the numerous orders of mammals. [732:6]

Probably the greatest single leap of all prehuman evolution was executed when the reptile became a bird. The bird types of today—eagles, ducks, pigeons, and ostriches—all descended from the enormous reptiles of long, long ago. [732:7]

On page 732, paragraph 7, it is mentioned that the bird family, which sprang from reptiles, is partially progressive.

Apart from birds and insects, bats are also flying animals. They are placental mammals, and are in no manner descendants of flying dinosaurs, nor are they related to birds. Bats sprang into existence considerably later than birds; the dinosaur family gave origin to placental mammals only some 50 million years ago.

Because the Revelation so instructs us, we may consider it truthful that there have existed three types of flying higher animals. Two out of these are extinct; what remains is the bird family.

The Pterodactyl and the Archaeopteryx

The pterosaur group included many species. The larger ones are called pterodactyli⁴. Fossils of various pterodactyls have been unearthed in the hundreds since 1842. Many of the fossils are well-preserved, to the point of their displaying even the skin wrinkles on their faces. *The Urantia Book's* description of the pterodactyls (688:4) is exactly similar to the understanding derived from studies of these fossils. Pterosaurs were featherless and bulky; they had long tails, reptilian heads and toothed mouths, as well as wings of batlike formation. On the front edge of their wings there were two sharp nails, which the animal used when climbing on tree trunks.

The first fossil of the feathered animal, resembling both a bird and a reptilian, which so soon became a bone of contention, was unearthed in 1861 in one of the limestone mines at Solnhofen, in the vicinity of Pappenheim in southern Germany. Limestone from the Pappenheim region was used in lithography for more than two hundred years. *The Urantia Book* has this much to say about the southern German limestone:



Pterodactyl

These were the ancestors of the later gigantic passenger birds that were so highly intelligent, and that onetime transported human beings through the air.

120,000,000 years ago . . . *It was during this submergence that the beautiful lithographic stone of southern Germany was laid down, those strata in which fossils, such as the most delicate wings of olden insects, are preserved as of but yesterday.* [687:7].

These parts of southern Germany emerged only some 50 million years ago from the waters that had covered much of Europe for millions of years.

We may, by the way, note that geology seems to have the various strata and areas of the Earth's lithosphere incorrectly dated; they are invariably dated as too early and much too old. The datings are tens of millions of years in error. Geology and palaeontology date, for example, the Jurassic era (the peak age of the dinosaur) as the period between 205—140 million years ago, whereas the correct timing is 125—100 million years ago. In other words, in the light of the Revelation, the Jurassic era had not even begun at the time when it in the scientific dating had already ended 15 million years earlier.

In the Solnhofen limestone there are buried insects with the most delicate wings, but not only those. Palaeontological finds secured from the Pappenheim region mines are indeed renowned not only because of their well preserved insect and reptilian fossils but also because of the exquisite pterodactyl fossils excavated therefrom.

The first fossil unearthed in the Solnhofen mines in 1861 and the second, even better preserved fossil of undoubtedly the same species, found in 1877, are remarkably dissimilar from those of the pterodactyls. These fossils were dated as being supposedly 150 million years of age. Thanks to the Revelation, we know that the dating is tens of millions of years amiss: The limestone in which they were discovered started to be laid down 120 million years ago, and the Revelation furthermore instructs us that these animals sprang into existence some 110 million – and by no means 150 million – years ago.

The petrified animals of Solnhofen were conspicuously feathery, and their feathers were much like those of modern birds. There was no doubt about their having once been flying animals. On the front edges of the wings there were two sharp nails for climbing. The skull of the animal resembled strongly that of the dinosaur, and the mouth was dinosaurian, with its innumerable small teeth; its mouth and jaws did not at all resemble the avian beak. The feathered tail of the animal, while it was an extension of the backbone, did nonetheless resemble, to an amazing extent, that of a bird; and so did the skeleton have many features in common with the birds. This animal was given the scientific name of *archaeopteryx*. The first *archaeopteryx* fossil landed,

after many curious phases, at London's British Museum, which had to pay an exorbitant price for it. Even so, it continues to be one of the most remarkable and best guarded specimens of the museum. The second fossil of *archaeopteryx* is currently in Berlin. In later years, five more *archaeopteryx* fossils have been unearthed; one of them is at Holland's Haarlem Museum.



Solnhofen specimen
of *Archaeopteryx*

In London, palaeontologists, ornithologists, biologists and other zoologists had access to the fossil from 1862 on. And then the row began! Right from the time of its discovery, the fossil has made passions fly high. Palaeontologists, ornithologists, biologists, other scientists, Anglican bishops and priests, as well as the so-called general public utilised the press and frequented the podiums of large public gatherings in their waging oftentimes vitriolic debates about this fossil in particular and the theory of evolution in general. What made the debate particularly fiery was the fact that in 1860 Charles Darwin had published his notorious major opus, *The Origin of Species*, in which he presented his theory of evolution, predicated

on natural selection. The bones of contention consisted of a number of questions like these: Is *archaeopteryx* a bird or a reptilian? Wherefrom did it descend? Is *archaeopteryx* the ancestor of modern birds? In which sequence did the birds and the saurians evolve? Is *archaeopteryx* the product of evolution or creation? Is the *archaeopteryx* the “missing link” between the reptiles and the birds, so sought after by the Darwinians? Ere long the debate spread from London to the entire scientific community of the world. Despite numerous new fossil discoveries, the questions above have not been answered by the scientists of either the 19th or the 20th century, in a way that would be generally acceptable. The debate goes on.

Bible-believing bishops, priests and scientists do not generally subscribe to the theory of evolution. Many among them believe the world to be 7000 years old. God created everything, including the *archaeopteryx*, the birds, the dinosaurs, the reptilians and the others, in six days, and on the seventh day he rested – or, because in God's view one day is like a thousand years, and a thousand years are like one day, the creation maybe took 6000 years to accomplish; after all, the mere six days look like an awfully short period even for God to accomplish an undertaking as exacting as that of creating the world. The most fanatical bible-believers are of the opinion – no matter how incredible it seems – that God created even the fossils that man has dug up from the soil. Those whose belief in *The Bible* is not so extreme but

The petrified animals of Solnhofen were conspicuously feathery, and their feathers were much like those of modern birds.

who instead accept the notion that new forms of life did evolve from pre-existent forms, find it troublesome that the Biblical story of creation indicates that birds were created before land animals, whereas it is a scientific fact that land animals existed well before the evolution of the birds. Dogmatic theology and godly science oftentimes lead you to chimeric conclusions.

Those palaeontologists who view the theory of evolution as truthful generally believe that the feathered and flying archaeopteryx was the animal wherefrom the birds relatively soon evolved. The species of the archaeopteryx and the birds lived contemporaneously until the archaeopteryx became extinct. These palaeontologists believe that the dinosaurs as an animal family did not entirely perish, rather that the family is perpetuated under the feathered guise of the birds. Yet, there are amongst the palaeontologists also those who believe that the archaeopteryx was not the dinosaur that gave rise to the family of birds, but rather an early bird itself.

Also two renowned astronomers took part in the debate. They had developed a theory of panspermia⁵. This theory asserts that there float about and swirl around in space panspermia, i.e., swarms of one-celled living organisms, like viruses, and as the Earth on its orbit swings into such a swarm, these one-celled beings land on the planet where they occasion modifications and mutations in living

organisms and give rise to diseases. These astronomers postulated in 1978 that evolution was not continuous and even; it happened instead in sudden bursts, and that the sudden leaps observable in the course of the evolution did not occur because

of natural selection. The view itself is not far removed from the truths revealed in *The Urantia Book*, but the two did not leave their theory at that. They asserted also that those sudden modifications in evolution were the result of extraterrestrial “genetic storms,” triggered by panspermia.

Ornithologists, though they often believe in the theory of evolution, do not however approve the notion of the birds’ having evolved from the archaeopteryx. Their ranks include even a group, which is often characterised as a political party, the BAND, an acronym for “Birds Are Not Dinosaurs.” The BAND party is very influential. Those who belong to this party believe that the birds and the dinosaurs lived contemporaneously and sprang both from a pre-existent unknown, crocodilelike reptilian. There are also those ornithologists who believe all birds to have descended from a large, ostrichlike non-flying

animal, which again had evolved from an unknown reptilian.

For Darwinists the archaeopteryx was a godsend. According to Darwin’s theory of evolution, species spring into existence from pre-existent species through natural selection, which means that responses to environmental conditions, suppression of the weakest and survival of the fittest, over a long span of time cause mutations in the

species, and finally, after so many mutations, the species will have transformed into another species. Darwin published his theory in the spring of 1860. The scientific community and the general public received it in consternation and with furious objections and protests. The overwhelming majority of the scientific community and the Church in its entirety formed a united front in their condemning and rejecting the damned theory of evolution. Its opponents believed, and continue to believe, that species do not transform into other species; the only change that they allow is the extinction of some species. A powerful weapon was put into the hands of the opponents by the fact



Confuciusornis fossil

that Darwinists were unable to show any fossils reflecting the transitory stages of evolution, so to prove the theory’s veracity. In other words, evolution was in need of “missing links” because only the “missing links” could prove the truthfulness of Darwin’s theory. But now triumphant and jubilant Darwinists could refer to the archaeopteryx as a vindication of the theory of evolution. It was impossible to classify the archaeopteryx either a dinosaur or a bird. Consequently, the archaeopteryx must be a “missing link” between the dinosaur and the bird.

Yet Urantia Revelation, which calls archaeopteryx (not using that term, however) a dinosaur, instructs that “missing links” will never be detected, because they never existed:

... you will not be able to find such connecting links between the great divisions of the animal kingdom nor between the highest of the prehuman animal types and the dawn men of the human races. These so-called “missing links” will forever remain missing, for the simple reason that they never existed. [669:3]

Darwin’s godless science does not believe that evolution unfolds in accordance with a predetermined pattern and code; evolution in which transmutations happen suddenly, with or without preceding gradual transformations. Darwinian natural selection is wholly mechanical and accidental. Urantia Revelation guides us toward a better understanding and helps us to grasp that organismal adaptations to environmental stimuli and conditions, which result in transmutations, are preplanned.

This animal – in the words of the scientists – a pigeonlike and pigeon-sized creature, was fully capable of flying; it was the earliest known BIRD.

Confuciusornis⁶ – a True Bird

No fossil that would be the petrified remains of the wading and swimming prebirds, referred to on page 691, paragraph 2 of *The Urantia Book*, has been found with any certainty. But when it comes to the true bird, which evolved some 55 million years ago, the picture is completely different: The fossil has recently been found, and the find proves that the data provided in *The Urantia Book* is literally true!

In the early 1990's Chinese palaeontologist noted that the black market of fossils had suddenly become very busy. It was found out that the province of Liaoning, some 400 kilometres north of Beijing, was the source of the fossils that flooded the illicit market. In the province there are many quarries where local farmers quarry building stones. In their quarrying they frequently hit on fossils, which then found their way to the forbidden but greedy market. The fossils were detected to be the petrified remains of dinosaurs and other reptilians, but occasionally also those of unknown animals. The Liaoning quarries are the bottom of an ancient lake, with a then-active volcano in the vicinity. The lake bottom has been dated mistakenly as being 120 million years of age. The mistaken dating has occasioned that palaeontologists now believe the evolution of bird life to have begun some 120 million years ago. Chinese palaeontologists invited two American ornithologists to help them in their studies of one curious Liaoning fossil, which looked like a bird but which couldn't possibly be one because birds were believed to have evolved some 70 million years ago, yet the fossil was 120 million years old.

The fossilised animal had an avian skull and a horny avian beak; its skeleton was avian; the animal was all feathered, and the feathers on the wings were precisely like those of modern birds. There was no tail as an extension of the backbone, rather a short bony pygostyle, a typically avian remnant of a tail to support the tail feathers. There were no grasping nails on the front edges of its wings. This animal – in the words of the scientists – a pigeonlike and pigeon-sized creature, was fully capable of flying; it was the earliest known BIRD. The scientists could have quoted the Urantia Revelation in their description of the fossil: *a small pigeonlike creature which was the ancestor of all bird life.* [691:3]. Out of respect for the great Chinese philosopher the bird was named Confuciusornis.

After this first fossil find, Chinese peasants have brought these confuciusornis fossils to daylight in the dozens; hence every self-respecting museum in the world now proudly boasts of such a confuciusornis fossil in its collections. ■

1. Paul Chambers: Bones of Contention. John Murray, London, 2002.
2. Pterosaur < Pterosaurus: Latinised Greek pteryx, 'wing', and sauros, 'saurian', 'lizard'.
3. Archaeopteryx < Latinised Greek 'arhaios, 'old', 'ancient', 'senior', and pteryx, 'wing'.
4. Pterodactyl < Pterodactylus: Latinised Greek pteryx, 'wing', and daktylos, 'finger'. 'Pterodactyli' is the Latin plural.
5. Panspermia < Greek prefix pan-, 'ubiquitous', 'general', 'all', and Greek sperma, 'sperma', 'seed'.
6. Confuciusornis < Confucius + ornis: Latinized Chinese Kung-fu tze and Greek 'ornis, 'bird'.

Dissemination, part 2

Continued from page 10

that will eventually place the book in every library that will accept it. A worker is needed who will promote and coordinate book fair presentations. Far-sighted members are sought who are led to enhancing the translation process and raising interest. The PIRT and Referrals subcommittees are fully staffed at present. Whether you work at the local, national or international level, your service is appreciated. It combines with the service of all others who have recognized this revelation and want to do something to advance it.

The Dissemination Committee has four of the five above named projects displayed on UAI's public website (except the Referrals network). This webpage serves as a touchstone for information and instruction on the material dissemination activity within the UAI. *

Thanks to contributions from UAI members, the Dissemination Committee has been able to seed books in many nations around the planet. In 2005, scores of books were sent to nations in Africa, Asia and Europe. More seeding is planned for the years ahead. The seeding we do today will bear much fruit in subsequent years. The second year after *The Urantia Book* was published



only three copies were sold, but in 2004 that figure was close to 20,000.

How effective our generation is in disseminating both the material and spiritual aspects of the revelation will determine the quantity and quality of the benefits that manifest as *The Urantia Book* revelations reshape planetary culture. ■

References:

*UAI PROJECTS Page:

<http://www.urantia-uai.org/projects.html>

**Dr. William Sadler. "History of the Urantia Movement" 1966, unpublished

***The Dissemination of *The Urantia Book* and Statement on Publicity

<http://www.urantia-uai.org/articles/publicity%20English.pdf>

****What Does *The Urantia Book* Instruct Concerning the Dissemination of Its Teachings, by President of Urantia Foundation Trustees Seppo Kanerva:

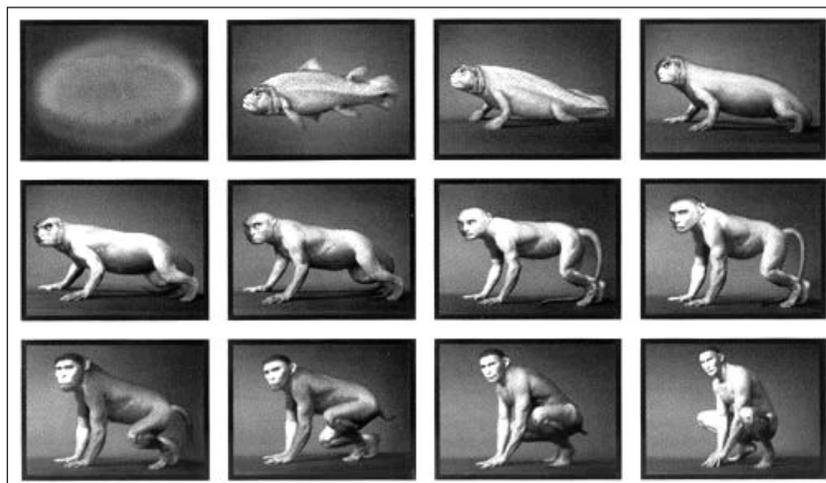
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Evolution or Creation?

CARMELO MARTINEZ
Spain

Translation by Bill Lloyd



EVOLUTION OR CREATION? This question is not to be understood as a rejection of the theory of evolution in defense of some American creationists who interpret the Bible literally, who wish to remove from the educational circuits Darwin's theory of evolution, and who usually are characterized as being ultraconservatives politically and fundamentalists in religion. None of that. The evolution of the species is a well-established theory of today's science that virtually

If this mutation is more suitable, it will react more favorably (for it) in the environment, which will give it more opportunities to reproduce, thus consolidating the mutation.

no one questions. The purpose is, rather, to point out that, seemingly, this theory still hasn't had the last word.

In order to present the latest points of view, perhaps it would be well to remember a certain polemic produced some decades

ago about two different visions of the evolution of the species.

During the 1940s and at the end of his investigative career, a French Jesuit anthropologist named Pierre Teilhard de Chardin wrote a compendium of his life of study and field work, an essay titled, *Le Phénomène Humain* (1955, Editions du Seuil - Paris. Translated to Spanish as, "*El Fenómeno Humano*," Taurus Ediciones, S.A. Madrid 1963). In this book, he defended the thesis that evolution is an "arrow," and that all the extension and succession of species is oriented toward the appearance of consciousness in humans. He even went further and ventured to prolong evolution towards the emergence of the superconsciousness—the convergence in the Omega Point.

Years later in 1970, another essay appeared, this time from the biologist Jacques Monod, titled, *Le Hasard et la Nécessité* (Editions du Seuil - Paris, 1970. Translated to Spanish as "*El Azar y la Necesidad*" Barral Editores, Barcelona 1970).

The author affirms in one of the chapters in the book: "Many distinguished spirits, even today, appear unable to either accept, nor comprehend, that from a source of noise, selection has been able, alone, to extract all the music of the biosphere."

Many took this as a clear critique of the theses of Teilhard.

Here are the two different opinions, the two points of view concerning evolution. On the one hand, those who believe that evolution is oriented, guided by some type of force or mechanism, toward the apparition of man and consciousness. On the other hand, those who see in evolution nothing more than fortuitous mutations and natural selection—chance and necessity.

The latter has clearly imposed itself thanks, perhaps, to the discovery of genes and the development of the genetic theory, which has provided the mechanism to explain their function. It has imposed itself even to the point of having overcome the prejudices of many religious mentalities and many churches.



Pierre Teilhard de Chardin



Jacques Monod

Genes and evolution

Contrary to modern scientists, Darwin did not have available to him the concepts of genes and the genetic code, making it impossible to find the mechanism to justify his theory of evolution of species. Today, the genetic code is known as the "program" that directs the development (construction) of an organism, its maintenance throughout life, including the aging process and, as a consequence, its duration potential. It likewise conditions the characteristics of that organism and its abilities to react to the surroundings in which it lives, and therefore its opportunity to produce other organisms that have the same code (to reproduce themselves). In other words,

the genetic code determines if that organism is more or less adapted to the environment, and the number of similar individuals it will be capable of producing, and consequently, if the variety to which it belongs has more or less probability of enduring over time.

Two different species have two different genetic codes; the more similar the two codes, the closer the species will be.

If the code is modified for some reason (e.g., radiation), a mutation is produced in the resultant organism, which will result in a different being than the ancestor in some of its abilities. If this mutation is more suitable, it will react more favorably (for it) in the environment, which will give it more opportunities to reproduce, thus consolidating the mutation. If, however, this mutation is less suitable, the organism will have a greater probability of disappearing.

Favorable mutations accumulate with time, eventually giving origin to different species.

This would be the mechanism of evolution: a source of noise (the fortuitous changes in the genetic code) gives to natural selection (reproduction in greater quantities of those most adapted to the environment) the opportunity to compose all the music of the biosphere.

There is no mechanism that directs evolution; nothing decides the changes in the genetic code; it is external fortuitous perturbations which provoke the mutations. They are the fruit of chance. There is no plan of action; no one has traced a final objective; it is the “blind” natural evolution that does the work of evolution. It is the result of necessity.

Surprise: fortuitous evolution does not work

But it seems that, concerning the evolution of the species, not all is said. Glancing at the recent messages on the Forum in Spanish of the AIU, I found in the forum of reader contributions a theme titled, “Evolution and the Life Carriers” whose first message (www.librodeurantia.org/forums/aiu/index.php?showtopic=286) made reference to a study about a possible determinist mechanism in biologic evolution; the comments interested me, so I decided to read the study. The text in English may be found at:

www.mdpi.net/entropy/papers/e6010223.pdf

(I have a translation in Spanish if anyone is interested).

The reading of that study reminded me of the chance-determinism dilemma of Teilhard and Monod, and also that which *The Urantia Book* tells us about life and its appearance and development on the worlds. Thus I decided to dig deeper into the comments made on that forum.

Below, I will recap and comment on the aforementioned study, and later expound the ideas it has suggested to me.

The study begins by proposing a formula to calculate the rate of biologic evolution (the rhythm of appearances of new species), or what amounts to the same, the probability of obtaining a new species after fortuitous mutations. After a series of analyses, the study concludes

that if real (contrasted with experimental) values are applied to the variables that define anterior probability, the resulting figure is so small that it absolutely does not justify the known rhythm of appearances of species. In other words, that even at the very best, it would have required many more years than what really transpired to evolve from elemental forms of life to man.

In short, fortuitous evolution, that of chance and necessity, does not explain what really occurred; it doesn't work.

In order to get over the contradiction, the study proposes to assume the existence of a *molecular machine* capable of making decisions based on information that accumulates in its interior (in samples of reference). Or, similarly, a molecular machine capable of causing not just any mutation, but only those previously set. That is to say that the machine “knows” where to arrive, and causes only those mutations that lead to this objective, thus short-cutting the time to reach it.

According to this, evolution doesn't waste time trying different possibilities by chance and leaving to natural selection the work of finding the viable and adapted options; rather, it produces pre-chosen concrete mutations and leaves “quality control” to selection, rejecting the undesirables. If not all mutations are viable, why waste time in proving or testing them?

What are those molecular machines? The study proposes the hypothesis that elemental particles (which make up atoms and molecules) have an internal structure, which makes them able to be in different states internally while behaving the same externally. It adds that the internal state they are in can vary according to the surroundings of the particle and certain characteristics which would square with the samples of reference which the particle stores. This last would be precisely the particle's mechanism of memorizing information. This internal state would manifest itself under the action of some external stimulus, changing the behavior of the particle, which would ultimately cause the mutation of the corresponding gene—not just any mutation, but the particular one that tallies with the memorized information in the particle.

This elemental particle could be an electron of an atom of a nucleotide of those which form a gene which makes up a determined chromosome. The study considers a possible algorithm of functioning of these molecular machines based on short-term changes in an electron. As the surroundings vary (the study says, “the organism scans the environment”), the electrons “perceive” it, although they do not react until they recognize a concrete form in the surroundings, the stimulus or stimuli for which they are programmed. Then begins the process of change of state of the electron, which terminates finally in the appearance of a new gene. A particular one, the one which tallies with the change of state of the surroundings recognized by the electron in question; a gene which was “programmed” as a reaction to given surroundings.

This process is repeated until it changes all the necessary genes to take the initial organism to a new niche, a new organism. And so it goes, again and again, until it unfolds all the variety of the biosphere, all its “music.”

This process is repeated until it changes all the necessary genes to take the initial organism to a new niche, a new organism. And so it goes, again and again, until it unfolds all the variety of the biosphere, all its “music.”

In short, it would deal with, not a *fortuitous* evolution, one of chance and necessity, but a *determinist* evolution, a consequence of planning and surroundings.

Thus far we have the summary of scientific study. Now, leaning on that, let us let our imagination fly a little.

The Genetic Plan

The genes are, as has been stated, the construction “program” of organisms, the “plans” of these living machines. To this already known panorama one could now add, according to the scientific study, that the genes also contain their own rules of mutation (the molecular machines). If we advance from the consideration of a single gene to that of the whole of those of a given organism, we would have the total of all the rules of possible mutations of such an organism, that is, the possible species that could derive from that specie. But since potential new species must also have their own rules of mutation, it must be thought that in the genes of an organism of whatever species are to be found all the rules of mutation of all possible species, that is, the plans of *all* the possible types of organisms on any given planet. This planning is potential; only some of the species will appear, as a function of the evolution that is really produced in the planetary surroundings.

It is known that within the same species the genetic code is the same in all organisms; so it is fitting to think that within a planet (in all the species that exist, have existed, and will exist some day, or may exist but never will) the *genetic plan* would be the same. The genetic code is transmitted within the same species; the genetic plan would be transmitted, within the same planet, to all the species.

This genetic plan would be represented by the sum total of all the molecular machines contained in the genes of the organisms, a kind of *vital plasma* specific to a planet.

But, how has this plan arrived at the genes? Is it intrinsic to matter, to elemental particles? Has someone “loaded” it?

A defense could be made that it is intrinsic to matter. That way, if we accept the fact that matter is the same throughout the universe, it could be thought all the planets have the same potential species (though not necessarily real), a hypothesis that does not seem absurd.

A defense could also be posited that matter, although externally the same, is not the same in the interior of its elemental particles, and that this difference takes form in

fact when the planet is forming in space, due perhaps to the different spatial surroundings in which this happens. This would associate the formation of a planet with its life forms and would imply a specialization of life as a function of the spatial surroundings in which the planet was formed. In short, that each planet would have its particular forms of life adapted to that concrete planet. Neither does this hypothesis seem absurd.

In both hypotheses the issue of how life was formed is a continuation of the issue of how matter was formed and, in general, of how the universe was formed. The formation of life would be really the natural continuation of the formation of matter, something which may well satisfy even the most materialistic spirit of science.

Evolutional Engineering

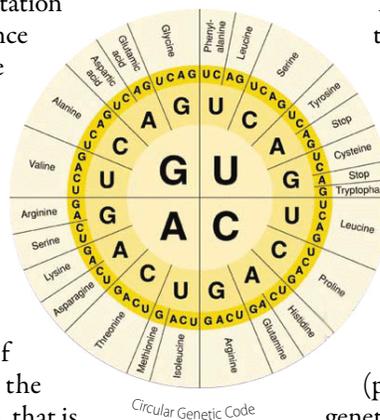
But I am a reader of *The Urantia Book*, so that reading the study quoted above about a possible deterministic mechanism in evolution and the idea of a genetic plan led me to re-read Papers 36, 58-64, and especially Paper 65. In this reading, and with these new ideas, I noticed details which were not perceived in the previous ones. I found confirmation of the existence of a genetic plan in paragraph 398:4. I likewise found in section 2 of paper 36 (pp. 397-99) numerous details of how the genetic plan is attempted, experimented and produced; in Paper 59, sections 1, 2 and 3 (pp. 664-68) how they analyze and wait until a planet’s environment is favorable; and in Paper 36, section 3 (pp. 399-400) and Paper 58, section 4 (pp. 667-8) how life is implanted and how certain personalities act in the surroundings to guide its development toward the final objective.

Definitively, there is a genetic plan and it is meticulously established; life is planned; biologic evolution has an objective; the environmental and spatial conditions of a planet are carefully analyzed, it is planned as to what kind of life will develop on it, and they study and wait patiently until geologic evolution has prepared the scene. And this task is carried out by the Life Carriers, “technicians” specialized in all this wide range of activities, possibly complemented by numerous other types of beings, including ascending mortals.

In short, when the Life Carriers appear on a new planet with the vital, original life plasma, there lies behind, seemingly, an enormous amount of hours of work. In modern Urantian words: a complete project of evolutional engineering. And the final objective is to convert the planet into a nursery, an initial world, of free-will creatures with the capacity to know and worship the Father.

Decimal Planets

Normally, the Life Carriers take an already prepared life plasma to a new planet. That plasma will be very



On these planets such as ours, of life experimentation, the Life Carriers construct the plasma directly on the planet according to the engineering previously developed in their laboratories.

similar to that of other planets, with some modifications, adaptations or improvements. This process occurs on normal planets and although the resultant species are not exactly the same as on other planets with the same type of plasma, they will have clear similarities because they originate from the same potential genetic plan (397:13).

But evolutionary engineering takes them even further. In an eagerness for perfection, part of the experimentation takes place directly on some planets: the decimal planets. On these planets such as ours, of life experimentation, the Life Carriers construct the plasma directly on the planet according to the engineering previously developed in their laboratories (399:4 & 667:5). And, after experimentation, they analyze the results in their laboratories in order to apply them to other planets (734:5).

Following and Promoting the Genetic Plan

Once they have planted life in the previously chosen locations, the Life Carriers remain on the planet in order to foster its development. In this respect I imagine the genetic plan contained in the original life plasma of a planet will have foreseen a multitude of evolution alternatives, thinking of the multiple accidents which could occur during the hundreds of millions of years that life development lasts. The Life Carriers act upon the environment in order to direct the evolutionary development, and in order to react to the unforeseen things that may appear. In this respect it is very interesting to re-read sections 2 & 3 of Paper 65, pp.731-734.

But acting on the environment is apparently enough (it should be remembered that, in the scientific study cited previously, the hypothesis is considered that the molecular machines appeared by recognizing their surroundings, in order to later unfold the potential of the mutations of the genes). The Life Carriers do not manipulate the life plasma once it is implanted. One supposes that the plan of evolution is well made and has a response for all possible eventualities (par. 400:1, 400:2 & 733:8).

A quite clear example of this kind of action is found in paragraph 733:4.

There will probably be a great reserve of anticipated species in the life plasma that will end by never appearing on the planet, since they won't have been necessary, given the concrete circumstances that had been really happening.

Towards the Omega Point?

And finally, evolution culminates in the appearance of a species (or perhaps several?) with self-consciousness and free will. The work of the Life Carriers has ended. The majority of them will leave the planet. Only a few volunteers will remain as counselors and on the condition that they renounce intervention in evolution from that moment on.

But the course of evolution still has not finished. The human species must continue developing their potentials

for themselves, and in this respect paragraph 734:3 is clear. And the form of doing it is also clear:

That which we, the Life Carriers, do toward fostering and conserving the life strains before the appearance of human will, man must do for himself after such an event and subsequent to our retirement from active participation in evolution [734:3].

A surprising, because unexpected, assertion, at least for me; an assertion that indicates that the potentials of evolution don't end with the appearance of human consciousness as Teilhard de Chardin dared to suggest; that the mental and spiritual capacities of the human races must continue developing even, possibly to the age of Light and Life, something Teilhard surely intuited in what he called the Omega Point.

And all this development remains in our hands! It is expected of us that we improve the mental and spiritual capacities of humanity and that we improve the races, furthering evolution. Eugenics? Not at all, at least in the most negative sense. "*That which we, the Life Carriers do...must man do for himself...*" The plans of improving the mental and spiritual capacities through improving the races (the continuation of evolution) must be long term, over thousands of years; didn't the Life Carriers

have to wait patiently until favorable results were produced in order to use them? For fortuitous circumstances appeared to take advantage of them? They were not permitted to act *directly* on the natural development of evolution (733:8). In the same way, continuation of evolution does not ask that multitudes be exterminated,

or that retarded ones be made to disappear, or that incorrigible murderers be executed, or misfits; neither that we perform experiments of mixing races selectively in order to find a "superior race." All these are aberrations. To thus interpret what *The Urantia Book* says is a mistake that leads to accusations of racism or other similar insults. *The Urantia Book* clearly indicates the objective: augment mental and spiritual capacities of people; the method: act patiently and for the long term on the environment (the social, moral, educative, environmental conditions); evolution, not revolution.

Evolution or creation?

I have no doubt that science will go on making discoveries that confirm data in *The Urantia Book*. At times they may appear to be contradictory, but it doesn't pay to jump to conclusions too soon. Although at first reading, the Book seems clear, it is in some instances enormously ambiguous (due, undoubtedly, to the limitations of the Revelators). I don't believe, as some readers assert, that the book contains erroneous data (valid at the time of writing, but invalidated later). It will have ambiguity, but not error; it could be that the Revelators have overcome

If, in the light of that science now, we were to ask the question, Evolution or Creation? The answer might well be: evolution and creation. Or more precisely stated: creation through evolution.

See *EVOLUTION OR CREATION* on page 5



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