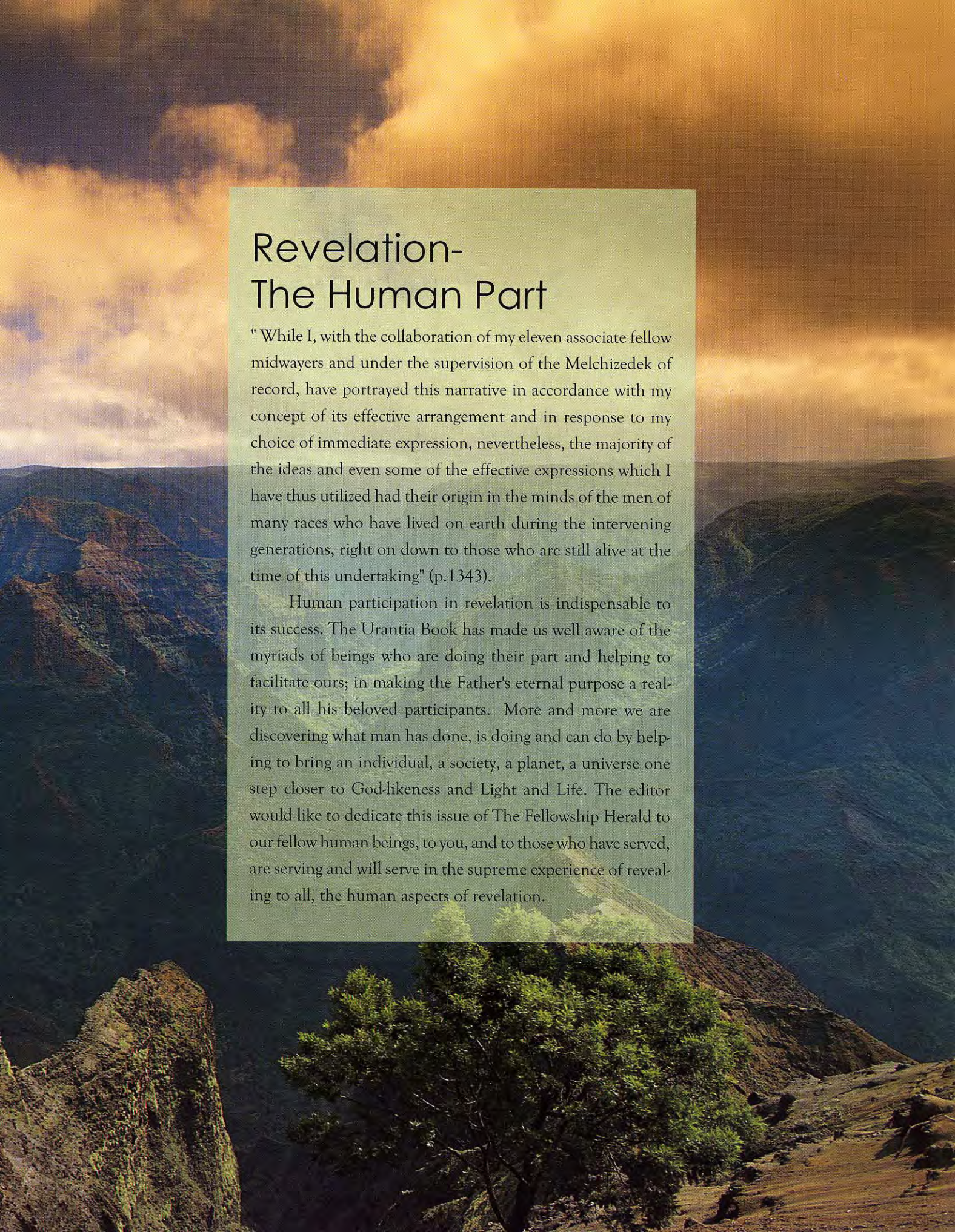
The Fellowship Herald



Vol 3. Number 1
A Publication of
The Urantia Book Fellowship
Summer 2001

Revelation - The Human Part



Revelation- The Human Part

" While I, with the collaboration of my eleven associate fellow midwayers and under the supervision of the Melchizedek of record, have portrayed this narrative in accordance with my concept of its effective arrangement and in response to my choice of immediate expression, nevertheless, the majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races who have lived on earth during the intervening generations, right on down to those who are still alive at the time of this undertaking" (p.1343).

Human participation in revelation is indispensable to its success. The Urantia Book has made us well aware of the myriads of beings who are doing their part and helping to facilitate ours; in making the Father's eternal purpose a reality to all his beloved participants. More and more we are discovering what man has done, is doing and can do by helping to bring an individual, a society, a planet, a universe one step closer to God-likeness and Light and Life. The editor would like to dedicate this issue of The Fellowship Herald to our fellow human beings, to you, and to those who have served, are serving and will serve in the supreme experience of revealing to all, the human aspects of revelation.

CONTENTS

VOL. 3 NUMBER 1 ■ SUMMER 2001

2 A Source Study of "Instruction for Teachers and Believers" (Paper 159)
Matthew Block

22 Show Us a Miracle
Behz Sarmast

25 Universal Religion: An Interfaith Presentation
Les Jamieson

28 Ethical Eugenics: A Modest Proposal for the 21st Century
Charles Montgomery

Last Mountain in Vancouver *(Inside Back Cover)*
Gina Buselli

About the Cover Artist

Without the human experience of sonship within the human family, it would be extremely difficult to define for ourselves the relationship we experience with the Universal Father and our fellows. If not for this artist, Harold Martin, my uncle, I wouldn't have been able to experience to such a large extent, the *"noblest of all memories,... a superb friendship"* (p.1779). (Gary Deinstadt, Editor Summer 2001 Issue)

Harold's former occupation was as an art director of a Chicago advertising firm. He is presently thriving as a full-time artist residing in Galena, Illinois. Harold's subjects are primarily religious symbols, and he insists on leaving them "mysterious and vague." He does acknowledge, however, that as he draws and paints, he is asking questions about God. He tends to choose farmers and animals as subjects because of their close relationship with the earth. His subjects, he explains, are more than what is embodied in their physicality: "I want to show spirituality, which is a creative force. This is really the hardest thing to explain. Anything I say about my own work sounds trite." The models do not always understand why they're posing, but Harold says he is rendering them as representations of humanity. "I want my paintings to go without words," he says, "I think we make art so that words aren't the only means to connect with one another."

Please note that the views expressed in this publication represent the opinions of their authors, and not necessarily those of the editors or of *The Urantia Book* Fellowship.

Publications Committee Members: Linda Buselli, Chairman, Al Aldo, Lynda D'Arcangelo, Gary Deinstadt, Nancy Johnson, Carolyn Kendall, Sage Waitts • Editor: Gary Deinstadt • Summer 2001 Edition • Design & Layout: Sage Waitts • Banner Design: Courtesy of Nick Curto and Colleen • Published bi-annually by Uversa Press, a subsidiary of *The Urantia Book* Fellowship, 529 Wrightwood Avenue, Chicago, IL 60614-1794 • Phone: 773/327-0424 • Fax: 773/327-6159 • E-Mail: fellowship@urantiabook.org • Unless otherwise noted, quotations are from *The Urantia Book*.

A Source Study of "Instruction for Teachers and Believers"

Paper 159 of *The Urantia Book*
by Matthew Block copyright © 2001 by Matthew Block

This essay explores the relationship between one section of *The Urantia Book*'s, "The Life and Teachings of Jesus"–section 3 of Paper 159–and a previously published book, Leslie D. Weatherhead's *Jesus and Ourselves*,[1] which was clearly its main source. It is the first in a series of essays and books I am preparing which submit various sections and papers of Part IV to a new method of study, that of comparative analysis with their respective source texts. This approach has been made possible by the recent discovery, that much of the content of hundreds of sections in Part IV was derived from a relatively small number of American and British books published between the 1880's and the 1930's. It is hoped that these source studies, which identify the source books and their authors and trace their textual parallelisms with material in Part IV, will contribute to a greatly enhanced understanding of "The Life and Teachings of Jesus," both of its individual sections and as a whole.

My own eight-year-long experience in studying these sources and seeing how they were used, has allowed me to appreciate Part IV in a more acute way, not only as a portrait of Jesus' life and teachings which is unsurpassed in spiritual power and narrative detail, but as a work of rare literary intelligence and skill. Having become familiar with Part IV's major references and many of its minor ones, I am better able to distinguish the original from the derived elements of the narratives, and to perceive how ingeniously these elements were woven together. I now see "The Life and Teachings of Jesus" as a masterpiece of both originality and adaptative creativity. It is the product of a stunningly bold and independent writer who drew confidently and artfully from the work of scores of 19th and 20th century Christian writers, pooling their insights into a narrative that enlarges upon the Gospels and reframes the whole story of Jesus with an amazingly new and intriguing cosmic-theological explanation of his mission and ministry.

The fact that considerable portions of Part IV (as well as a large percentage of *The Urantia Book*) are composed of close and extensive paraphrases of then-recently published books, comes as a surprise even to longtime readers who have carefully read the Acknowledgment on page 1343 and who consider themselves knowledgeable about the origin of the Jesus papers. Indeed, my pursuit and discovery of the sources has been accomplished as much by going against the grain of the available information as by following its leads. The Acknowledgment credits "the minds of the men of many races," and "more than two thousand human beings" who "have lived on earth from the days of Jesus down to the time of the inditing of these revelations" for providing "ideas and concepts ... and even some ... effective expressions" which have enabled the midwayer author to "create the most effective portraiture of Jesus' life ...." Readers naturally infer from this that books, if used at all, played a minor role as sources of suitable concepts and expressions. These statements in the Acknowledgment, supplemented by recent documents stating that the Urantia Papers were hundreds of years in the planning,[2] ensure that virtually no one would guess that late 19th and early 20th century publications from the liberal Protestant, English-speaking world provided the lion's share of direct sources from the post-New Testament era.

For sixty-five years the vast and intricate connection between the Jesus papers and Anglo-American Protestant literature could have been investigated rather easily, in spite of the vaguely worded Acknowledgment. When "The Life and Teachings of Jesus" first appeared (in the mid 1930s, according to a first-hand account[3]) the source books I've found were readily available and widely read by Christian students and scholars in America and Britain. Why then, has this connection only recently begun to be detailed? One can only surmise. Apparently, few if any of the Forumites were serious students of contemporary Christian literature, and if any of them were, they were handicapped by not being able to scrutinize the papers for long periods at a time or take them home for comparative study. By the time "The Life and Teachings of Jesus" was published as a component of *The Urantia Book* in 1955, the sources, which had been so popular earlier in the century, were eclipsed by the emergence in the Protestant world of neo-orthodoxy, a trend of thought which scorned liberalism's concepts of Jesus, God, human nature, religion, modern culture, and the church, the very type of concepts which the author of Part IV so freely incorporated into the narratives.[4] Further, older Christian scholars in the third quarter of the 20th century, who still would have been able to recognize many of the sources, either had never heard of *The Urantia*

Book or refused to take seriously an academically unaccredited book with revelatory claims.

In any case, while the inspirational purpose and value of "The Life and Teachings of Jesus" has been appreciated by its readers from the day the work was made available, its anatomy as an ingenious literary composition is only now coming to be explored. I am grateful for this opportunity to take one of the first steps into this previously uncharted territory and to share my findings with my fellow *Urantia Book* readers.

Jesus and Ourselves and Leslie Weatherhead

Leslie D. Weatherhead's *Jesus and Ourselves: A Sequel to 'The Transforming Friendship'* has been chosen as the subject of the first source study because its straightforward relationship with a single section in Part IV lends itself well for presentation in a magazine article. Several other source books are used in a more piecemeal fashion, their content being spread throughout a number of different sections, but *Jesus and Ourselves* is one of the books whose use is confined mainly, though not exclusively, to one section. Moreover, the book is the primary factor in the section. Many other sections in Part IV are dominated or determined by a single source book (either the New Testament or a modern source) but a considerable number of sections appear either to combine more than one source or to have used no direct source in biblical or modern literature. As with several other books which dominate a section or paper, material from *Jesus and Ourselves* is drawn in consecutive order; the culling and paraphrasing begins on the first page of the first chapter and proceeds more or less continuously from there. Because the writer of Part IV, in characteristic fashion, retains much of the source author's wording, I was able to identify this book as a source within a few minutes of browsing through its pages. I found *Jesus and Ourselves* in November of 1996 at a secondhand book and record shop in Manchester, England while visiting Urantia Book-reading friends.

Jesus and Ourselves was published in 1930 as the sequel to Weatherhead's first book, *The Transforming Friendship: A Book about Jesus and Ourselves* (1928). Its eighteen chapters are revisions of sermons Weatherhead preached to his congregation at Brunswick Wesleyan Church in Leeds, a city in the north of England. Many of the chapters were originally published in *The Methodist Recorder* and in *The British Weekly*. Weatherhead thanks his "Friday Night Fellowship," a group made up largely of students from the University of Leeds "whose honest, fearless, and sincere thinking is constantly a stimulus and help to my own," for discussing some of the chapters with him.[5]

Weatherhead's central message, as he writes in the prologue, is that "Jesus can be to us in this twentieth century a real personal friend."[6] He is emphatic in affirming, "Christianity is Christ. Christianity's greatest appeal is Christ. The man who finds that Christianity gives him all he needs . . . knows that satisfaction is derived, not from any way in which organized Christianity is presented to him, not in the logic of the creeds, not in ritual or ceremony, but in the offer of a personal relation between the soul and Jesus Christ."[7] Each chapter extols an aspect of the way of Jesus and encourages the reader to become inspired and transformed by this loving but inexorable Friend, so as to meet the trials of daily life in a more Christ-like way. In common with other preachers of the past and present, Weatherhead uses Bible passages, anecdotes, poetry, humor, and contemporary research and literature to illustrate his themes. He credits his sources by name, and nowhere in the book does he claim, or lead the reader to suspect, that he'd received any of his ideas or insights by unusual means.

Leslie Dixon Weatherhead (1893-1976) was 37 years old and a Methodist minister when *Jesus and Ourselves* was published. In 1936 he moved to London to become the well-known minister of the City Temple, the only non-Anglican church in the City of London (London's financial district). He reached the height of his fame as a preacher and writer in the 1950s, when he was characterized by the General Secretary of the British Council of Churches as "almost a household word in the English-speaking Protestant world."[8] One British scholar recently described Weatherhead as "a popular and controversial author, preacher, lecturer, and counsellor who was a pioneer in relating psychology, religion, and healing in the twentieth century."[9]

I have found no evidence that Weatherhead ever knew about the Urantia Papers or was connected with the Forum in any way. The only link I've been able to trace between Weatherhead and Dr. Sadler is that Weatherhead's well-known 1929 book, *Psychology in Service of the Soul* is listed, with nineteen other books, as a reference for Chapter 73 ("Religious Therapy") of Sadler's 1936 book, *Theory and Practice of Psychiatry*.

159:3 an Adaptation

Assuming then, that *Jesus and Ourselves* was written before, and in complete independence of Part IV's "Instruction for Teachers and Believers," the latter text can be seen as the product of a conscious adaptation of the former. Indeed, the section appears to have been created as a vehicle for incorporating material from Weatherhead.

The project which the author of 159:3 apparently set for him/herself was to draw material from Weatherhead's 20th century book of sermons and convert it into a heretofore unrecorded (i.e., in human literature) instruction, "[s]ummarized and restated in modern phraseology," given by Jesus himself during an evangelical tour of the Decapolis in the summer of A.D. 29.

From what I can tell, New Testament scholars are unaware of such a tour of the Decapolis, which occurred, according to *The Urantia Book*, between the Transfiguration and the period of his Perean ministry. Only in Mark 7:31 is mention made of Jesus passing through or near the Decapolis: "And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis." The succeeding passages in Mark report an incident in which Jesus heals a deaf-mute (Mark 7:32), and then feeds four thousand people with seven loaves of bread and a few small fishes (Mark 8:1). But the preamble of Paper 159 ("The Decapolis Tour") pointedly states: "Throughout this tour no miracles of healing or other extraordinary events occurred."

The preamble also describes how the four week-long Decapolis tour was organized: Jesus directed each of the apostles to pair off with one of the twelve evangelists, to lead twelve groups of missionaries who would labor in various cities and towns of the Decapolis and surrounding areas. Each group worked independently of the others and received occasional visits from Jesus. The first five sections of Paper 159 recount five episodes in which Jesus visits a different group and delivers a sermon, a discourse, or some other form of instruction, usually in response to a question from an apostle or a disciple.

Students of the New Testament recognize that sections 1 ("The Sermon on Forgiveness") and 2 ("The Strange Preacher") enlarge upon Gospel episodes and discourses that Matthew and Mark record as having taken place in Capernaum.[10] Section 1 derives from Matt. 18:12 and 10:8, Mark 9:33, and Luke 9:46 and 15:4. Section 2's Gospel sources are Mark 9:38 and Luke 9:49.

Sections 4 ("The Talk with Nathaniel") and 5 ("The Positive Nature of Jesus' Religion"), like Section 3 ("Instruction for Teachers and Believers"), are adaptations of material from early 20th century books regarding the modern use of the Bible and the teachings of Jesus. (Sections 4 and 5 will be treated in later source studies.) Section 6 ("The Return to Magadan") provides details of the progress of the Decapolis tour that are intrinsic to the original narrative of Part IV.

Each of the three sections derived from modern sources frames the teachings of Jesus in a different way. Section 4 puts Jesus' answer to Nathaniel's question in quotation marks, giving the impression that a direct translation/transcription of his words has been provided. Section 5 discusses Jesus' teachings in essay form, referring to Jesus in the third person. "Instruction for Teachers and Believers" employs the less commonly used device of presenting Jesus speaking in the first person but not in quotation-marked sentences. A few other sections in Part IV use this technique, e.g., Paper 133:7.

How to Read the Parallels

To facilitate the comparative study of *Jesus and Ourselves* and "Instruction for Teachers and Believers," a two-column chart displaying the parallels appears below. These are the parallels I've been able to determine as of February 2001, after three close readings of Weatherhead during which I found the obvious correlations first, and the subtler or more oblique ones later.

In the *right column* is the complete, sequential text of "Instruction for Teachers and Believers." A small numeral precedes each of the section's fourteen paragraphs. An underlined numeral (e.g., 2) indicates a paragraph that in the original 1955 printing of *The Urantia Book* and in all subsequent editions, is separated from its preceding paragraph by more than one line.

In the *left column* are the passages from *Jesus and Ourselves* and, in a few cases, from the Bible and *The Urantia Book* that parallel segments of "Instruction for Teachers and Believers." Passages from the Bible and *The Urantia Book* are printed in smaller type to distinguish them visually from the Weatherhead material. Certain portions of the *Jesus and Ourselves* excerpts are also printed in smaller type when of secondary importance to the grasping of the parallels. The passages from *The Urantia Book* are identified both by paper, section and paragraph (e.g., 141:7.10 means Paper 141, section 7, paragraph 10) and by their Urantia Foundation-edition page numbers. The page numbers given at the end of each Weatherhead passage are from the 1930 Epworth Press edition.

In presenting the Weatherhead passages, I've usually excerpted not only the sentences that directly parallel material in 159:3 but enough of the paragraphs in which they occur so that the reader is provided with more context. In each parallel row I have tried to align the segment of 159:3 with the line in the Weatherhead paragraph where the direct parallel begins. It was impossible to do this with perfect exactitude, however, so the reader should study the left and right passages in the parallel row to judge for him/herself where the exact parallel occurs.

Because *Jesus and Ourselves* was used so consecutively, the left column of the parallel chart reads more or less coherently. It would profit the reader to read this column from top to bottom *before* studying the parallel rows, to get the gist of Weatherhead's discourses and a sense of his writing style. (*Note*: The notation [cont'd] means that the successive passages from *Jesus and Ourselves* follow each other directly in the book, without intervening words or sentences. The notation [cont'd from above] means the same thing, except that the consecutive textual passages from Weatherhead are separated from each other in the left column by one or more other passages.)

The chart features only the portions of the Weatherhead text that were chosen by the author of 159:3 for incorporation into the section, but a full understanding of the author's selective use of *Jesus and Ourselves* can be had only by reading the entire book, to study the portions that were *not* used as well. Therefore, the full text of *Jesus and Ourselves* has been made available on *The Urantia Book* Fellowship's Web site: www.urantiabook.org.

As you study the parallels, reading each parallel row from left to right, observe how artfully the adaptation was done. Notice not only the similarities between the parallel pairs but the deviations. See how the author variously condenses, revises, refines, supplements, and even does word plays on the Weatherhead passages. Observe how some of the parallels are more conceptual than verbal. Notice too, how a couple are purely verbal and not conceptual, i.e., they hinge on shared words alone. Then, after focusing on all these details, appreciate the adaptative work as a whole. Observe how the author, while having scrupulously adhered to the general train and sequence of Weatherhead's text, has invested the derived material with a distinctly different character.

The Chart

Jesus and Ourselves	"Instruction for Teachers and Believers"
	3. INSTRUCTION FOR TEACHERS AND BELIEVERS
	1 At Edrei, where Thomas and his associates labored, Jesus spent a day and a night and, in the course of the evening's discussion, gave expression to the principles which should guide those who preach truth, and which should activate all who teach the gospel of the kingdom. Summarized and restated in modern phraseology, Jesus taught:
I. JESUS' RESPECT FOR OUR PERSONALITY (27)	2 Always respect the personality of man.
There are at least four ways in which one man can impose his will on another.... Let us see how Christ regarded these four methods.	
First of all, think of physical power. Jesus must have been in touch with resources of physical power which no one else could tap.... He could end oppression, He could give men justice; and it might be argued that, if His aim were good, the use of this force would have been legitimate. Yet the striking thing is that, out of respect for man's personality, Jesus will not try to win even a righteous cause by force (27-28).	Never should a righteous cause be promoted by force;

Jesus and Ourselves	"Instruction For Teachers and Believers"
I have seen a picture called 'Victory' which shows a hill-top, a standard floating proudly from a flag-staff, a captain standing with uplifted sword among the remnant of his followers, and the bodies of the beaten enemy lying around. Many would like to picture in their minds the victory of God like that (34).	spiritual victories
[cont'd] They think of Him with all His enemies under His feet. I doubt if ever they will be. For in the heaven of heavens they will be standing by His side with you and me, captured, bound, broken down—by a willing response to love (34-35).	can be won only by spiritual power.
It seems to me that the greatest contribution we can make to our age is to show forth the power of God in our own life in such a way that, as the leaven spreads, those who lead in industry and State will gradually begin to believe in the efficacy of spiritual power; a power greater than any released by devices made only by the intellect (201).	
.....	This injunction against the employment of material influences refers to
Turn, secondly, to the method we call personal psychic force. Think to what a degree Jesus possessed this!... Are we surprised to hear one man say to Him, 'I will follow Thee whithersoever Thou goest'? We are not surprised at that, but it is with tremendous appreciation that one notices the way in which Jesus deliberately stands away from men, as it were, in order that they may not be persuaded merely by the magnetism of His personality, hypnotized into decision (29-30).	psychic force
The first and crudest [way in which one man can impose his will on another] is by the use of physical force, supposing one man is stronger than the other (27).	as well as to physical force.
Turn, thirdly, to the method of mental superiority.... Might He not have brought to bear on His followers such an enormous weight of evidence that they would have been mentally unable to acquiesce in anything else but His will, or in any other way but His way? (31)	Overpowering arguments and mental superiority are not to be employed to coerce men and women into the kingdom.
It is most impressive to notice that Jesus never crushed men's minds by the sheer weight of argument, which they had no trained faculty to disentangle or	Man's mind is not to be crushed by the mere weight of logic

co-ordinate with the rest of their mental background (31)

Consider, fourthly, the method of appealing to emotion. Emotion is a much misunderstood thing. To some people it is a thing to be dreaded and distrusted. Do not let us despise it. No venture of the soul is made without it (32).

Jesus' preaching was so effective because of his unique personality, not so much because of compelling oratory or emotional appeal. Jesus spoke directly to men's souls. He was a teacher of man's spirit, but through the mind (141:7.10; 1594).

While he made no appeal to human authority, he did speak directly to the consciences and souls of men. Though he did not resort to logic, legal quibbles, or clever sayings, he did make a powerful, direct, clear, and personal appeal to the hearts of his hearers (145:3.3; 1632).

The second night of their sojourn at Gennesaret the Master again told the apostles the parable of the sower and added these words: "You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success ... " (152:6.3; 1705).

.....

[Jesus] used emotion—for instance, He spoke words which kindled fear as no other words can kindle that emotion—but, out of a divine respect for human personality, He never pressed for decision while emotion was at its height, nor coerced a submission by an appeal to admiration, or pity, or fear (33).

What a respect for personality! What a divine restraint! What a majestic love! (35)

Between Him and the object of His passionate longing is only the frail barrier of the human will. If He lifted so much as a little finger, our paltry defences would go down in ruins, but, because of this tremendous respect for our personality, which reveals the eternal restraint of God, this great Lover of the soul will never be its burglar, but will wait on the threshold until we ourselves rise and let

or overawed by shrewd eloquence.

While emotion as a factor in human decisions cannot be wholly eliminated,

it should not be directly appealed to in the teachings of those who would advance the cause of the kingdom.

Make your appeals directly to the divine spirit that dwells within the minds of men.

Do not appeal to fear, pity, or mere sentiment.

In appealing to men, be fair; exercise self-control

and exhibit due restraint; show proper respect for the personalities of your pupils.

Remember that I have said: "Behold, I stand at the door

Jesus and Ourselves	"Instruction For Teachers and Believers"
Him in. 'Behold,' He says, 'I stand at the door and knock' (35).	and knock, and if any man will open, I will come in."
Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).	
II. JESUS' CONCERN FOR OUR SELF-RESPECT (39)	3 In bringing men into the kingdom, do not lessen or destroy their self-respect.
Rightly or wrongly, I conceive self-respect to be belief in one's own worth—worth to God and worth to man. It may, of course, abnormally develop until it becomes pride, conceit, or arrogance, (39).	While overmuch self-respect may destroy proper humility and end in pride, conceit, and arrogance,
[cont'd] ...or it may be minimized, making a man slack, careless, and shabby in character as in dress (39).	the loss of self-respect often ends in paralysis of the will.[11]
'The first thing to be done to help a man to moral regeneration,' says Macdougall [William McDougall], the great psychologist, 'is to restore if possible his self-respect' (39).	It is the purpose of this gospel to restore self-respect to those who have lost it
	and to restrain it in those who have it.[12]
If you are bound constantly to rebuke a child for one fault which he often commits,... (43).	Make not the mistake of only condemning the wrongs in the lives of your pupils;
[cont'd] ...do praise him for other qualities which he possesses (43).	remember also to accord generous recognition for the most praiseworthy things in their lives.
Jesus will stop at nothing to give a man back his self-respect (41).	I will stop at nothing to restore self-respect to those who have lost it,
	and who really desire to regain it.
[I]t is so easy to wound a person's self-respect, and again and again I have seen a timid soul shrink right inside his shell because there was a feeling of inability to meet the thrusts of a quicker mind (42).	4 Take care that you do not wound the self-respect of timid and fearful souls.
[cont'd] Jesus was very careful in this not to wound men's self-respect. He was never sarcastic at the expense of simple-minded people (42).	Do not indulge in sarcasm at the expense of my simple-minded brethren.
	Be not cynical with my fear-ridden children.
It will be a mark of a Christian society to have a concern for people's self-respect....The danger of unem-	

JESUS AND OURSELVES	"INSTRUCTION FOR TEACHERS AND BELIEVERS"

ployment, from a religious and psychological point of view, lies here. It tends to undermine a man's self-respect (45).

Idleness is destructive of self-respect;

[?][Y]ou must see God's will in the job you are doing every day. If it cannot be reconciled with God's will, you must get out of it.... Your work is service to the community, and, if well done, is service to God ... If you are a cobbler, be the very best cobbler you can be.... You are doing His will as much as a minister or a doctor (219).

therefore, admonish your brethren ever to keep busy at their chosen tasks,

There was the widow with five children whose husband had been accidentally killed.... [Jesus and Ganid] did not cease their efforts until they had found a position for the eldest boy so that he could help in the care of the family (132:6.2; 1465).

and put forth every effort to secure work for those who find themselves without employment.[13]

5 Never be guilty of such unworthy tactics as endeavoring to

We shall always be God's children, and He will guard our self-respect. We shall not be frightened into submission either in heaven or on earth (48).

frighten men and women into the kingdom.

[cont'd] The splendour of the beatific vision may break our hearts by its glory—a glory that may cause us pain, as even things on earth that are ineffably beautiful cause us pain; but the splendour of heaven will always be our *Father*'s glory, and we shall always be His *children* (48-49, italics added).

A loving father does not frighten his children

into yielding obedience to his just requirements.

III. JESUS AND OUR TEMPTATIONS (53)

'Lead us not into temptation' is a petition which most of us use every day in reciting the Lord's Prayer, yet perhaps few of us have either understood it or stopped to consider what it means. At their face value the words suggest that God is the kind of person who would deliberately lead us into temptation unless we besought Him not to do so....

The reason why the words seem difficult is that they contain a Jewish thought-form; an old Jewish way of thinking which is unfamiliar to us ...

The first thing to notice is that the Jew could not leave God out of anything that happened or out of any process of the mind. Far more than is the case with ourselves, God was thought of as playing a part in the events of every day. *Where we should simply say,...* (53-54, italics added).

6 Sometime the children of the kingdom will realize that strong feelings of emotion are not equivalent to

[cont'd] ...'He went into the wilderness,' they would say, 'The Spirit led Him into the wilderness' (54).

[cont'd] Where we should say of a man that he decided to leave home and live in another land—decided it, possibly, in response to his best nature after consulting his friends and using his common sense, or as some great adventure of the spirit of a man who dares all in response to some mighty urge within him, pressing him far beyond the limits of common sense, prudence, or reason—... (54).

[cont'd] ...they would say, though the mental processes might be the same, 'The Lord spake unto him saying, "Get thee from thy kindred . . . into a land that I will show thee"' (54).

V. JESUS AND OUR CONFLICTING HUNGERS (77)

... The worldly man is as happy as he is able to be, but he is not able to be very happy.... Like a shell-fish, he manufactures his own shell, thinks it is the world, and settles down....

Fortunately for him, God has not forgotten him.... God has made him for something else, and God has influences at work which can break up that shell just as one might break a shell of a shell-fish, and leave it on the shore of a boundless ocean. The self-enclosed life that felt itself so safe and so happy is awakened to the fact that there is another world.... A certain mood creeps over a man ... and [he] knows that he belongs to the Infinite and that the finite can never mean complete happiness.

You notice that this invasion is marked with a sense of unhappiness. The other world in which we have lived is broken up, and for a little while we are between two worlds, and for a time there will be a *succession of conflicts* within the soul (79-80).

For some of us it will take a long time to resolve these conflicts by the very nature of *the life we live*. For instance, we have to make our living, and do our business in a material world where the world of the spiritual counts for so little.... On Sunday night we really do honestly and sincerely desire God; by Monday night the lure of lower things fills all our world.

And that is why some people come to think of religion as not real at all, but as an emotional fringe on life (80-81).

the leadings of the divine spirit.

To be strongly and strangely impressed to do something or to go to a certain place,

does not necessarily mean that such impulses are

the leadings of the indwelling spirit.

7 Forewarn all believers regarding the fringe of conflict which must be traversed

by all who pass from the life as it is lived in the flesh to the higher life as it is lived in the spirit.

[cont'd] That is also why, I think, so many religious people are miserable. They haven't resolved their conflicts.... In a way, they are not even as happy as the worldling, because the worlding, at any rate, has an undivided mind and is enjoying his pleasure to the full (81).

... Professor Drummond used to say that if you are going to seek the Kingdom of God you must seek it first, otherwise you had better leave it alone. It means putting the Kingdom first in every way: thinking of your business in terms of the Kingdom, of your friends in terms of the Kingdom. Then the whole of existence for you is an existence completely in a spiritual world, in which you will have no regrets, no lookings-back, and in which you will find perfect self-realization, the resolving of all conflicts, and the harmony of a complete life (82).

.....

[So many religious people] are ... not quite satisfied that the spiritual world can bring them more happiness than the material world.... [T]hough they are honestly desirous of becoming spiritual in mind and heart, there are so many lookings-back, and so many fears lest, after all, worldly people are having a better time of it ... (81).

XI. IS THE WAY OF JESUS EASY? (147)

Many sermons fail because they insist on some *obligation* people must fulfil more than they emphasize a power which enables them to fulfil all their obligations and have energy left to be quiet of heart and radiant of soul (152, italics added).

It is easy enough to talk to [people and tell them that the way of Jesus is ultimately the easiest and most rewarding way to live], but they have the right to feel that talking is easier than doing, and, though I cannot give them their answer, I believe that Christ can, if they will listen to His voice, a voice that, in spite of our protests that His way is too hard, comes to us down the ages, saying quite clearly and definitely, 'My yoke is easy and My burden is light' (150).

To those who live quite wholly within either realm, there is little conflict or confusion,

but all are doomed to experience more or less uncertainty

during the times of transition between the two levels of living.

In entering the kingdom, you cannot escape its responsibilities

or avoid its obligations,

but remember: The gospel yoke is easy and the burden of truth is light.

For my yoke is easy, and my burden is light (Matt.11:30). (Cf. 144:8; 1627)

.....

[T]here are thousands of wistful, lovable people in our Churches who have never realized that [the essential thing in Christianity is a transforming friendship with Jesus], and if one may say so, they have a 'try' religion instead of a 'power' religion. They are familiar with creeds and phrases; they have heard sermons and lectures; they have read books and pamphlets; they have been to Keswick[14] and Swanwick; and their faces... (150-51).

[cont'd] ...as they walk up the aisle to the Communion table remind me of one of the saddest lines in English poetry, that line of Hardy's in *The Oxen*[:][“]Hoping it might be so.[”] (151)

"Man goes forth searching for a friend while that very friend lives within his own heart" (3:1.4; 45).

[cont'd from above] They have listened and studied and worried. Others who seem to be full of a radiant happiness have talked to them about their experience.... For years they have fought God to get it, hammered on a door that is open, and sought with burning eyes and weary feet for a treasure that all the time has been within their reach (151).

[S]o many people's religion fails and shows itself to be a difficult thing, because of course it is difficult, as Dr. Maltby would say, if we insist on 'carrying the thing that ought to be carrying us,' for, as Samuel Rutherford said, 'Religion ought to be the kind of burden that sails are to a ship, that wings are to a bird,'... (152).

[cont'd] ...an added power rather than an added burden (152).

Some people will say to me, 'But does not St. Paul say that the Christian life is a battle? Is not his word "fight the good fight"?' No! His exhortation is 'Fight the good fight of *faith*' (153).

Fight the good fight of faith, lay hold on eternal life, whereunto

8 The world is filled with hungry souls

who famish in the very presence of the bread of life;

men die searching for the very God who lives within them.

Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith.

Faith is to religion what sails are to a ship;

it is an addition of power, not an added burden of life.

There is but one struggle for those who enter the kingdom,

and that is to fight the good fight of faith.

thou art also called, and hast professed a good profession before many witnesses (1 Tim. 6:12).

.....

[cont'd from above] The only battle is with your doubt that there is a power to be received, a life to be laid hold on; and in the first century the writers of the New Testament could hardly understand why people insisted on making life such a hard thing, in struggling to make both ends meet, like those stricken down with poverty, when within their reach there were the unsearchable riches of Christ (153).

[cont'd] The position is as though God had put a million pounds into a man's account and because of his doubts he *would not believe it*; and he would not risk drawing one miserable little cheque lest it should not be honoured, complaining meanwhile how hard he found it to make ends meet (153, italics added).

One of the reasons why we think following Jesus is so hard is perhaps that we have never clearly realized what the essential in Christianity is. In my view it is a transforming friendship with Jesus (150).

XII. IS THE RELIGION OF JESUS EFFEMINATE? (165)

[I]t is an amazing thing that, although Christ was a man, and though most women think that no man can ever understand them, yet no woman has ever felt that Christ could not understand her most womanly feelings. Tennyson used to speak of the man-woman in Jesus, and it is one of the glorious facts of our religion that womanhood finds all its ideals realized in Him (167).

This is a man's religion as well as a woman's religion. This is the religion which has captured the most heroic souls in history ... (171).

... [I]f we are brave enough to follow where He leads, we shall find that His is the way to true womanhood; His is the way to manhood: His is the way to life (172).

The believer has only one battle, and that is against doubt—

unbelief.

9 In preaching the gospel of the kingdom, you are simply teaching

friendship with God.

And this fellowship will appeal alike to men and women in that

both will find that which most truly satisfies their characteristic longings and ideals.

Jesus and Ourselves	"Instruction For Teachers and Believers"

XIV. THE RELENTLESS LOVE OF JESUS (185)

... We must remind ourselves that He who patiently knocks is the King of Kings, the Judge of all the earth, the Lover of Souls, but a Lover whose love has relentless, inexorable qualities in it besides those of the 'Gentle Jesus.' ... I am in such danger myself of over-emphasizing the *tender* and winsome qualities of the Master that *I want in this chapter to point out that...* (185-86).

Tell my children that

[cont'd] ...He is not only a Physician who can use a tender touch, but a Surgeon who can, and may have to use cold steel (186).

I am not only tender of their feelings and patient with their frailties, but that I am also ruthless with sin

But don't think of love, as least His love, as something soft and kindly and *tolerant* (192-93, italics added).

and intolerant of iniquity.

So violent is Jesus sometimes, so stern, so austere, so surgical, so insistent on reality, so relentless, so inexorable, that I sometimes wonder whether, when He said, 'I am meek and lowly in heart'—a strange thing to say—it was because He had definitely to tell them that this was His real nature, lest men should gather a wrong impression from the vehemence of some of His words (189).

I am indeed meek and humble in the presence of my Father,

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matt. 11:28-30).

.....

Your friendship with Him, which I think is the centre of all Christian experience, will only be on His terms, and He is a relentless, inexorable, violent Lover who loves us relentlessly so as to save us from the hard heart and the impenitent spirit, and that awful death of the soul which makes us unconscious that we are doing wrong (193).

but I am equally and relentlessly inexorable where there is deliberate evil-doing and sinful rebellion against the will of my Father in heaven.

XVI. THE RADIANCE OF JESUS (205)

... [T]he bad name the Christian has got for himself as a person of long face and solemn demeanour partly derives from a picture of Christ which depicted him as the Man of Sorrows (207).

10 You shall not portray your teacher as a man of sorrows.

One of the glorious things about the thinking of *this generation* is that we are getting into our minds a more complete picture of Jesus (207).

Future generations

I am not trying to prove that Jesus was a humorist, but trying to correct the picture most of us have of the

Jesus and Ourselves	"Instruction For Teachers and Believers"
Man of Sorrows, by emphasizing the other side, in order that we may see running through every part of His life manifestations of a radiant spirit,... (210).	
It was the Master's purpose that we should enter into His radiance. 'These things have I spoken unto you, that My *joy* may be in you and that your joy may be fulfilled' (213, italics added).	shall know also the radiance of our joy,
And if there was one word more often on His lips than another, it was 'Be of good cheer.' That is the word of a radiant spirit (213).	the buoyance of our good will,
[cont'd from above] ...of which a sense of humour is one of the signs (210).	and the inspiration of our good humor.[15]
There is only one word for the Christianity of the New Testament. It is radiant.	
You remember how fast it spread. That speaks for its radiance. It spread like a glorious infection, not so much taught as caught. It was called a 'gospel,' which means 'good news,'... (215).	We proclaim a message of good news
[cont'd] ...and it spread with the infectious power good news always has (215).	which is infectious in its transforming power.
And for one man to say to another, 'You must try to be like Christ' is not a gospel. You must go and live with Him. That is His gospel, and the greatest *transforming power* in the world (154, italics added).	
.....	
[cont'd from above] The men who exemplified it in their lives were radiant men. They revelled in the *new life* which that good news had brought them.... Life could never be the same again. Life was thrilling with new meaning. Life was throbbing with new power. All things had become new. They were radiant men teaching a radiant religion (215, italics added).	Our religion is throbbing with new life and new meanings.
[repeated] It was the Master's purpose that we should enter into His radiance. 'These things have I spoken unto you, that My joy may be in you and that your joy may be fulfilled' (213).	Those who accept this teaching are filled with joy
[cont'd from above] Yet it was not because outward circumstances were easy.... It was after Paul had been five times flogged, stoned, and three times shipwrecked, that, with one ankle chained to a ring in the wall of his cell and one wrist chained to a Roman sentry, he wrote from	

a Roman prison, 'Rejoice in the Lord always, and again I say, Rejoice' (215).

Rejoice evermore (1Thes. 5:16).

.....

Jesus derived His radiance from three sources. (1) He had no sense of sin. (2) He was doing God's will. (3) He was *certain of God*....

... You can have a certain kind of *happiness* without these sources, but it is not deep enough to stand any of the tests of life or to carry you through the deep places of pain. Happiness may spring from the heels, but radiance only springs from the heart ... (220, italics added).

XVII. THE SYMPATHY OF JESUS (225)

Let us look first at three kinds of *false sympathy* which Mr. Fearon Halliday has described in his book *"Psychology and Religious Experience"* (225).

[cont'd] The first is an identification with the sufferer which is neither constructive nor creative, and which perhaps can best be described as 'a *fellowship in misery*.' ... Very often such a false sympathy includes a subtle form of *self-pity*, driving both the sufferer and the sympathizer to a morbidity which is disintegrating, *pulling the personality down and not building it up* (226, italics added).

A second kind of false sympathy is that which is afraid to face the moral issue in the life of the person suffering. All of us know how easy it is, if people complain that they are suffering in any way in mind or body, to assent to the situation because of our love of the easiest way out, even though we can often see that people are lying down to their troubles instead of standing up and facing them (226-27).

There is a third kind of false sympathy which is the projection of ourselves and our need, our hunger for pity, on to other people, so that, though we appear to be giving them sympathy, we are really sympathizing with ourselves (229).

We ... come to see that a good deal of what passes

and in their hearts are constrained to rejoice evermore.

Increasing happiness is always the experience of all who are certain about God.

11 Teach all believers to avoid leaning upon the insecure props of

false sympathy.

You cannot develop strong characters out of the indulgence of self-pity; honestly endeavor to avoid the deceptive influence of mere fellowship in misery.

Extend sympathy to the brave and courageous while you withhold overmuch pity from

those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle.

as sympathy is really self-pity, a love of the easy way in which the moral issue is shirked, or a pretence of sympathy in order to win the sympathy of another (230).

Sympathize not with your fellows merely that they may sympathize with you in return.

XVIII. THE PRESENCE OF JESUS (243)

... Supposing before your eyes at this moment the form of Jesus should appear, speak, disappear. Supposing you went off for a meal and He appeared again, joined in the conversation, and disappeared. Suppose He joined you when you were speaking to a friend, and then disappeared. What would happen? ... Your world would be full of Him.... And this is what happened to [the apostles and disciples after the Resurrection]. Peter would never again walk by Galilee's lake without Jesus, without being *consciously sure* and certain that Jesus was there (247).

12 When my children once become self-conscious of the assurance of the divine presence,

such a faith will expand the mind, ennoble the soul,

How ... was His presence manifested to them after He had carried them beyond the need of vision and voice? I suggest that it was manifested in four ways: ...

(1) An inward reinforcement of the personality. I mean by this an inward strengthening which made a man feel that he could face any situation that might arise, *certain* of coming out on top, certain that nothing could happen which had any power to down his spirit (249)

reinforce the personality,

(2) A transcendent happiness; a kind of infectious gaiety of spirit which others caught from those who knew His presence in their hearts (250).

augment the happiness,

(3) A deep serenity of spirit. What is more needed in these days of hectic rush than that inward peace, the only thing Christ left in His will, and which is one of the marks of his Presence? (250-51).

deepen the spirit perception,

(4) An outgoing love. The presence of Jesus meant, and means, a love that goes out to all men, to our critics and enemies, not merely loving the lovable, not only seeing what is lovable, but, seeking no reward, a love which is creative enough to *make* something lovable in all men ... (251).

and enhance the power to love and be loved.

Jesus and Ourselves	"Instruction For Teachers and Believers"

Now Jesus never said or implied that religion was an insurance from catastrophe. If it were, we should be bribed to be good. Life would lose its power to educate us. Jesus never said or implied to His followers that His presence would mean immunity from disaster, nor does He promise this to us (253).

13 Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature.

[footnote] [2] Cf. Dr. W. R. Maltby: 'In the Sermon on the Mount, Jesus promised His disciples three things—that they would be entirely fearless, absurdly happy, and that they would get into trouble (253n).

Believing the gospel will not prevent getting into trouble,

[cont'd] They did get into trouble, and found, to their surprise, that they were not afraid. They were absurdly happy, for they laughed over their own troubles, and only cried over other people's' (*Christ and Human Need*, p. 196) (253n).

but it will insure that you shall be *unafraid* when trouble does overtake you.

[repeated] Jesus never said or implied to His followers that His presence would mean immunity from disaster, nor does He promise this to us.... Indeed, He rather implies the opposite. To His own men He said that not only would ordinary dangers assail them, but that other horrors would be added just because they were His (253-54).

If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble.

Jesus does not say, 'I will deliver you from the waters,' but something infinitely greater—'When you pass through the waters I shall be there too' (254).

I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.

14 And much more did Jesus teach this group of believers before they made ready for the night's sleep. And they who heard these sayings treasured them in their hearts and did often recite them for the edification of the apostles and disciples who were not present when they were spoken.

Analysis

The following notes are provided to stimulate further study and discussion.

(1) "*Summarized and restated.*" Jesus' instruction for teachers and believers is prefaced by the words: "*Summarized and restated in modern phraseology, Jesus taught:...*" After reviewing the parallels, we see that an equally apt, if more cumbersome, introduction would be: "*Summarized (with slight revisions and supplementation), and already stated in modern phraseology, Weatherhead taught: ...*"

The phrase "Summarized and restated in modern phraseology" or variations thereof (e.g., "Put into the words of today, in substance Jesus said ..."[16]) precede several discourses of Jesus (e.g., 130:2, 4; 132:1-3; 133:5-6; 144:7; 150:3; 151:3; 155:5; 156:5; 178:1). Rodan's addresses in Paper 160 are similarly introduced. My findings indicate that in about three-quarters of the cases,

the discourse that follows such a preface is based on a modern text, much as 159:3 is based on *Jesus and Ourselves*. The preface can thus be read, in most instances, as a message signifying that the passages to follow are mainly derived from a recently published book.

"Instruction for Teachers and Believers" is composed primarily of material drawn from ten of Weatherhead's eighteen chapters—Chapters 1, 2, 3, 5, 11, 12, 14, 16, 17, and 18—and the course of the instruction parallels the sequence of these chapters. The risk of threading together bits of material drawn from various chapters is that the resulting text might lack coherence. In the case of 159:3, a degree of discontinuity is indeed apparent. Paragraphs 2 to 5, deriving from Weatherhead's similarly themed first and second chapters ("Jesus' Respect for Our Personality" and "Jesus' Concern for Our Self-Respect"), flow easily; there is a natural connection between the sentences in each paragraph and between the paragraphs themselves. But from paragraph 6 to the end of the instruction, the points seem more randomly presented. Paragraph 9, for instance, embraces material from three different chapters, and the transition between sentences is not always smooth. Such rough transitions characterize other sections in *The Urantia Book* that condense and combine material from diverse chapters, e.g., several sections in Papers 99 to 103.

Nevertheless, 159:3 does have an overall consistency and a unified voice. The section's multi-faceted nature may be readily accounted for as the representation of a wide-ranging evening discussion during which Jesus "gave expression to the principles which should guide those who preach truth ...."

(2) *The voice of Jesus.* Weatherhead's exuberant testimonies *about* Jesus are transformed into instructions given *by* Jesus. To accomplish this change of voice and perspective, the author distills Weatherhead's discourses into a series of pithy injunctions and assertions expressed with masterful authority: "Always respect the personality of man...," "Do not appeal to fear, pity, or mere sentiment...," "Make not the mistake of...," "Take care that you do not...," "Tell my children that...," "You shall not...," "Teach all believers that...," etc. One obvious advantage of such a distillation is its effective brevity; the taut, pointed prose makes the points themselves more memorable. One drawback is the loss of nuance and context. Weatherhead's illustrations of his themes, none of which appear in 159:3, are helpful and often humorous; he candidly recognizes how difficult it can be for us to follow the way of Jesus and offers inspiring examples of people doing so in modern life. It would not be accurate, therefore, to characterize *The Urantia Book*'s gleaning of Weatherhead as separating the wheat from the chaff, or as appropriating only the "best" or "highest" of his insights. The case is rather that Weatherhead's illustrations are unnecessary to Part IV as a whole; "The Life and Teachings of Jesus" is already rich with examples of people experiencing the challenges and blessings of Jesus' teachings.

The conversion to the voice of Jesus is effected by other means as well. In several cases a simple shift from the third person to the first is all that is necessary. For example, Weatherhead's "Jesus will stop at nothing to give a man back his self-respect" is changed to "I will stop at nothing to restore self-respect to those who have lost it...."

Another means is to shift the time sense, with Jesus prophesying to his students about the more advanced mentality of future generations (i.e., Weatherhead's generation). Paragraph 6's "Sometime the children of the kingdom will realize...." and paragraph 10's "Future generations shall know...." both correlate with statements made by Weatherhead about the difference between ancient and contemporary ways of thinking. Where Weatherhead looks back to the ancient past, Jesus projects into the future.

Another time-related modification occurs in paragraph 4, where Weatherhead's modern-sounding word, "unemployment," is changed to the less period-specific "idleness." Similarly, Weatherhead's observation in paragraph 8, "[T]here are thousands of wistful, lovable people in our Churches," is universalized to "The world is filled with hungry souls...."

One of the more puzzling results of the conversion is that Jesus expresses New Testament sayings not known to have been made by him during his ministry. For example, in paragraph 2 Jesus says, "Remember that I have said: 'Behold, I stand at the door and knock....'" This saying, as Bible students know, occurs only in the Book of Revelation and is attributed to Jesus after his resurrection. Nor is it recorded in the papers that precede Paper 159. This lack of an earlier citation does not rule out that Jesus had previously used the saying, of course. Another example is in paragraph 8 where Jesus says, "There is but one struggle for those who enter the kingdom, and that is to fight the good fight of faith." "Fight the good fight of faith" occurs in Paul's letter to Timothy and is commonly thought to be original with Paul. But the incorporation of post-Jesus New Testament passages is by no means unique to 159:3. Both Ganid's "Our Religion" (131:10; 1453-54) and Jesus' "Lesson on Self-Mastery" (142:2; 1609-10), for instance, borrow heavily from such passages.

Another result of the conversion is a significant theological shift, as Weatherhead's "Jesus-centrism" gives way to Jesus' emphasis on the Thought Adjuster. As stated in his preface and indicated by the book and chapter titles, Weatherhead's sole inspirational focus is Jesus. In 159:3, even though the discussion at Edrei takes place after the Transfiguration, Jesus presents himself as "your teacher" and not as the focus of worship or as a model for living. Rather, in paragraphs 2, 6, 8, and 12 he points to the indwelling divine spirit as the individual's guiding light. Further, in paragraph 9, Weatherhead's comment that Christianity is "a transforming friendship with Jesus" is counterpointed by Jesus' assertion that "In preaching the gospel of the kingdom, you are simply teaching friendship with God."

(3) *The Art of Culling and Paraphrasing.* At first glance, the 17-page parallel chart appears to be nothing more than an exhibit of plagiarism. But a closer analysis of the parallels reveals that the author of 159:3, far from being either a lazy plagiarist or a mere workman-like paraphraser, practiced a rare editorial art that required high intelligence, creative imagination, discrimination, and discipline.

Though ignoring standard citation procedures, the author does appear to have conscientiously followed a self-prescribed set of rules of restatement. These rules seem to have entailed the scrupulous adherence to the trend and substance of the source text while, at the same time, revising, supplementing and otherwise adjusting the culled material when deemed necessary. As the author explains in the Acknowledgment: "Although I have sought to *adjust* the verbal expression the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, I have *adhered* to the actual human concept and thought pattern in all my narratives."[17]

In most of the paraphrases *adhering* and *adjusting* go hand in hand and it is usually impossible to identify a pure example of either. But a provisional distinction will be made here for the purpose of analysis.

(a) *Adherence.* Though nearly every sentence in 159:3 derives from passages from *Jesus and Ourselves*, there is not a single case of a word-for-word lifting of an entire sentence. Rather the author has, in several cases, borrowed clauses and other word-clusters. Some examples are: "righteous cause," "psychic force," "mental superiority," "pride, conceit, and [or] arrogance," "restore ... self-respect," "sails are to a ship," "infectious ... power," "false sympathy."

More obliquely, a single shared word serves to mark a parallel, as for example the "victory"/"victories" coupling in paragraph 2, the "generation"/"generations" coupling in paragraph 10, and the "obligation"/"obligations" pairing in paragraph 7.

The conscientious attempt to import Weatherhead's words results, in a couple of cases, in a complex parallel in which two different passages from Weatherhead supply components of the corresponding *Urantia Book* passage. For example, in paragraph 10, the second half of the sentence "We proclaim a message of good news *which is infectious in its transforming power*" is constructed from two widely separated passages in *Jesus and Ourselves*. Other artful combinations occur when a passage from Weatherhead is joined with a passage from the Bible to construct *The Urantia Book*'s corresponding sentence, as in paragraph 10's "and in their hearts are constrained to *rejoice evermore*."

The few cases of verbal infelicities in 159:3 result from this attempt to preserve and combine Weatherhead's words, as in the redundancy of "I am equally and *relentlessly inexorable*" in paragraph 9, and the oxymoronic "*ordinary catastrophes* of nature" in paragraph 13.

A case of structural and conceptual adherence combined with verbal adjustment occurs in paragraph 9: Weatherhead's "*He is not only* a Physician who can use a tender touch, *but* a Surgeon who can, and may have to use cold steel" is counterparted with "*I am not only* tender of their feelings and patient with their frailties, *but* ... I am also ruthless with sin."

(b) *Adjustment.* Every parallel row offers an opportunity to appreciate the author's linguistic nimbleness and versatility in paraphrasing.

In a few cases, the paraphrase is made by a simple substitution of synonyms, as when Weatherhead's "*depicted* him as the Man of Sorrows" is replaced by "*portray* your teacher as a man of sorrows" in paragraph 10. More often the adjustments are more creative, and in a couple of cases playfully so, as in paragraph 1, where Weatherhead's "Jesus never crushed men's minds by the *sheer* weight of *argument*" is revised to "Man's mind is not to be crushed by the *mere* weight of *logic*," and in paragraph 8, where "sought with *burning eyes* and weary feet" is modified to "seek ... with *yearning hearts* and weary feet."

An instance of brilliant punning occurs in paragraph 8 as well, where Weatherhead's image of thousands of churchgoers wistfully "walk[ing] up the aisle to the Communion table" is changed to "hungry souls who famish in the very presence of the bread of life."

The author is as comfortable and skilled in condensing as in elaborating. Examples of condensing are

found in paragraph 7, where Weatherhead's musings on the states of mind of the worldling and the kingdom believer are distilled to "To those who live quite wholly within either realm, there is little conflict or no confusion...," and in paragraph 9, where his discussion of the appeal of the religion of Jesus to both sexes is summarized as "both will find that which most truly satisfies their characteristic longings and ideals."

An example of elaborating occurs in paragraph 3, where Weatherhead's "do praise him for other qualities he possesses" is restated more formally as "remember also to accord generous recognition for the most praiseworthy things in their lives."

(4) *Supplementations and Departures.* The vast majority of the paraphrases pivot on the Weatherhead passages in such a way that the revision manages to preserve his original point. In these cases, any supplementations that occur act as grace notes to enrich Weatherhead's observations. For instance, in the right column of paragraph 1, "or overawed by shrewd eloquence" is appended to the Weatherhead-paralleling clause, "Man's mind is not to be crushed by the mere weight of logic." In paragraph 3, a similar appending occurs: "It is the purpose of this gospel to restore self-respect to those who have lost it *and to restrain it in those who have it.*"

In this section, only one sentence introduces a thematic supplementation—"Make your appeals directly to the divine spirit that dwells within the minds of men" (paragraph 1). Up to this point in the paragraph, the author has followed Weatherhead's points about where and how *not* to make one's appeals; but when Weatherhead fails to suggest exactly where *to* make the appeals, *The Urantia Book* fills the void, and in doing so, refers back to similar statements made in previous papers about the indwelling spirit to which Jesus directly appealed. Indeed, Part IV's references to the Thought Adjuster occur as thematic supplements in many sections that draw from modern source books, whose authors have vaguer notions about our spiritual endowments.

The only case in 159:3 of a direct and contrary departure from Weatherhead's line of thinking is in paragraph 4. Here, Weatherhead accepts unemployment as a sad fact of life that sometimes can only be remedied by unemployment compensation (see endnote 13). In the right column, Jesus entertains no such possibility, insisting rather that one's brethren should be admonished "to keep busy at their chosen tasks" and instructing the kingdom believer to "put forth every effort to secure work for those who find themselves without employment." The first clause has a dubious parallel in Weatherhead's prescription, "If you are a cobbler, be the very best cobbler you can be." The second clause is reminiscent of Jesus' unceasing effort, during the Mediterranean tour, to find a job for the oldest son of a recently widowed woman with five children (132:6.2; 1465). One is led to wonder how literally Jesus' instruction to the kingdom believer to "put forth every effort to secure work for those who find themselves without employment" is to be taken. Is this instruction meant to be understood as applying only to Jesus' contemporaries or to modern believers as well, many of whom live in first-world countries where job placement counselors have long been part of the economic landscape?

(5) *Human Sources.* In the introduction to this article it was mentioned that "a relatively small number" of books appear to have been used in preparing "The Life and Teachings of Jesus." Is there a discrepancy, then, with the author's claim that "over two thousand human beings" provided source material? Not necessarily. *Jesus and Ourselves* is the conduit of several source authors besides Weatherhead himself. Among those cited by Weatherhead in the passages used in 159:3 include: William McDougall, a Scottish psychologist well-respected at the time; a Professor Drummond (probably liberal Christian professor Henry Drummond, author of the influential *Natural Law in the Spiritual World*); Samuel Rutherford; the Apostle Paul; Fearon Halliday; and Weatherhead's mentor, Dr. W. R. Maltby. Other source books similarly cite ancient and contemporary God-knowing men and women whose insights are faithfully and creatively brought to bear in the pages of Part IV.

Endnotes

1 Leslie D. Weatherhead, M.A., *Jesus and Ourselves: A Sequel to 'The Transforming Friendship'* (London: The Epworth Press, 1930).

2 From "100 Years of Revelation–A Historic Perspective: The 50th Anniversary Commemorative History of Urantia Foundation" (compiled by Barbara Newsom, Carolyn Kendall, and Urantia Foundation staff): "On February 11, 1924, Machiventa Melchizedek announced to the contact group the plan to initiate the Urantia Papers. This was the first time the Contact Commission learned of the project, although the Revelatory Commission had been planning *The Urantia Book* since the Middle Ages" (p.6).

3 From a copy of the original, unpaginated manuscript of Dr. William S. Sadler's "History of the Urantia Movement": "The first three parts [of the Urantia Papers] were completed and certified to us in A.D.1934. The Jesus Papers were not so delivered to us until 1935." This statement, assigning 1934 as the year Part III was completed, disagrees with *The Urantia Book*'s own statement, on p. 1319, that Part III was "indited . . . in the year A.D. 1935 of Urantia time." In any case, Sadler indicates that Part IV appeared one year after the first three parts.

4 Kenneth Cauthen provides an excellent introduction to the history and themes of American religious liberalism in his *The Impact of American Religious Liberalism* (New York: Harper & Row, Publishers,

1962).
5 Weatherhead, *Jesus and Ourselves*, Page 9.
6 Ibid page19.
7 Page 16.
8 Kenneth Slack in a letter to the Archbishop of Canterbury, September 30, 1958. Quote found in December 2000 in an article by Dr. Lynne Price of the University of Birmingham describing the Leslie Weatherhead Collection. The Internet site on which the article appeared was deactivated in January or February 2001.
9 Ibid., Dr. Lynne Price.
10 Matt 17:24: "And when they were come to Capernaum ...." Mk 9:33: "And they came to Capernaum."
11 Compare the verbal similarity between "the loss of self-respect often ends in paralysis of the will" and the following passage from Weatherhead's Psychology in Service of the Soul: "Confession is for many the only way of getting back that lost sense of power. Unless sin is confessed it produces a brooding disposition characterized by great depression; by the paralysis of further effort. . . " (italics added).
12 Compare "It is the purpose of this gospel to restore self-respect to those who have lost it and to restrain it in those who have it" with Matt 23:12: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."
13 Commenting on Britain's Depression-era policy of unemployment compensation, Weatherhead states: "A lot of fun has been made in regard to 'the dole,' and probably in many cases it has been misused. But I do plead with Christian people not to regard it as a kind of national charity, but rather to regard it as a retaining fee paid to worthy men and women whom society would be glad to use but for the rottenness of the economic conditions prevailing, for which in a sense we are all responsible. . . ." (p.45).
14 The website www.keswickconv.com describes Keswick as an annual two-week convention that provides and promotes "[d]epth of insight into the Bible, depth of insight into human nature and the commitment to pass on those insights with clarity, compassion and power." The convention is held at Keswick, Cumbria, in the heart of England's lake district. The year 2001 marks its 125th year of operation.
15 Compare "Future generations shall know also the radiance of our joy, the buoyance of our good will, and the inspiration of our good humor" with a similarly constructed sentence in Weatherhead: "Jesus fills [life] with the sunshine of His glory, the radiance of His abiding presence, and the strength of His ineffable peace" (p.143).
16 130:7.3; 1439.
17 121:8.12; 1343. Italics are mine.

Matthew Block has been studying The Urantia Book *for twenty-five years. His first book,* The Sources of The Urantia Book: Papers 99-103, *is due out soon. Information about his past work and forthcoming publications is available at www.squarecircles.com.*

Show Us a Miracle!

B. Sarmast

For as long as history bears record, human nature has always associated godliness with some miraculous wonder. There is a natural craving for some outstanding source of authority that can show the way, but wise words and exalted teachings alone will not do – there must also be a display of supernatural powers. This was as true in the days of Caligastia's arrival as it is today, and the world still expects the arrival of the next celestial being to coincide with either a stupendous phenomenon in the sky, a miraculous disappearance of the elect, or some other wonder that defies reason.

We know that Jesus did not wish to resort to miracles as a way of procuring faith, and yet it was inevitable that the masses would persuade him to reveal his power. After all, humanity was designed by divine beings that defy simple reason, and it seems only natural that the creature desires to see the omnipotence of the creator. Of course, the personalities who are responsible for our planetary evolution are only too aware of this phenomenon, as they have consistently provided what can only be described as mind-boggling displays of supernatural feats.

From the very First Epochal Revelation, being the arrival of Caligastia, we can see the development of this trend. The staff of 100 was not only extraordinary to look at, but they also lived perpetually for hundreds of thousands of years, never aging a day. From their headquarters in Dalamatia, they taught humanity the art of civilization and provided tools that were nothing short of miracles for that day and age. Would the natives have listened to the new and bizarre teachings of this small group if they had not displayed some wonder? Not likely.

The Second Epochal Revelation was no less intriguing, as Adam and Eve were even more wondrous to behold. Radiating a violet hue and standing eight feet tall, they were striking in appearance. Clearly, the celestial overseers were not hesitant to manifest the supernatural nature of this dynamic couple, as their earthly career began with a public materialization directly in the center of Eden. From this first amazing phenomenon, witnessed by the "mighty throng" of people who were in the temple, to the later creation of agricultural tools, medicines and foods, there was little associated with the Adamic mission that was not extraordinary. Would the people of that day have listened to Adam and Eve's description of a heavenly Father if the couple had not performed incredible feats? Not likely.

Melchizedek's arrival as the Third Epochal Revelation was certainly more low-key, as it was an unusual emergency mission, but he was hardly an ordinary man. An outstanding teacher and organizer, in a short time he became the King of Salem and the light of the world.

What did his students think as they aged and grew old while their king lived on generation after generation, never aging a day? How much stronger of an impression did he make on the races because of his outrageous and death-defying nature? Would the people of that day have deified this mighty celestial, had he not shown himself to be extraordinary? Not likely.

Of course, the Fourth Epochal Revelation did not disappoint anyone in regards to the display of miracles. Jesus' reluctance to rely on supernatural feats did not prevent the manifestation of the greatest miracles this world has ever seen. Indeed, he performed more miracles than all the other three epochal revelations combined. Did he have to resort to miracles? No, but would the savage world have forsaken its ways for even an extraordinary teacher, if he was no more than an ordinary mortal? Not likely.

So what about the Fifth Epochal Revelation? How can we compare a book with the other epochal revelations that caused such indelible advancements to human culture? What kind of an impact can we expect from a few words on paper? How is *The Urantia Book* going to change the world in any way that is comparable to the other epochal revelations? Are the people of our generation going to give up their egocentric and barbaric ways and pay heed to a book with loving words? Not likely.

But is it possible that we are underestimating the immediate potential of *The Urantia Book*? Are there clues hidden in the text that will soon prove to be veritable miracles, and not just for the readers but for the world at large?

A Celestial Rosetta Stone

Some of the subtle statements and clues hidden between the lines of *The Urantia Book* have already helped this researcher to decode the classical mythology of our planet. Used like a Rosetta Stone, the revelation connects the missing links in some of our world's greatest mysteries, effectively solving riddles that have perplexed humanity for thousands of years. The information is so rich and condensed that it is truly impossible for us to understand the longevity of this powerful work, and its effects on generations to come. But the process has already begun, and in a soon-to-be published book, "*Garden of the Gods: The Lost History of Eden in World Mythology and the Discovery of Atlantis*," Urantia will get a glimpse of this phenomenon.

It is difficult to stress the importance of the Adamic story in *The Urantia Book*, and its amazing parallels with mankind's oldest historic records and myths. A study of the pre-Christian mythology reveals a world that was largely enamored with the story of a god and goddess who "fell to earth" from other worlds, and brought mankind the gift of civilization. From Mesopotamia to Palestine, Greece, Egypt, Persia, and Rome, it was generally believed that this sacred couple was responsible for those civilizing factors that went on to bring humanity out of a savage state. And unlike the biblical story of Adam and Eve, our ancient ancestors seriously believed, and explicitly stated, that the god and goddess came to earth at a time when it was already populated, and shared their holy and "immortal blood" with the primitive natives.

The Sumerian trinity of Enki, Enlil, and An (referred to in the *The Urantia Book* as the Babylonian triad: Ea, Bel, and Anu) is virtually a perfect match with the Urantia Book's description of Adam, Michael, and the Universal Father. Enki was known as the "Lord of the Earth," and was credited for giving civilization to mankind, as well as creating a superior race along with his consort, the holy Mother Goddess Inanna/Ishtar. Enlil was an elder brother of Enki, and ruled the space between the earth and heaven, while Anu was a supreme Father God who ruled over all the other gods and permanently resided in Heaven. The description of the nature and function of these gods, found engraved on ancient texts buried for thousands of years, is truly an uncanny experience for a Urantia Book student.

In Egypt, Isis and Osiris were credited as ancient gods who descended to earth with physical bodies and put an end to cannibalism and savagery, teaching mankind to grow food from the earth and lead religious lives. Their evil brother Set (root for Satan) trapped Osiris and put an end to the mission.

Persian mythology recounts the story of Mithra and Anahita, who appeared miraculously on earth and brought the gift of wheat for mankind. Mithra was believed to have died at the hands of his enemies, who had tried in vain to stop his holy blood and semen from reaching the earth.

Aphrodite and Adonis in Greece, as well as Cybele and Attis in Rome were worshipped in like manner, and were credited with bringing civilization to our planet. The legendary love between the god and goddess was celebrated throughout the world, and their life and death struggle formed the basis of the most sacred holidays and their associated rituals. To this day, the citizens of the island of Cyprus in the eastern Mediterranean Sea tell visitors how Aphrodite once flew on a giant bird around their island, looking for her beloved Adonis. Indeed, much of the incredible statements in *The Urantia Book* about Adam and Eve's life, such as their flights on

the fandor birds, were merely common lore to the ancients.

The understanding of world mythology, and its direct parallels with *The Urantia Book* story of Adam and Eve, also acts as a key that unravels many other mysteries as well. The glaring similarity of Jesus' life and death story with the older story of the mystery hero has puzzled researchers for two thousand years, and has been consistently used as an excuse by the secular world in order to discount Jesus as a mere myth. It is only through the multi-dimensional nature of the information in the Fifth Epochal Revelation that this mystery can be fully explained (covered in "*Garden of the Gods,*") thus helping us to present the tactical genius of Jesus in a completely new and unique way.

Eden/Atlantis Found

The Urantia Book provides something else, however, that is utterly unique among all the other epochal revelations. For the first time in history, a revelation has come to our hands that not only reveals a celestial hierarchy in intimate detail, but also gives fairly precise descriptions about the physical shape and location of our world's greatest lost treasures, such as Dalamatia and the original Garden of Eden. In other words, while the previous revelations focused solely on our spiritual progress, the Urantia Papers actually provide clues about the geographical location of lost cities that we can physically find. This is truly a first and it adds another component to the book, which is literally acting as a treasure map.

It can now be publicly announced that through the use of bathymetric data from the best and most authoritative sources in the world, the peninsula of Eden has been located in the eastern Mediterranean Sea. We have produced computer-generated images that depict the seafloor in detail, and the peninsula is clearly and unmistakably visible, precisely as described in the Urantia Papers. On every point, from the given location to the geographical descriptions about the surrounding mountains, it is an exact match. The river path is clearly discernible as it once headed east toward the mainland, as well as the broken neck area, the central mound and the four surrounding sectors on Eden Proper. These original images will be published in "*Garden of the Gods,*" and while they may only be enough to convince *The Urantia Book* students for now, plans are already underway to make expeditions that will convince the rest of the world.

It is certain that the authors of the Urantia Papers deliberately included these geographical clues, fully aware of the consequences and the inevitable impact. Locating the giant stone wall of the Father's temple on Eden would turn the world on its head, as there are no rational explanations for its existence almost a mile under water; it is now only a matter of time. In other words, the celestials have provided certain telltale clues in the Urantia Papers that they knew would eventually lead to astonishing archaeological discoveries, and effectively draw worldwide attention to the revelation.

Sleeping Giant

While good research into various areas of the revelation has already been presented by Urantians around the world, the verification of its most significant scientific clues must simply wait for further technological progress. In the next few decades, our scientific understanding of DNA will continue to grow in leaps and bounds, and the inevitable isolation of Adam and Eve's fingerprints on the planetary gene pool will confirm the information provided in the revelation. All the clues about the location and movement of various races are likewise due to be validated in conjunction with future archaeological discoveries. In every category from astronomy to geology, we can look forward to continuous discoveries that will go well beyond the inner and spiritual confirmations.

It is therefore clear that *The Urantia Book* is a sleeping giant, and has the built-in material necessary to satiate mankind's "miracle-minded" mentality. So as this newest revelation slowly moves from its private, one-on-one career to its more public mission, we can rest assured that its authors fully understand the nature of humanity, and have designed the book to gain gradual appeal for centuries to come.

As for this reader, after an exhaustive research into the spiritual, historical, and scientific authenticity of the Fifth Epochal Revelation, and watching in awe as the Garden of Eden come to life before my eyes, I am now fully prepared to give testimony:

I have seen a miracle!

Born in Tehran, Iran, in 1966, Behzad Sarmast came to the US with his family, shortly before Iran was taken over by the Islamic Fundamentalists. He discovered The Urantia Book *in his early 20's, and began researching Biblical and world mythology in relation to the books historical accounts. His book regarding his findings,* Garden of the Gods: The Lost History of Eden In World Mythology & The Discovery of Atlantis *is soon to be published. Behzad and his finance, Marielle reside in Berkeley, CA.*

Universal Religion: An Interfaith Presentation

By Les Jamieson

For many years I wanted to find a way to contribute to fostering greater understanding between religions. When Peter Laurence, a long time reader, led me to the Interfaith Council of New York, I found their all-inclusive, community-based focus very refreshing. The Interfaith Council invites participation from all religions and faiths and creates programs designed to facilitate dialogue and interaction between them, and I was accepted as a representative of the local Urantia Book community, even though they had no idea of what the book was about.

In the spring of 1999, a few of us from *The Urantia Book* community attended a Council event called "Interfaith Vision for the New Millennium," which included a panel of speakers representing Judaism, the Bahai's, Christianity, Wicca, and Islam; and we felt a strong desire to have our own place on that panel. Shortly thereafter, the Council began planning a series of meetings where either an invited speaker or a Council member is asked to present their spiritual tradition. When my offer to give a presentation by *The Urantia Book* community was accepted, our society's outreach committee agreed that rather than presenting a standard overview of the book, it might be more attractive and stimulating to an interfaith audience to present a topic that everyone could relate to, but base it on the book's teachings. We had observed that many groups within the interfaith movement are still very entrenched in the culture of their religious traditions. They exhibit the "*tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion.*" (P. 1092) The huge reverence for tradition greatly overshadows the long known fact that the spirit essence of all religions is the manifestation of one God, one universal source that should serve to unite us all. Recognizing the need to help further the concept of our universality amidst diversity, we decided to present the topic of "Universal Religion: A World Perspective."

After six weeks of research, I had found such an incredible wealth of powerful, profound information on this topic, such a richness of quality material that could guide the world to true spiritual progress, spiritual freedom and resolution of religious conflicts, that it quickly became a challenge to streamline it into an hour presentation. Several members of our outreach committee, Gary Deinstadt, Carol Schindler and Al Lockett agreed to join me to make it a panel presentation, and Robin and Helene Jorgensen, Nick Curto and Phil Schiffman met with us to listen and critique our efforts.

Since our audience would consist of people unfamiliar with *The Urantia Book*, a fairly detailed introduction was in order to give a very brief overview of the book and our community. We had to state our purpose, saying that *The Urantia Book* has important information stated in a unique way that can contribute to the realization of harmony among the world's religions. This is a goal we are still struggling to reach after centuries of serious conflicts and therefore calls for new insights. We needed to state that our concept of Universal Religion had to do with unity in spirit, not a blending of diverse traditions. This was important due to the attachment of people's historical identification mentioned earlier. We needed to state that we're not a "new religion," but have people from very diverse backgrounds that actually constitute an interfaith body who are students of a book of knowledge. We have no hierarchy and doctrinal requirements. This reassured people that we weren't proselytizing but presenting concepts, which is important in a world where people are wary of attempts to convert them. We needed to explain upfront that although *The Urantia Book* is not a recognized Christian document, our presentation contained several teachings of Jesus with which people would be unfamiliar.

Cosmic Unity

It became clear that *The Urantia Book's* teachings on Cosmic Unity, which is essentially the pattern for all unity, was the perfect place to begin.

"There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? Only conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father can have this universe-knowing state of mind. Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of

a living universe of continually changing impersonal relations and evolving personal relationships" (p.1477).

The I AM, the Trinity and vast collection of divine personalities comprise a celestial "government" which works with unity of purpose. The grand universe illustrates the vastness of God's creation in which the pattern of cosmic unity functions with near perfection upon which we can reflect and draw great inspiration.

From there it followed that the fact of cosmic unity is experienced through each of us *individually*, which is a universal reality. Regardless of our culture and religious ideology, we all experience the Creator and all spiritual sustenance within our inner life that transforms our outer life.

"There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements. The convictions of such an experience are unassailable; the logic of religious living is incontrovertible; the certainty of such knowledge is superhuman; the satisfactions are superbly divine, the courage indomitable, the devotions unquestioning, the loyalties supreme, and the destinies final–eternal, ultimate, and universal" (p.1142).

It is a wonder that the world's religions have not allied themselves with this fact and have not devoted themselves to honoring the personal spiritual experiences of all with different theologies. The universality of every individual's child-parent relationship with the Father (or Higher Intelligence if you're Buddhist), should be an obvious guideline for the actualization of peace and harmony in our world through recognition of our common experience. If religions all led us to the experience of cosmic citizenship, arriving at this destination would have to point us to a realization of our universal aspects.

"Religion effectually cures man's sense of idealistic isolation or spiritual loneliness; it enfranchises the believer as a son of God, a citizen of a new and meaningful universe. Religion assures man that, in following the gleam of righteousness discernible in his soul, he is thereby identifying himself with the plan of the Infinite and the purpose of the Eternal. Such a liberated soul immediately begins to feel at home in this new universe, his universe" (p.1117).

But instead, most people have aligned themselves with their traditional theology in which they receive their identity and some level of spiritual gratification in a way that is exclusionary to all who don't share their beliefs. Humanity has stressed differences over commonality. The failure to recognize the universal fact of each individual's experience of his or her connection with the Divine as a unifying force, has been an insurmountable obstacle to the realization of our inherent relatedness.

Jesus spoke, *"And for a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence–man seeking God, for himself and as himself, and finding him"*(p.1729).

Socialization of Religion

Once we establish the universality of the individual experience, the focus inevitably must shift to the *group* dynamic. Since we are social beings, we are compelled to share our experience with others: that naturally develops into a group association. The religious cult is born to serve the social needs of the outworking of the individual's spiritual drive. *The Urantia Book* tells us there is real value in the group experience and makes it clear that in its ideal and pure form, the religious organization is a desirable entity.

"There is a real purpose in the socialization of religion. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation" (p.1092).

However, from the dawn of civilization to the present, the religions have failed to live up to their teachings of brotherhood and the Golden Rule. They have been unable to successfully emphasize universal truths over theological differences. *The Urantia Book* has an abundance of passages which tell us of our misguided loyalty with brutal honesty which must be thoroughly examined if we are to ever fulfill the promise of becoming a loving, enlightened global family.

"But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and

fossilize truth; diversion of religion from the service of God to the service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic "chosen-people" attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation" (p.1092).

The Urantia Book also tells us that no one religion could possibly have exclusive ownership of all truth, but that there is truth in each one that is to be valued and respected.

"The many religions of Urantia are all good to the extent that they bring man to God and bring the realization of the Father to man. It is a fallacy for any group of religionists to conceive of their creed as The Truth; such attitudes bespeak more of theological arrogance than of certainty of faith. There is not a Urantia religion that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionists would do better to borrow the best in their neighbors' living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals" (p.1012).

Instead of promoting the pursuit of spiritual emancipation of the individual, our religious institutions have fallen into many practices unworthy of the representation of divine truth they were entrusted to convey to humanity. *The Urantia Book* speaks to this issue with great clarity on a very mature level. It requires strength of character and total devotion to improvement to absorb its critique of our religious institutions. We need only to look at the religious strife that has plagued our world throughout time to realize the accuracy of these statements.

"The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience–uniformity of destiny–making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministration" (p.1732).

For the next section, with an interfaith audience, the *school at Urmia* was an essential area of information to include. It was truly amazing what was revealed by careful study of this information. Consider the following details: There were representatives from all known established religions, smaller religious cults, as well as independent teachers (of which Jesus was one). The school's seventy-five teachers were required to live in cottages of twelve and switch to a different cottage every month. Any one who became contentious or tried to exert superiority was dismissed and replaced. All religions represented must believe in a supreme Deity. The teachers made great effort to emphasize the similarity of all religions. When you sum up these attributes, this school appeared to be brilliantly designed and could be considered an inspiration even by today's standards.

What was even more striking was Jesus' teaching on Divine Sovereignty. His words, which are probably even more pertinent today, give us the formula for peace between the religions in a few short sentences.

"Religious peace–brotherhood–can never exist unless all religions are willing to completely divest themselves of all ecclesiastical authority and fully surrender all concept of spiritual sovereignty. God alone is spirit sovereign...You cannot have equality among religions (religious liberty) without having religious wars unless all religions consent to the transfer of all religious sovereignty to some superhuman level, to God himself" (p.1487).

It is of paramount importance to consider the fact that this concept of Divine Sovereignty has *never been tried.* What if the religious wars occurring in the Middle East, Indonesia, northern India, the Phillipines and wherever else, were to yield to God's sovereignty? Since religious institutions are bent on survival and expansion just as nationalism drives countries and ethnic regions in similar fashion, it could be argued that the realization and acceptance of this concept of Divine Sovereignty is one of the most important events that could happen today.

Jesus went on to boldly state what would happen with certain inevitability if the religions fail in transferring their sovereignty to a divine source.

*"But the moment you lose sight of the spirit sovereignty of God the Father, some one religion **will** begin to assert its superiority over other religions; and then, instead of peace on earth and good will among men, there will start dissensions, recriminations, even religious wars, at least wars among religionists"* (p.1487, emphasis is mine).

To further define what needs to be done to attain

peace, he states that even the notion of equality between different religions is insufficient.

"Freewill beings who regard themselves as equals, unless they mutually acknowledge themselves as subject to some supersovereignty, some authority over and above themselves, sooner or later are tempted to try out their ability to gain power and authority over other persons and groups. The concept of equality never brings peace except in the mutual recognition of some overcontrolling influence of supersovereignty"(p.1487).

From here our presentation culminates in *The Urantia Book's* teachings on *modern times*, declaring that for religion to remain relevant and effective in addressing the pressing problems our world faces, it has serious catching up to do to keep pace with the accelerated advancements in technology, science, and economics. When we add the issues of social upheaval that our entire civilization has gone through in the last hundred years, the continued threats of conflict, nuclear instability, poverty, and environmental sustainability, the fact is that our religions are needed more than ever to guide all our institutions by the highest of principles, provide spiritual sustenance, and to insure spiritual progress.

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

Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments."(p.1086).

The Urantia Book tells us that although *"the spirit of religion is eternal, the form of its expression must be restated every time the dictionary of human language is revised"* (p.1087). Thorough examination of the book's teachings qualify it as a powerful restatement that has transformative wisdom and guidance for our world today in which the voices for unity are still too faint to be heard and taken seriously. Our labors are needed to advance these invaluable concepts found in *The Urantia Book* towards the cause of spiritual progress, religious maturity and world peace.

It is imperative that as stewards of this revelation, we call for our organizations within the Urantia movement to comply with Jesus' teachings at Urmia. If we can rely on Divine Sovereignty ourselves, we can become a community that will attract seekers of truth from all backgrounds to discover the revelation for them. Then we must clearly recognize the state of affairs of our religious institutions and do everything in our power, however small, to fulfill our role in our planet's spiritual destiny by conveying the illuminating teachings contained in *The Urantia Book* which will someday guide us to a Universal Religion. The world waits.

To view the full collection of passages used in this presentation, visit www.urantia-nyc.org.

To learn more about readers involved in the interfaith movement, and how you can participate, go to www.urantiabook.org/fef/frc.

Les has a background in music, graphics and web design. He serves as Vice President of the Urantia Society of Greater New York. He is on the board of The Interfaith Council of New York and The Temple of Understanding where he participates in multi-religious activities. He also serves as webmaster of these three organizations. Les has been reading the The Urantia Book *since 1973.*

Ethical Eugenics: A Modest Proposal for the 21st Century

by Charles Montgomery

"Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion,and cosmology." The Urantia Book, (p.1219)

"Eugenics, u-JEN-iks, n. [Gr. eu, well, genos, race] The science that deals with the improvement of the hereditary traits of a race." - *The New Webster Encyclopedic Dictionary*, Copyright 1971

The Urantia Book encourages us to practice eugenics. While the word eugenics appears only once in *The Urantia Book* (p.1220), there are about two dozen statements that suggest we should begin seriously practicing eugenics on this planet. *"Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization"* (p.880). Some people wonder whether *The Urantia Book's* emphasis on eugenics sim-

ply reflects the tenor of the times in which it was written, and whether it is still relevant. Others are sure it was intended to endure. The first question people often ask is: "Who will play God?" or "Who will decide who gets to reproduce?" This is a knotty problem that even *The Urantia Book* acknowledges: *"The difficulty of executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races"* (p.585). But according to the book, the problem is not insurmountable, for it goes on to say: *"Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshiping of your more markedly unfit, defective, degenerate, and antisocial stocks"* (p.585).

Eugenics was advocated by Plato in ancient times and Sir Francis Galton in the 19th century. By the early part of the 20th Century, the science of heredity had developed. The largely predictable transmission of inheritable traits, good and bad, from parent to child was widely recognized, and eugenics became a popular cause, attracting many intelligent people. Unfortunately, one of those it attracted was Adolph Hitler. His scheme for developing a Master Race was to exterminate people whom he considered inferior. Entire populations were rounded up and transported to death camps. Few survived. Since then, eugenics has been viewed as a pseudoscience at best, and cruel racism at worst. Hitler gave eugenics a bad name, and set its cause back at least 60 years.

Dysgenic Trends

Populations in the highly developed countries are growing much more slowly than in the less developed countries. Similarly, within any given nation, the higher classes are reproducing far more slowly than are the lower classes. According to Economics Professor Edward M. Miller, Professor of Economics and Finance at the University of New Orleans, a man and woman in the U.S., who are college graduates can be expected to have 1.6 children. A high school graduate couple will have 2.0 children, and a couple who did not finish high school will have 2.6 children, on average. This does not seem like a huge difference, but I have generated the following table based on these data to show that the multiplier effect over time is tremendous. The projection assumes the current reproductive rates for these groups and their offspring remains constant, and disregards any upward mobility:

Number Of Offspring Produced By 100 People

Group, Birthrate per couple, (and I.Q.)	After 1 generation	After 3 generations	After 10 generations
High School Dropouts 2.6 per couple, (81 IQ)	130	220	1,379
High School Graduates 2.0 per couple, (95 IQ)	100	100	100
College Graduates 1.6 per couple, (111 IQ)	80	51	11

This is a shocking scenario, an extremely dysgenic trend. After ten generations, 100 high school dropouts will balloon to 1,379, while 100 college graduates will shrink to 11. Unless we reverse the trend, I fear that in ten short generations, the groups who comprise the leadership of the human race will all but vanish. Remember, *"the real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples"* (p. 921). It makes us want to do something to reverse the trend. It reminds us of the statement concerning conservation of the higher spiritual types on our planet. *"This is an alarming picture, and the supervising personalities of Satania look with favor upon the proposals of some of your more immediate planetary supervisors who advocate the inauguration of measures designed to foster and conserve the higher spiritual types of the Urantia races* (p. 1207).

Barriers and Benefits

Global implementation of ethical and effective eugenics programs will be a huge step toward progress for mankind. In time, poverty and crime will be all but eliminated. Science, industry, the arts, philosophy and education will flourish. But the barriers to acceptance are great.We are loath to judge and categorize people. We recoil against words such as unfit, defective, degenerate and inferior. We are shocked when we read in *The Urantia Book* that *"poverty and dependence can never be eliminated if the defective and degenerate stocks are freely supported and permitted to reproduce without restraint"* (p.803).

We hesitate to apply the words defective and degenerate to fellow human beings. We are more comfortable saying certain individuals are disadvantaged, marginalized, challenged, low-income or unemployed. It's time we faced facts as *The Urantia Book* does. It's time we recognized and openly agreed that some people are unfit to have children, and that these people must be encouraged, cajoled, tempted, and if necessary forced to

refrain from reproducing. It's time for those who have seen the truth to speak up.

Eugenics is Possible

Eugenics is a real science, as any breeder of thoroughbred animals knows, and it can be applied to humans as effectively as to dogs and horses. Heredity is powerful and inescapable. The apple does not fall far from the tree, as the saying goes. While a genius may spring occasionally from average parents, and gifted parents may occasionally produce a dull child, in the vast majority of instances, offspring are very much like their parents. "*Will Urantia rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the supernormal and the enormously increasing groups of the subnormal?*" (pp. 770-771).

Studies of identical twins separated at birth and raised in different families show clearly that heredity plays a stronger role than environment in determining ability. The intelligence of such twin pairs remains persistently similar even when raised in households of highly divergent intellectual atmospheres. While a good environment is extremely important in shaping a child, nature is even more powerful than nurture. Therefore, to design a good eugenics program, all we need do is examine the parents and prevent those who are unfit to parent and/or unfit to be productive members of society from reproducing. Fortunately, there is a strong correlation between genetic potential and actual achievement.

Ethical Eugenics; Humane, Colorblind and Democratic

Eugenics need not and should not be cruel. Hitler's regime of mistreatment and killing was singularly inhumane. Reproduction of those deemed unfit can be curtailed by lawful and humane means. Extermination is not an ethical option. The most coercive methods I would condone include forced sterilization and forced abortion. These are generally harmless to the person undergoing the procedure, and leave the person free to live a meaningful life. And even these I would not advocate except in extreme circumstances, such as when a fetus is exposed to crack cocaine in utero. In most cases, a system of laws, licenses, social pressure and cash incentives will be sufficient to ensure curtailment of undesirable reproduction. Eugenics need not be inhumane. It can and should respect the individual.

Eugenics need not be racist. There are feeble-minded, indolent, and defective Northern Europeans, and there are feeble-minded, indolent and defective Jews, just as there are brilliant and productive individuals in both ethnic groups. A well-known principle of genetics states that there is more variation within a group than between two groups. Moreover, the entire construct of race is questionable. The differences between the original six Sangik races were minimal, and there has been so much intermixing that no pure races remain. Therefore, an ethical eugenics program must focus on the qualities of the individual, not the ethnic, racial or color group to which that individual belongs, for to do otherwise would be both unscientific and unfair, and could be counterproductive to the eugenic purpose. Eugenics need not be racist. It can and should be colorblind

Eugenics need not be fascist. Hitler's Nazi regime was a dictatorship. The common people had no vote and kept silent, fearing for their lives, though many disapproved. The answer to the question "Who will play God?" All of us! We will decide as a society who gets to reproduce, through our democratic processes, and through our elected and appointed representatives. Eugenics policies should guarantee equal protection and observe due process. We start modestly, with things most of us can agree on, such as a minimum age for having children. We enact these requirements into law, and use our existing family courts and child-protection agencies to administer them. We already play God in this way when we award adoptions, or place children in foster care homes. Later on we add tests for drug addiction and financial responsibility. We build strong families by denying the unfit the right to parenthood. Gradually we limit the rights of prospective parents as we protect the rights of the child and the interests of society. As perceptions change, the force of public opinion and peer pressure will become a powerful enforcer, as it has in China, where the government mandated one-child-per-couple policy is now generally accepted. Eugenics need not be draconian. It can and should be democratic.

Infant Rights and Parent Licenses

Children should have rights, distinct from adults, and that idea is being recognized more and more throughout the world. There is even an organization called Voices for the Unborn, although it has a pro-life stance. Other groups focus on the child's right not to be abused or exploited. My prescription for a bill of rights for the unborn includes the right not to be born, unless certain conditions are present, including being wanted, an adult mother and father trained in child-rearing, financial ability and freedom from drugs and disease. If all children are to have these rights, then conversely, some adults' rights must be curtailed, so that they cannot give birth

unless these conditions are present. "*The advancing ideals of family life are leading to the concept that bringing a child into the world, instead of conferring certain parental rights, entails the supreme responsibility of human existence*" (p.941). We currently give parents the right to freely procreate regardless of the welfare of the child. To limit that right will require a major shift in attitudes, and will require some mechanism of implementation. One method that has been suggested from time to time is a system of parent licenses. The licensing criteria mirror the rights of the child:

1. Being wanted. To be born unwanted is a terrible curse. Children need love to thrive. No child should be born into a situation where he or she is resented. Such a situation carries with it the likelihood of neglect or abuse. To prevent the tragedy of the unwanted child, birth control and abortion should be freely available and affordable. Another way to ensure that a child will be wanted is to have a waiting period before issuing a parent license.

2. An adult mother and father. Babies should not have babies. People need some degree of maturity for the important responsibility of raising children. Age 13 is surely too young. Even 18 is probably too young, but requiring a minimum age of 18 would be a great first step. Remember that "*children need fathers as well as mothers, and fathers need this parental experience as much as do mothers*" (p.531).

3. Parent training. Both mothers and fathers should be required to participate in a short parental training course before their baby is born, wherein they learn the basics of infant care, nutrition, development, psychology and positive ways of shaping behavior.

4. Financial ability. It is in society's interest to prevent the multiplication of people who do not work. And yet the highest birthrate in our country is among welfare mothers. This is a very dysgenic trend. "*No civilization can survive the long-time harboring of large classes of unemployed. In time, even the best of citizens will become distorted and demoralized by accepting support from the public treasury*" (p.910).

5. Freedom from drugs and diseases. The saddest and most senseless kind of birth involves the infant who comes into the world already exposed to toxic or addictive substances or already infected with a serious disease. It has been estimated that SEI's (substance exposed infants) cost society $1 million dollars each in public care and welfare throughout their lifetimes.

On What Basis Do We Decide Who Shall Reproduce?

The determination of who shall reproduce need not be based on an examination of genetic material. It is sufficient and politically safer to examine the circumstantial readiness of prospective parents, by applying criteria such as the five listed above. People will more readily agree about the need to protect the child's right to good parenting than the need to curtail the reproductive rights of those unfit to parent. Any overt attempt to screen genetically would, in the present climate, be met with fierce opposition. For the time being we will be more successful putting genetics in the closet and designing social policies to ensure better circumstances for the newborn child.

If we made sure the above five circumstances were present for every child born, what a changed and wonderful world it would be! Every child would have a welcoming, mature, well-prepared mother and father, the necessities of life, and a healthy and peaceful home. Remember that "*it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become copartners with the Makers of heaven and earth*" (p.1839).

If we combine the absence of all five circumstances, we get the worst case scenario-an infant that is crack-addicted and AIDS-infected, with a neglectful and abusive, teen-age mother on welfare, and with no father in sight. This picture is in stark contrast with the ideal.

Implementation

After asking "Who will play God," and "Who shall reproduce," people want to know "How can we implement an ethical eugenics program." Again the answer is that implementation must be democratically agreed upon and humanely administered.

1. Designer Babies. Human cloning may someday offer a precise way of duplicating individuals with desirable traits. While the personality of the clone would be different from the "parent," the genetic material would be identical. Multiple embryo generation and selection may soon offer affluent couples some leeway in choosing traits in their offspring. The recent decoding of the 3 billion base pairs of the human genome has raised the possibility of artificial means of genetically selecting desirable traits, such as gene-splicing. This could indeed produce the ultimate eugenics program, but experts agree gene splicing is not likely to become widespread in the near future. In the meantime, much dysgenic damage will be done unless we implement more prosaic and

immediately available measures, such as family planning, cash incentives and parent licenses.

2. Family planning. Although some pro-life groups still picket family planning agencies and clinics, family planning, genetic counseling, contraception and abortion are widely accepted in our society. Abortion has been legal since Roe v. Wade in 1973. Contraception is taught in some high schools, and programs to distribute condoms are becoming more common. Education and cost reduction are needed to make these means of birth control readily available and attractive, especially to the younger and poorer segments of the population. The recent installation of an antiabortion administration should not be viewed with too much alarm. Eugenics will not be made or destroyed in four years, or even forty years. Eugenics has an epochal time frame.

3. Cash incentives. Whether direct, or through welfare and taxation policies, cash incentives are a promising tool in shaping the eugenic future. Such cash incentive programs have been criticized as financially coercive and discriminatory toward the poor. However, provided the offer is made to all, and participation is entirely voluntary, such criticisms have little merit, Note these examples:

- Singapore has a program that offers young, low-income families $4,000 toward purchasing government housing if they agree to be sterilized.
- A California woman, Barbara Harris, has devoted her life to preventing the costly and tragic births of substance exposed infants. In 1994 she began offering $200 cash incentives to drug or alcohol addicted people who will volunteer to be sterilized or use birth control for one year. Over 350 clients, including 3 men, have accepted the $200 so far. At least 158 clients have been Caucasian, 150 African-American, 34 Hispanic, and 13 of other ethnic backgrounds.
- Some people propose that the government offer an attractive but affordable sum such as $5,000 to anyone willing to be sterilized. Since the offer would be taken up mostly by lower income, less-educated, less intelligent people with shorter time horizons, the effect would be eugenic. The benefits of such a program would far exceed the costs. Society would save greatly in the long run by reduced costs of crime, incarceration and welfare.

4. Parent licenses. We require proper training and licensing to drive a car, because driving is an important responsibility, and bad driving can have severe repercussions. We should require proper training and licensing to parent a child for the same reasons. We require foster parents to be licensed. Why not all parents? Licensing parents may be the best method in the long run for ensuring a eugenic future.· Professor Jack Westman of the University of Wisconsin has become a prominent advocate of parent licenses. Having worked with abused and neglected children for over 30 years, he sees licenses as a way to break the cycle of poor parenting and child abuse.

Psychologist and author David Lykken also advocates parent licenses. Under his proposal, the children of unlicensed parents would be taken from them irreversibly and placed in adoptive homes. "Repeat offenders might be required to submit to an implant of Norplant as a way to keep them from having another baby for five years," says Lykken.

Planetary Destiny

We are told that, on worlds settled in light and life, "*reproduction is regulated in accordance with planetary requirements and innate hereditary endowments: The mortals on a planet during this age are divided into from five to ten groups, and the lower groups are permitted to produce only one half as many children as the higher. The continued improvement of such a magnificent race throughout the era of light and life is largely a matter of the selective reproduction of those racial strains which exhibit superior qualities of a social, philosophic, cosmic, and spiritual nature*" (p. 630). Whether by family planning, cash incentives, licensing, or some other means, doubt not that some way of regulating reproduction will eventually be employed. Let us be among those brave souls who are even now openly advocating ethical eugenic policies that are blind to color, democratically derived, and humanely implemented. In so doing, we will be furthering the divine plan for our planet.

Charles "Chick" Montgomery has a BA (cum laude) from Harvard and a Master's in Public Administration from U. S. C. He has been a senior city planner, university instructor and Renaissance Fair concessionaire. Chick has been reading The Urantia Book *since 1969.*

Last Mountain In Vancouver

My dear friend
Your laughter echoes through my heart like wind chimes
The way it did across an open field in Lake Forest
Where the summer grass grows green and thick
And autumn gives birth to plains of fire
A passageway to the sun
Your laughter echoes through my heart like wind chimes
The way it did through a mountain valley in Snowmass
Where spring breezes skid across the evergreens
And winters play snow white symphonies
A passageway to the stars
Your laughter echoes through my heart like wind chimes
The way it did over the Grand Canyon
Where the sun pierces through fresh skin
And pummels the soul with warmth
A passageway to the sky
Your laughter echoes through my heart like wind chimes
The way it did through a corridor in Vancouver
Where flowers bloom in cascades
And mountains make a cosmos
Sitting, laughing, steeling our vision
A world we would energize
A universe we would capsize
But now I reach and cannot touch you
I listen and cannot hear you
But I still stand beside you
A misfortune has blunted your heart for some time
And seized your laughter
That echoes through my heart like wind chimes
The way it will when we meet again somewhere on this Earth
Where your persistence personified will reign
And laughter shall echo like wind chimes
You, our passageway to Paradise
And without your light, a mission much darkened
Far away, I reach to kindle your soul
With the flame you placed in mine
And stand on the brink of the universe, waiting.
Praying for you,

Gina Buselli
Indianapolis, IN

Editor's note: Allison Zopel and Gina Buselli were children when they first met at the 1989 Summer Study Session in Lake Forest. Although they saw each other only at Urantia Book conferences, in the years to follow they formed a lasting friendship. Allison has been making a steady recovery from the effects of a car accident in December of 1999, and this is Gina's tribute to her friend's indomitable spirit.

Gina Buselli currently lives and works in Indianapolis. Recently graduated from Indiana University, Gina has been writing poetry and stories for sixteen years. She has been a *Urantia Book* reader for eight years and loves meeting new people at UB conferences!

International Conference 2002

June 30 - July 5

Estes Park, Colorado

The Urantia Book Fellowship
529 Wrightwood Avenue
Chicago, Il 60614-1794

NonProfit Org
U.S. Postage
PAID
Chicago, Il
Permit No. 14