

the Fellowship Herald



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Guardian Angels

By Charles Olivea, Santa Fe, NM

“Angel of God, my guardian dear, to whom his love commits me here, ever this day be at my side, to light and guard, to rule and guide.” This is a commonplace, popular prayer to one’s guardian angel. It is usually thought of as a child’s prayer, spoken in the morning or the evening. There is an endearing quality about it, innocence accompanied by power. How many of us, adults as well as children, crave to love and be loved by someone, of having the reassuring sense of being watched over and protected? *There is great comfort and value in knowing we are not alone.*

That is sufficient reason for us to study and know about guardian angels. An awareness of angels is an antidote to feelings of being alone or adrift in the vicissitudes of living. We know from *The Urantia Book* that humans have been aware of the existence of angels for thousands of years. Given the fact that human beings naturally identify with physical realities, I think the ancient emergence of a belief in angels, however vague or broad, reflected the attainment of an evolutionary level of spirit consciousness based on true forms. Angels were sent to us because, in the way the universe was designed, relationships between persons are of the highest value. Indeed, those who volunteer to become guardian angels or seraphic destiny guardians experience the highest level of personal relationship available to our unseen friends and allies. But the world has been slow to appreciate and understand the fuller meaning of this wonderful living truth.

In tracing the evolution of the idea of guardian angels, I will draw examples from a number of the world’s great traditions of wisdom. I will not touch on all of them, but I should be able to supply you with a sufficient number of examples to do justice to this delightful subject.

THE ANCIENT WORLD

The early belief in angels in the ancient world assigned to them tasks that tended to take a more impersonal, divinely “official” approach. The notion of each person having a guardian angel took centuries to evolve, even millennia. Ancient civilizations apparently thought of the idea of spirit guardianship for individuals who were leaders in society or for persons who had some other special role or status; messengers, or heavenly spirits watched out for an entire community or society at large during war and peace or over a range of fortunes and misfortunes. The average man and

woman in the ancient world apparently had limited access, if any, to direct celestial-mortal relationship.

The art of the Babylonian civilizations from the Tigris-Euphrates river valley is suggestive of an early concept of protective spirits. For instance, there comes down to us a carving in stone relief from the ancient Sumerians of a winged female spirit with both of her arms raised, facing the person or persons she is approaching with her hands open, thought to indicate a friendly, not hostile, intention. It differs from many Assyrian versions of protective spirits.

Assyrian images show a decidedly masculine image of winged beings in various roles or functions. They are frequently seen attending to the Tree of Life, as many scholars believe it to be. It would have been appropriate in a religious sense for spirit beings to attend to the Tree of Life. Some of the winged images have eagle heads, but most of the ones I have seen possess human heads, with very pronounced beards. These images, too, are carved in stone relief showing strong, rigid, feathery wings attached to very muscular bodies, firmly planted on the earth. Some protective spirits bore animals and food, such as goats and corn, as they went about their business.¹

These Assyrian spirits were called Karabu, meaning to bless or to consecrate. Humans apparently viewed them as some kind of deity of protection, serving to guard the entrances of important buildings, such as temples and homes, or to guard the head of state, the monarch himself. Along with safety, they were relied upon for effective blessings over the kingdom’s prosperity through the appropriate fertility rites to produce a good harvest. A successful, recurring harvest and a good defense were the real basis of the king’s power and the general happiness or contentment of the masses of the kingdom.²

Other ancient societies had their equivalent of the Karabu and the belief in protective spirits continued through history. The Persians depended on a guardian spirit for the empire, named Dubbiel, who assisted them in greatly expanding their empire as he gained divine favor upon their behalf.³ Zoroastrianism, an early monotheistic religion, included in their pantheon beings known as fravashi, whose primary function on earth was to guard individuals and help them to achieve higher spiritual levels. They have been described as “angel-like”⁴ In the ancient Mithraic mystery cult originating from Persian culture and flourishing into

late Roman times, there is an interesting example from one of its liturgies of how angels guided important mortals. After listing the names of angels who serve on the First Heavenly Strata, the liturgy explains that these “are the angels who bring around the opinion of the king and the will of great men and heads and the directors of the kingdom and leaders and confer grace and mercy on all those standing (before them) to petition something from them in purity. Perform this scrupulously and you will succeed.”⁵

The ancient Greeks were conscious of heavenly visitants and adopted from the Assyrians the practice of placing wings on them whether in a male or female form. Wings frequently symbolized the power of flight between earthly and supernatural realms, the ability to defy gravity. An example from Greek literature illustrates their awareness of protective spirits. Hesiod, a Greek poet, wrote the following:

“Aerial spirits, by great Jove designed
To be on earth the guardians of mankind,
Invisible to mortal eyes they go,
And mark our actions, good or bad, below;
Th’immortal spies with watchful care preside,
And thrice ten thousand round the charges glide.
They can reward with glory or with gold;
Such power divine permission bids them hold.”⁶

We owe much to the classical civilization of ancient Greece for creating or advancing philosophy, history, theater, science, math, sports, architecture, sculpture, and the rudiments of democracy. Greek culture also contributed the word angel “angelos,” originally meaning, “messenger” or “to deliver a message.”⁷ Showing these angels with wings indicated that they were lesser than the higher gods, since those gods had no need for wings. Certainly, a messenger can never be greater than the author of a message.⁸ Of course we know from *The Urantia Book* that they have no wings.

Spirit beings could sometimes bring good luck to people and protect them when they went on a journey or watch over human souls as they departed into the afterlife. There was a general belief that the average Greek citizen could access their help and have his petitions taken to the heavens with the appropriate attitude and rituals. The Romans carried forth from the Greeks, as they did with so many Greek ideas, similar notions about ordinarily unseen spirits that assisted humans.

The idea of angels or invisible spirits existed in the major religions of Asia; indeed, beliefs in such beings appear throughout the world’s religions.

Buddhist art is replete with the images of celestial beings that maintain a connection between the higher realms and this world. We should not expect descriptions of spirit beings to be identical or even all that similar in many respects among the various religions of the world. Yet, there exists a broad similarity among them in how spirits function between mortals and higher divine beings. This point should be kept in mind when comparing or contrasting angels in one culture or another.

In Buddhism, an Apsaras or a pair of Apsara frequently accompany deities or highly advanced mortals as sacred work needs to be done. They are female in nature and are sometimes described as celestial nymphs who will test the moral fortitude of men attempting to ascend the scales of spirituality. In such cases the Apsara would be sent directly from the deities to see what kind of moral discipline holy men actually possess.⁹

One of the ways flight is suggested in the iconography of Buddhist art is through the use of swirling draperies or cloth that an Apsaras would use to create the illusion of visual movement as they stayed aloft. In some pictures or sculptures the swirling draperies are almost cloud-like, achieving a floating sensation to the viewer. In other pictures, an Apsaras would simply project the power to stay in the air through her own will without any aid.

It would not be unusual in the East Asian cultures of Japan, Korea, and China or in Tibetan Buddhist art to see them on temples, paintings, or on stone relief as they flank the left and right side of a Buddha or a Bodhisattva. Apsara would be available to help certain mortals in the struggle to reach salvation or blissful union with the Infinite.¹⁰

In Hinduism there are guardians thought to be lower deities that seem to function in ways very similar to ancient notions of protective spirits. Kshetrapala is one such deity who protects villages. He characteristically will, while traveling on horseback, patrol a village and its adjacent lands by night with a number assistants. He, or his equivalent, will guard the fields of a village and even keep a watchful eye over the boundaries of the community and over all who leave or enter. Similar to any agricultural society, these beings may be prayed to for a good harvest, rain, and community improvement.¹¹

Eastern and western traditions were not the only ones to subscribe to unseen friends and allies. An example of another culture, across the world, far from Asia or the Middle East, is the one Native Americans developed in North America with their own ideas about guardian spirits.

THE NATIVE AMERICAN TRADITION

A guardian spirit is a “being of power that establishes a special relationship, sometimes lasting a lifetime, with a person as a consequence of a vision experience.”¹² The vision quest is central to Native American religion. The goal or aim is to acquire wisdom, insight, and foresight, to augment your skills to solve problems and do things, and to have a sense of connection between the natural world and the supernatural world. A guardian spirit, sometimes called a “familiar,” will work with you.

A mortal’s identity may be directly affected in some way by the presence and sight of the guardian spirit through the vision experience. It is a profoundly individual happening. In remaking or transforming his or her own identity, a mortal may very well take on aspects of the guardian spirit according to what was learned from the vision experience. This in turn will affect how a person might respond to future circumstances in war, hunting, disease, drought, or a natural disaster. By virtue of the vision, the human in need can expect aid from the guardian spirit. Should the situation turn against the individual, the tendency was not to blame one’s guardian spirit but attribute failure to another factor such as a ritual not done correctly. If an outcome proves to be a positive one, then only gratitude would be expressed to one’s guardian.¹³

Not all attempts at establishing a relationship with a guardian spirit are successful, probably reflecting a failed vision. A guardian must be “earned” with a successful rite of passage, for example, fasting, sacrifice, and purification. There are Indian nations that strengthen the new relationship with a guardian through special ceremonial dances of the spirit. The stakes are high. A mortal thought not to have a guardian is assumed to be weak and ineffectual in the struggle of life. The powers of a guardian are usually organized in various classes according to their abilities: to confer the wisdom of a shaman, the insight to diagnose disease, or a lay power relating, say to hunting. It would be possible, but more difficult, to acquire multiples of the above through a more complex vision experience.¹⁴

The individualism of the Native American concept of guardian spirits is closer to the idea of guardian angels in the Christian tradition than Hebrew culture.

THE HEBREW TRADITION

“To the Israelites, angels were usually invisible, unapproachable, and unaffected by human needs. Jewish angels were never as popular, nor as numerous, as Christian angels would become.”¹⁵ While the Jewish people did have a sense of the presence of angels in relation to individual

humans, their perspective toward them seems to have been shaped largely by a religious nationalism. Like the ancient Greeks, they had a word for heavenly messengers, *mal’akh*. This exemplifies, I think, their consciousness of the profound connection between the absolute divine source, God, and the mortal estate below. Angels served that connection, mainly to worship God and to convey His periodic revelations to the Jewish people or to protect them from their enemies.

Michael, the archangel, was their greatest angel, their national protector. Indeed, Jewish religious thinking recognized four classes of spirit beings, listed here in the order of their importance: seraphim, cherubim, archangels, and angels. (The word “angel” can be employed interchangeably as a generic term designating all of their kind or indicating the lowest level or class in traditional western theology.)

Generally, seraphim and cherubim stayed close to God and supported His throne and venerated Him. They seemed to be at a great “distance” from humans. Archangels Michael, Gabriel, and Raphael stood out as primary spirit leaders from above. Uriel, a fourth one, is referred to in some Jewish writings. But the first three listed were the “official” ones. Otherwise, Jews expected angels to serve in the roles of messengers or as warriors for the Jewish army in battle.

Perhaps it is not all that surprising that the idea of protective spirits was not emphasized in Hebrew culture. Personal guardians were not all that necessarily needed given the Jewish concept of an absolute, all-powerful God. Since God is supreme, why would He, in the scheme of things, structure the world and universe requiring intermediaries for every mortal?¹⁶

Yet, in Jewish commentary, there was some provision for a relationship between an individual Jew and angels. If not a deeply personal one, it was still a possible connection that could be made if one was sufficiently righteous. This relationship carried with it the portent of spiritual protection from evil spirits. From Tanhuma, Numbers 19, is written, “If a man perform a religious precept, one angel is assigned to him; if he performs two precepts, two angels are assigned to him; if he performs all the precepts, many angels are assigned to him; as it said ‘For He shall give His angels charge over you, to keep you in all thy ways.’ [Psalm 91:11]. Who are these angels? They are his guardians from the harmful spirits; as it is said ‘A thousand shall fall at your side and ten thousand at your right hand.’ [Psalm 91:7]”¹⁷

THE CHRISTIAN TRADITION

To a certain extent, Christianity built directly upon the Hebrew tradition’s knowledge and lexicon of angels.

Curiously, and I think profoundly, it was Paul of Tarsus who first added a significant change to the early Christian angelology. Paul created the basic biblical backdrop or foundation for what would eventually become the Nine Angelic Orders of Christianity itself.

To the four Hebrew classes of angels already established, he added five more groups for a total of nine Christian classes. The five he identified were: thrones, dominions, principalities, powers, and authorities.¹⁸ Interestingly, Paul is not widely known or appreciated for this contribution. He had a towering intellect with a mystical orientation toward the supernatural side. Evidently, he was permitted to “see” some of the activities of Jerusalem. I have wondered what his sources were for adding five more categories of angels? Perhaps they were partially revelatory?

In any event, by circa late fifth century to early sixth century, another person came along named, oddly enough, Pseudo-Dionysius (also known as Dionysius the Areopagite) who appropriated and systemized the nine classes Paul had articulated. Dionysius created the Nine Angelic Orders. They were essential to the medieval scheme of the universe. God presided majestically at the highest circle of Heaven and the earth was located at the center of the universe, far below heaven. For Christians, then, angels served to link the earthly mundane with the heavenly sacred.

Dionysius designated the Nine Orders in this way, with the highest class first and the lowest class last: Seraphim, Cherubim, Thrones, Dominions, Powers, Authorities, Principalities, Archangels, and Angels. The Nine Orders are referred to in Christian theology as the Celestial Hierarchy. They were in turn re-grouped into three sub-categories consisting of the first three, middle three, and last three as a measure of status and function.

Guardian angels came from the “lowest” category, denoted simply as “angels.” That category was thought to be the best one to provide revelations of one kind or another to human beings, to assist mortals to be more pious and to help the members of humanity in diverse hardships.

It is curious, isn't it, that our beloved guardian angels were from the bottom of the Celestial Hierarchy. The Christian explanation parallels the point in *The Urantia Book* that spirit beings are at greater risk in terms of the potential for error the closer they are in function to human beings. The trade-off is that they can and do work more directly with manifestly imperfect mortals. A Divine Counselor could hardly be a guardian angel!

Later Christian writers, especially in the twelfth and thirteenth centuries would elaborate on describing or

interpreting the specific duties and functions of the Nine Orders in the Dionysian classification; but they all followed, including Dante and medieval mapmakers, Dionysius' angelic framework.¹⁹ The concept of a personal guardian angel was well established among Christian men and women by the thirteenth century. The theology about angels written by the Church doctors came to full flower in the 1200s. Yet ideas about angels as personal guardians were not always taken as a given in Christian thought.

This last statement must appear a bit strange to many readers, given the universality in the belief in guardian angels today. Many in the Christian church were wary of such an idea. How would a person distinguish a good angel from a bad one? That was the Church's concern. Augustine cautioned about it. Thomas Aquinas was less concerned. But church authorities pointed out over the centuries that the belief in guardian angels is not solidly based on biblical scripture, notwithstanding Jesus' declaration in Matthew's gospel that children are held up to the Father by their angels. The strength in Christian theology concerning guardian angels rests largely on the writings of various doctors (theologians) in both Catholic and Orthodox churches.

Today these churches do accept the existence of personal guardian angels for all mortals as a fact. Pope John Paul II asserted in remarks on guardian angels that, “Each one of us has a Guardian Angel, our silent and discreet counselor, whose intercession and watchful care bring us immeasurable assistance in facing the challenges of life.”²⁰ The Catholic Church even has a holiday or feast day set aside for them, October 2nd.

But what were the historical factors behind this acceptance? For that we must go back to the fourteenth and fifteenth centuries. I once spent an entire summer studying the following question about these angels. Why did the cult of personal guardian angels surface, as it apparently did, in late medieval Europe between the thirteenth and fifteenth centuries? I was also curious about the way late medieval painting may have reflected this shift in spiritual perception.

It is my hypothesis that the combined effect of certain traumatic events of the 1300s, with their influence reaching far into the 1400s, helped to cause the formation of a cult of personal guardian angels among Christian believers who were seeking greater spiritual security.

Those events were:

- Terror caused by the Black Death killing millions (punishment from God?).
- Hundred Years War's political, economic, and social chaos.

- Papal schism threatened the damnation of your soul if you picked the wrong side.

The psychological and spiritual consequences of these events shook the foundation of Christians, giving urgency, even desperation, to the term, “soul searching.”²¹

And there was a further complication. The movement to venerate saints, no doubt in response to the traumas besetting society, had gained considerable momentum by the year 1400. There was a counter-reaction to this. Saints were former mortals, humans; angels were divinely created, spirit beings. By the fifteenth century, increasing numbers of Christians craved a source of security supernatural in nature. The cult of personal guardian angels emerged in Europe and was destined to spread throughout much of the world. This new level of belief in personal guardian angels provided a higher, greater source of protection and reverence (not worship) in the context of personal affection.²²

At the time, this new context was beautifully exemplified in the paintings done in *Book of Hours*, medieval prayer books. Men and women who wanted a spiritually oriented book for their comfort and edification commissioned Books of Hours. (Bibles were rare.) Typically, and apparently for the first time in art, mortals were shown in a picture painted with their guardian angel, usually positioned very close to them. In one particularly lovely example, painted around 1460, the believer expresses the following wish, placed outside the picture in the border: “Preserve and guard me, day and night and at every moment.” An image of God with two angels playing music at the top of the picture, above the man who is kneeling. The guardian angel, very near the man, is between them. Written above the angel’s head are the words, “If you desire life, walk with the servant sent you.” Lastly, also placed outside the picture in the border, are the words, “I will send my angel...who shall go before you and keep you in your journey.”²³

By the twentieth century, the existence of personal guardian angels attached in loving service, a relationship without having to be earned by special rituals, would become a well-established and widespread belief. Probably, all those who are reading this essay have had actual experiences with their guardian angels, or know of other people who have described their experiences, or both.

A PERSONAL WITNESS

I own dozens of books on angels, especially guardian angels. They contain hundreds of personal accounts of firsthand experiences of these beings. As I have indicated, probably all of you could relate numerous stories yourselves.

Characteristically, these stories often involve being saved from danger, receiving comfort by them when hard times hit, or the satisfaction felt when you were used willingly in service to be at the right time and in the right place for someone else. The illustration of the first instance is taken from my own life.

According to my mother, when I was a baby young enough to be in a crib, an incident occurred that saved my life. At the time we were living in an “up and down” apartment house on the second or third floor in the Bronx in New York City. An “up and down” meant that the building had no elevator.

My mother told me that after she put me to bed in my room, she went into the kitchen to wash and dry the dishes. As she was doing that, she said she was “seized” suddenly by an overriding fear that my life was in mortal danger. Following her impulse, she rushed into my room and picked me up and then ran out of the room. Later on she realized that if she had taken time to think about it, I might have been killed or at least badly wounded.

She explained that as she was in the process of running out of the room after she had grabbed me, an object came through the window directly over my bed and broke the large plate glass, shattering shards of glass all over my bed. It turned out that the object was a rock. My mother learned later that a boy threw the rock in an effort to test his ability to see how high he could throw a rock and still miss a window. Boys will do things like that.

She and I attributed the action that saved my life to my guardian angels. I think that assessment is quite reasonable. The thought to run into my room and grab me, not knowing why, appears not to have come from her. I do not think it could have; there was no reason for her to suddenly run to my rescue in the context of calmly washing dishes. I think this experience suggests something about the ministry of guardian angels.

There seem to be few material guarantees in human existence. Looking at the situation objectively, my mother could have ignored the warning or taken time to think about it, exercising her free will in either possibility. It appears that my guardian angels had to rely on my mother’s free will to act in the physical realm. If the implications of these observations are correct, then even guardian angels with all their power have limits within the universe design for mortals. While this point is not new to any of you, it is, I think, worth remembering.

This story will have to serve as an illustration of what must amount to millions of similar incidents. Stories of being comforted or being used through prayer in benevolent

service to others would have to be added to our knowledge of, and gratitude toward, the intelligent love and guidance we receive from these marvelous beings.

It took a long time for a clearer light to be shed on the nature and mission of guardian angels. With due regard for other wisdom traditions, I think the evolution of the belief in personal guardian angels in Christian theology since the fifteenth century may have prepared the groundwork for an easier acceptance of the revelations of Seraphic Destiny Guardians in *The Urantia Book*. The Fifth Epochal Revelation holds the promise for its readers, intellectually and spiritually, of developing a much more effective working relationship with these angels.

THE URANTIA BOOK

It is my opinion that *The Urantia Book* presents the most sophisticated and deepest presentation on guardian angels than any previous source in human history. The knowledge given of guardian angels in *The Urantia Book* ought to assist us mightily in our endeavor to create a more conscious connection for doing good. It would be worthwhile to sketch some of the important highlights from the book on the nature and mission of our unseen friends and allies.²⁴

The phrase to “guard and guide” is used at least twice in *The Urantia Book* to characterize their mission to us. [12:7.14] (P. 139), [40:5.2] (P. 445) They carry out that two-fold mission while fully respecting our free wills. While they will certainly try to influence us for the better, in the end they are dependent on our decision-making.

We all receive guardian angels either on a group basis or personal basis. There are three classes of human beings, subnormal, normal, and supernormal, based on intelligence, spirituality, and destiny, that factor into the angelic assignments. Those of subnormal capacity receive ministry on a group basis from the seraphim and the cherubim. Each person in the third class, consisting of supernormal individuals (those who demonstrate great decision-making and definite potential in the fruits of the spirit) is always given two personal guardian angels.

Mortals in the second class, most of us, will have angels assigned on a personal basis if they qualify in one or more of three factors:

- Membership in the Reserve Corps of Destiny
- Attainment of the third psychic circle or higher
- Making the *supreme* decision to be God-like (Adjuster identification)

Otherwise, human beings who have not achieved one or more of the above remain in the care of seraphim and cherubim as part of a group.

For the majority of us the key to receiving a pair of personal guardian angels rests on our psychic circle attainment. The ratio of angels to circle attainment is as follows:

- Seventh Circle—one guardian angel plus one company of cherubim for 1,000 mortals
- Sixth Circle—one angelic pair plus one company of cherubim for 500 mortals
- Fifth Circle—one angelic pair plus one group (company) of cherubim for 100 mortals
- Fourth Circle—one angelic pair plus one company of cherubim for 10 mortals
- Third, Second, and First Circles—exclusive devotion by two personal seraphic destiny guardians

So the type of relationship possible is directly determined by the unity and the quality of one’s character in terms of emotion, mind, and soul, not one’s political status or performance in rituals.

I might add that they have a somewhat difficult time understanding how fear lodges so strongly in the minds of agondonters of Urantia. I would think that an important part of their mission is to help us reduce or eliminate the fear-response mechanism to human life’s challenging circumstances. Notwithstanding this, their goal for most people is to see them achieve the higher psychic circles.

Angels become known as “guardians of destiny” when a person attains the third psychic circle. Of course, there are two other options as indicated earlier. Linking the term, destiny, to the role of these angels is suggestive of their primary focus. They “guard and guide” us with the ascension scheme in mind; personality survival must come first. This idea gives new meaning to the “guardian” in guardian angel (or destiny guardian.)

They labor for us in a variety of ways. Guardian angels work hard at harmonizing the many spirit influences on us, such as the Adjuster, Spirit of Truth, the Local Universe Mother Spirit, and so forth. These angels personalize in a sense many of the impersonal and pre-personal forces at work in the universe and on our world. Their role at the spiritual level may be considered one of “coordinator.” They serve as correlators or interpreters when trying to inspire material mind insights based on Morontia. Guardian angels may be called “manipulators” when utilizing Master Physical Controllers and/or the midwayers when desiring changes in the terrestrial environment.

Destiny guardians are responsible for keeping a record of our decision-making during the course of our mortal lives. One of the angelic pair will take this on, using the administrative assistance of at least two cherubim, who

serve at the direction of the seraphic pair ministering to a mortal. Muslims know something of this, for it is written in the Qur'an that, "And surely there are keepers over you, honorable recorders (angels), they know what you do."²⁵

One of the most fascinating aspects of the destiny guardian's work concerns the juxtaposition between them and Thought Adjusters. The angels work from the outside, while the Adjusters work from within. The angels encourage a person to pray; the divine spirits encourage worship. Guardian angels probably are more effective during a person's waking hours in the daytime. Adjusters meet less resistance during the night season. Seraphim are better positioned to effect changes in the mortal environment during the normal, active course of the daytime activities of those in their care. The indwelling spirit must needs work from the super-conscious on down to the upper reaches of the conscious mind, which is probably done best when a person is calm and restful, usually at night. They do not appear to communicate directly, yet are able to complement each other to promote the real progress of a human being.

The guardian angels are responsive to prayers that focus on the growth of character or the acquirement of wisdom. On the other hand, they will carry out the directions of their superiors, that is, what is good for the soul or the intellect of the human beings under their charge regardless of our "passing whims or changing moods." [113:5.3] (P. 1246)

After the experience of mortal death, we look to the attending angels and the Adjusters to vouchsafe the integrity of our reappearance on the mansion worlds. Essentially, the seraphic responsibility calls for ensuring the safety of our soul, along with our life-records, in transit to the first mansion world, our destination upon leaving Urantia. The Adjuster will preserve our actual identity from Urantia to the mansion world. Our personality, identity, and soul (our Morontia form) are joined together there. The whole process appears quite complex and serious in its implications for eternal life, high stakes indeed. Again, this process gives new and additional meaning to the adjective "guardian."

But what a prospect! "It is...an epoch in the career of an ascending mortal, this first awakening on the shores of the mansion world; there, for the first time, actually to see your long-loved and ever-present angelic companion of earth days; there also to become truly conscious of the...presence of the divine Monitor who so long indwelt your mind on earth. Such an experience constitutes a glorious awakening, a real resurrection." (Emphasis mine.) [113:7.1] (P. 1248)

Another beautiful prospect of the relationship with personal guardian angels is that they will follow our universe ascension careers with us! Those who had group guardians

in their life in the flesh will enjoy the friendship and guidance of permanent angelic associates some time prior to leaving the mansion worlds. We will work and socialize with them, a friendship of the ages. They will witness our fusion in eternal union with our Thought Adjusters. They will accompany us throughout the local universe to Jerusalem, Edentia, and to Salvington. Afterwards, we will continue to journey together through the various sectors of the superuniverse, reaching Uversa itself. Leaving the superuniverse, some guardians of destiny accompany their friends from time throughout the billion worlds of Havona. Other destiny guardian angels do not stay with us on Havona, but rejoin us, even greet us, as we land on the shores of Paradise. In the latter case, these angels will have attained the circles of Seraphington, a place special to them that offers experiences that will qualify these angels to eventually enter the ranks of the Seraphic Corps of completion, marking them as finaliters along with many one-time mortals.

"For seraphim, the surest way of achieving the Paradise Deities is by successfully guiding a soul of evolutionary origin to the portals of Paradise. Therefore is the assignment of guardian of destiny the most highly prized seraphic duty." [113:7.7] (P. 1249) This last statement ought to provide the necessary perspective for us to appreciate the true potential of the role of guardian angels in our lives in a way that was far more than previously possible before the advent of the Urantia papers. Among the many, many treasures in *The Urantia Book*, some of the most precious are descriptions and insights on who the guardian angels are, why they are here, and where they will be going, and with whom they are going after Urantia. I think we should take this new knowledge as a great blessing.

AN ASSESSMENT

Through the mature perspective, intellectually and spiritually, on the nature and mission of guardian angels provided in *The Urantia Book*, we ought to be able to engage in the search for truth, beauty, and goodness more effectively, what the Divine Counselor referred to as "spiritual wisdom." [19:1.5] (P. 215) There is always real value in praying cooperatively with one's angels to develop deeper insight and clearer foresight about character and destiny. Guardian angels are ideally suited to help us transcend the present moment, yet to live more fully in it, by guiding us to learn the eagle's perspective and to integrate it with the ant's, if you will.

The presence of guardian angels in our lives demonstrates something very important about the nature of God's divine intent in the design of the universe, even the universe of

universes. Our beloved Universal Father has seen to it that the goal of time and space is pre-existent in the means. The Father has said, "Be you perfect, even as I am perfect." The ministry of guardian angels is intended to help us to do just that; it is a primary example of how evolutionary action matches divine word. And even we agondonters here on Urantia enjoy fully the fruits of this ministry.

Within God's divine plan there are at least four manifestations of His flawless wisdom that are reflected in the angelic mission: Love, Relationships, Learning and Hope.

Love is at the heart or center of the universe of universes. The deep affection and intelligent care our angels feel for us is drawn from the grace of God's love. It is a sisterly manifestation of that perfect love. This highlights my second point; angelic ministry to mortals is a living expression of the great truth that relationships between persons are primary in the entire universe while everything else is secondary. Thirdly, angels *guide* us as well as guard us, a demonstration that the universe is essentially one big school in the search for truth, beauty, and goodness—the search for the reality of God. Learning, then, is key to the evolutionary process aimed at achieving perfection, as God has mandated. The angelic mission is fully committed to this process and goal. Lastly, the presence and work of guardian angels spreads hope throughout the human race on Urantia. While of course this is true for all normal inhabited mortal spheres, for *agondonters* on relatively isolated worlds such as ours, where greater and deeper faith is required, angelic ministry takes on an even more intensely poignant reality for us and for them!

Father, I wish to take this occasion to express to You my heartfelt gratitude and soul-saving appreciation for providing, providentially, for the beautiful ministry of our guardian angels.

SOME GIFTS

I started this essay with a prayer to one's guardian angels, so now I would like to conclude by sharing with you some charming prayers and expression of affection for our unseen friends and allies. There have been some local cultures (i.e., in Italy and France) in which when two or more persons are greeting each other, also include a greeting to the other person's angel. For instance: "good morning to you and to your companion," or, "Good evening to thee and to thine." They signify a mindset, a consciousness, quite different than the modern mainstream (which I offer more as an observation than a criticism). Yet, everyday language reveals what one values.

Angels have been characterized in poetically charming ways. They have been known as a "Glory of Angels," a "Cloud of Witnesses," a "Liturgy of Angels," "Angels of Peace," (especially guardian angels) or, quite commonly, a "Host of Angels."²⁶

Finally, I wish to offer this tribute, an *angelic sampler*, presented as a further token of respect to our spirit friends and for the spiritual edification of you, the reader.

"...angels have some part in the enlightenment of faith. Moreover, men are enlightened by the angels not only concerning what is to be believed, but also as regards what is to be done ... Each man has a guardian angel appointed to him. The reason for this is that the guardianship of angels belongs to the execution of Divine Providence concerning men." —Thomas Aquinas²⁸

*"Guardian Angel watches keep
While the little ones asleep." —Post Card message²⁷*

"Hello Central, give me Heaven, for my mama's there; you can find her with the Angels on the Golden Stair; she'll be glad it's me who's speaking, call her, won't you please; for I want to surely tell her, we're so lonely here." —The chorus, from nineteenth century sheet music, Hello Central—Give Me Heaven, (A child's effort trying to reach her deceased mother through the angels.)²⁹

"Continue to love each other with true brotherly love, don't forget to be kind to strangers, for some who have done this have entertained angels without realizing it." —Hebrews 13:1–2³⁰

"The guardian angels love the homely ways of men, they desire to share the hours of labour and of ease; the love of children and their play, and all the happy atmosphere of the home. They would guard men's homes, keeping away all influences of danger and strife, of darkness and disease." —Geoffrey Hodson³¹

"How lovely, how charming the sight, when children their teacher obey!

The angels look down with delight, this beautiful scene to survey." —19th Century Reward of Merit³²

*"Lord, keep us safe to-night, secure from every fear,
May angels guard us while we sleep, till morning light appears." —Post Card message³³*

"A guardian angel must be ever beside his charge from the beginning to the end of life...to incite to good. In sorrow he is a comforter, in weakness, strength; even in death he is faithful..."

and after death he bears the spirit to St. Michael, the Lord of Souls.”—Clara Erskine Clement³⁴

“But most of all, see that you despise not one of these little ones, for their angels do always behold the faces of the heavenly hosts.”—Jesus (Emphasis mine) [158:8.1] (P. 1761)

“The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures... The Angelic hosts have... a spiritual kinship with the human race... and they are neither all-wise nor all-powerful. But all of the loyal angels are truly pure and holy... if you had your spiritual eyes anointed, you would then see the heavens opened and behold the angels of God ascending and descending... Many of these angels are engaged in the work of saving men... these angels [are] very much concerned with the means whereby man’s spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven.”—Jesus (Emphasis mine) [167:7.2–6] (P. 1841)

* * *

I have read The Urantia Book for many years as part of my decision to consciously search for God made a few years prior to finding the book. My interest in angels started as a boy when I prayed to them for comfort and assistance. While I have always worshiped the Father, I have long recognized our largely unseen friends and allies as essential to the history and destiny of human society. Currently I am researching the nature and ministry of angels, guardian and otherwise, by culling the best from human literature and art, as well as revealed truth.

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⁴ Wendy Doniger, Merriam-Webster’s *Encyclopedia of World Religions*, Springfield, Massachusetts: Merriam-Webster, 1999, p. 359; Smart, Ninian, *The World’s Religions*, Cambridge, United Kingdom: Cambridge University Press, 1998, p. 223.

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⁶ Rev. E. Cobham Brewer, *A Dictionary of Miracles: Imitative, Realistic, and Dogmatic*, London: Chatto & Windus, 1901, p. 503.

⁷ W. E. Vine., *An Expository Dictionary of New Testament Words with their Precise Meanings for English Readers*, Old Tappan, New Jersey: Fleming, H. Revell Company, 1940, p. 55.

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⁹ Keith Crim, ed., *Abingdon Dictionary of Living Religions*, Nashville, Tennessee: Parthenon Press, 1981, p. 44.

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¹⁵ Charles Panati, *Sacred Origins of Profound Things: The Stories Behind the Rites and Rituals of the World’s Religions*, New York: Penguin Arkana, 1996, p. 2.

¹⁶ *Sacred Origins*, pp. 61–66, 72, 74–80.

¹⁷ Andrew Wilson, *World Scripture: A Comparative Anthology of Sacred Texts*, New York: Paragon House, 1991, p. 257.

¹⁸ Steven Chase, translator & ed., *Angelic Spirituality: Medieval Perspectives on the Ways of Angels*, New York: Paulist Press, 2002, pp. 12–13. [Some biblical references: Colossians 1:16, 2:10, 2:15; Ephesians 1:21, 3:10, 6:12; 1 Corinthians 15:24; Romans 8:38; 1 Peter 3:22. Chase lists Paul’s additional groups of angels as Rulers, Authorities, Powers, Lordships, and Thrones. While Chase’s translations of Paul’s names of angelic categories vary with other biblical translations, such as the King James’ Bible, the concept-designations of these angels are essentially the same.]

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²⁰ Arnold Nesselrath, *Angels From The Vatican: The Invisible Made Visible*, Alexandria, Virginia: Art Services International, 1998, p. 7.

²¹ Barbara W. Tuchman., *A Distant Mirror: The Calamitous 14th Century*, New York: Alfred A. Knopf, 1978, Chapters 4, 5, 16.

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²³ Roger S. Wieck., *Painted Prayers: The Book of Hours in Medieval and Renaissance Art*, New York: George Braziller, Inc. 1997, pp. 18, 107.

²⁴ *The Urantia Book*, Chicago: Urantia Foundation, 1955, Paper 113, “The Seraphic Guardians of Destiny.”

²⁵ Qur’an, Surah 82: 10–12.

²⁶ Clara Erskine Clement, *Angels in Art*, Boston: L.C. Page and Company, 1898, pp. 25, 33, 34, 140.

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Youth and The Urantia Book

By Gina Buselli, Indianapolis, IN

As a “young” person in the Urantia community, I have made several observations about its growth over the years, and have watched new people be introduced to the book.

I was never formally introduced to *The Urantia Book*. As a second generation reader, it has always just been in my life. My parents hosted regular Friday night meetings at our home in Raleigh, North Carolina in the early 1980s. My earliest memories of the word “Urantia” equated with trying to remain quiet with my brother while playing video games on our Colleco Vision game set as the adults read in the adjacent room. I also remember my Thought Adjuster party with my family and the Raleigh group in 1983. Even though I was too young to understand the complexity and depth of its meaning, I knew I was part of something special and my childish thoughts and feelings were heard and recognized.

A couple of years later we relocated to Indianapolis and my parents once again became actively involved in the local Urantia community, hosting meetings at our home and attending conferences. Society had outgrown Colleco Vision, so during the meetings my brother and I turned our attention to the latest video game technology, Nintendo. I would occasionally sit in and listen to the discussions, liking what I was hearing and wanting to know more.

When I was fifteen, I started reading some of the papers on my own and the following year asked my parents for my own *Urantia Book*. My parents never forced me to read *The Urantia Book*; they left it there for me to discover and decide independently if the teachings were something I wanted to study and pursue. I looked forward to attending conferences, but the elation was always dampened when I was unable to find young adults or even other teen-agers at the local, regional, and international conferences. For a few years I thought my brother (he became an active reader of the book as well) and I lived in a relatively isolated world. I went to IC '96 in Flagstaff and when I attended workshops I was dismayed to find that the people there closest to my age were 25 years my senior.

In early 1999, as I was finishing my senior year of college, I was contacted by a prominent young reader who was attempting to form an active network of young *Urantia Book* readers. At the next IC in Vancouver, I was happy to meet many fresh, new faces and be part of a seemingly growing community. By IC '02, however, my enthusiasm had waned considerably and for the first time I spoke openly

to several young adult readers there who had the same concerns. The questions and frustrations I had in 2002 are the same ones I have now. Where are all the young adult readers? What are the good things that are happening? What was going wrong within the community? What is the future of the young adult community?

The Urantia community is truly a microcosm to the macrocosm of society today. I will discuss positives and negatives that impact the young adult Urantia community and will discuss personal experiences both disturbing and hopeful and offer some suggestions on what can be done from this point.

THE POSITIVES OF A YOUNGER GENERATION

In the Urantia community, like the remainder of society, one of the best things about young people is their high level of energy and ability to be sponges for new information. In this age of increased spirituality, young people are constantly seeking options and alternatives for spiritual growth and contentment. Most people I have met are very open-minded and optimistic about the future. Currently, in the young adult Urantia Community there is a tremendous interest in wanting to do the will of God. Many young adults today are erudite, intellectually capable individuals who are looking for increased wisdom.

Young people involved with *The Urantia Book* have also had opportunities to travel, introducing the book and community involvement to different people in many different areas. Currently, the UB Youth group holds annual tours, and attends local, regional, and international conferences, camping trips, and retreats. This is an excellent way to form relationships and keep active in the Urantia community. Holding strictly “youth” conferences also helps in maintaining a core youth unit. E-mail and the internet are indispensable tools that assist in communication and organization of travel opportunities. They are also excellent ways to find new, fresh connections. The establishment of the UBYouth website (ub youth.org) has been great.

Overall, the young adult Urantia community has potential, yet it has been examined with praise and criticism from other young readers and “older” readers. I have been approached by these “older” readers at various times. Many have wondered what they have done to fail the younger generation and what they can do to help.

THE PROBLEMS OF A YOUNGER GENERATION

While young individuals possess tremendous energy, it is likely to be erratic and unstable. Young people are simply trying to figure out who they are and what they like. I know many twenty-somethings who have bounced from job to job trying to figure out what to settle into, what career to choose. Bouncing around from employer to employer or traveling around the country on book tours and retreats exemplifies an instability and refusal to plant real roots. This has been a complaint within the Urantia community regarding the younger people.

The emotional closeness of the younger readers can have drawbacks as well. While it promotes unity, it can also become so exclusive to only certain close “friends” that it actually has the opposite effect of its original intent. It could become so cliquish that new young people may feel rejected if their personalities and life experiences don’t fit the exact mold of the core group. A few years ago, I spoke with a couple of young *Urantia Book* readers and discovered they had no interest in being a part of the UB Youth organization due to “aimless wandering” of the then-current group and the partying with illegal substances. These were young, highly educated, and responsible individuals with great potential and they got lost in the shuffle. Another second-generation young adult in the southwest portion of the United States decided not to pursue further involvement with the group for the same reasons.

What is wrong here? Why are young people becoming discouraged and wanting nothing to do with the image of the Urantia community? This is significant because when a young person comes to this community hungry for spirituality, truth, and God, and walks away shaking his or her head for any reason, then there has been a catastrophic failure in the development of the Fifth Epochal Revelation. The numbers of discouraged young people may be small, but they may be larger than anyone has imagined. There is simply no way to tell.

SOCIETY AND PERSONAL EXPERIENCES

Overall, I see my generation in today’s society lacking a drive and passion for get-your-hands-dirty hard work. In July 2005, I visited an old gymnastics coach and spoke to her at length about what I have been doing over the years. During the conversation she said, “Your generation was the last of the machines. If I told you to do a thousand push-ups you went to the corner and did them. I tell kids now to do ten push-ups and they roll their eyes and walk away. None of them want to work. None of them understand consequences.” When I trained there years ago that tiny hole-in-the-wall

gym helped to produce NCAA All-American gymnasts, state and regional champions, and a 1996 Olympic gold medalist. It was growing up in that environment that made me love hard work. This still transforms my life today. Even though I struggled for the first few years after college, I now put in 40-60 hour weeks, sometimes working a third shift job on top of my normal day job. (This is one reason for my absence in the Urantia community.) As a result, I’ve accomplished a life-long dream of becoming a professional competitive dancer as well as a teacher, choreographer, entrepreneur, and marketing assistant for our studio.

Many young people I talk to, both inside and outside the Urantia community, have great ideals; however, they lack the serious drive and mental wherewithal to accomplish goals they set. Not enough young people I know value or love get-your-hands-dirty hard work. Are there young people who do like to work hard? Absolutely. Are there enough of them? No.

There is also a great deal of irresponsibility. At a past conference where I was conducting a workshop, I was encouraged by a highly respected young adult reader to skip or “just not show up” at my scheduled time so I could hang out and party with the young people instead. I was appalled at the request. Don’t get me wrong. I love to have fun and party (after all, I work in a cut-throat, late-night-partying professional Latin/Ballroom dance industry) but not when a pre-arranged obligation comes first. Consequently, I skipped the youth party and held my workshop.

Yet is this display of irresponsible behavior really all that far removed from young adults in society today? I don’t think so. Along with the job-hopping, more and more young adults are choosing to stay at home longer before moving out on their own. Are reasons strictly to save money and relieve financial stress? Or do young adults want the financial freedom to live more comfortably and fear the struggle of living independently? Are parents equally to blame by allowing this to happen?

WHERE DO WE GO FROM HERE?

Over the past few years, I have been approached by older generation *Urantia Book* readers about what they can do to give my younger, wetter-behind-the-ears generation the motivation and inner fire to do more in the organizations. After thinking for a long time, I could give only one answer, both frustrating and opaque: absolutely nothing. No person can give a fire or a flame to someone who refuses to take it. It’s not that this generation is devoid of passion and fire to succeed. Not all young adults are irresponsible and/or financially spoiled. This community is also not finding

enough younger members because it is looking in too many wrong places too often. So where should the Urantia community be looking for fresh, new faces?

1. Colleges and universities. These are hotbeds for academic-oriented individuals who are accomplishing goals through action and purpose. Focus should not solely lean to students in philosophy and science fields, but rather a broad spectrum including nursing, medicine, business, communications, education, and any other service-oriented field that deals directly with people and social interaction.

2. Twenty- and thirty-something single people who are living on their own and financially independent, holding steady jobs, building solid careers, and have plans to marry and start families. It is crucial that these individuals have access to financial assistance to attend conferences.

3. Young married couples and couples with young children. This stresses the most important foundational unit in *The Urantia Book*, the family. It is also crucial for young families to have financial assistance to attend and participate in conferences.

Financial assistance is so important because starting careers and families is incredibly expensive. Many prospective and current readers have had to miss out on conferences due to the financial struggles of raising children and building careers. This community can no longer allow this to happen if it wants a younger population. I have

not been able to attend many conferences myself due to tremendous financial struggles and very little paid time-off from work.

Despite all these drawbacks and unsettling statements, there are many positive things on the horizon. At IC'05 I spent some time at the Jerusalem Marketplace simply observing the children, envious that this had yet to be invented when I was that age and tagging along with my parents at conferences. Their curiosity and level of intelligence was astounding. I really hope they continue learning and exploring. There is great potential for that generation to be wonderful torchbearers of the Urantia flame. Hopefully, my generation will truly grow up by accepting leadership roles, responsibilities, and direct this up-and-coming generation. I feel optimistic about the future. I continue to learn and meet new people, even if I feel on the outside of two bubbles: the "younger" Urantia community and the "older" one.

Lastly, I hope to embrace other individuals who perhaps feel too old to be part of the "youth" Urantia community and too young to be in the "older" generation; the type of generation that is simply "adult."

* * *

Gina Buselli is twenty-nine years old. When she is not teaching dance, she enjoys writing, shopping, and spending time with friends and family.

The contact of the mortal mind with its indwelling Adjuster, while often favored by devoted meditation, is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures....

The soul of man requires spiritual exercise as well as spiritual nourishment. [91:7.1-2] (P.1000)

Prophecy and The Urantia Book

By Preston Thomas, Earlysville, VA

SECULARISM AND THE PROPHETIC VIEWPOINT

In the 1930s, the revelators presented a rather shocking picture of Western thinking and religion. Here is what they reported:

At the time of this revelation the prevailing intellectual and philosophic climate of both European and American life is decidedly secular—humanistic. For three hundred years Western thinking has been progressively secularized....The majority of professed Christians of Western civilization are unwittingly actual secularists. (My emphasis.) [195:8.3] (P. 2081)

Today I would pose this question: Is this also true of us? Are the majority of *Urantia Book* readers also unwittingly actual secularists?

THE SECULAR DENIAL OF PROPHECY

If this is not so, then why do so many sincere students of *The Urantia Book* manifest a decidedly secular attitude towards prophecy? Why do so few believe in the validity of prophecy, take it seriously, and recognize its application to both ancient and modern times? *The Urantia Book* teaches that secularism ignores God or even seeks to replace the religious perspective with its own secular and humanistic worldview. [195:8.5] (P. 2081) Likewise, it would seem that many *Urantia* readers ignore the teachings of prophecy and in its place affirm an attitude of “*secular social and political optimism*,” a viewpoint the revelators clearly label “*an illusion*.” [195:8.12] (P. 2082)

Webster's Third International Dictionary, Unabridged (1971) defines secularism as “a view of life or any particular matter based on the premise that religion and religious considerations should be ignored or purposely excluded.” This is the natural secular attitude towards prophecy. Secularists believe the supposedly inspired writings of the prophets are a relic of the past, an ancient and superstitious way of looking at the world that is incompatible with modern science. They also believe the future is not in God's hands; it is up to us, and unaided human evolution is our only hope for a better world.

A good example of this secular attitude is expressed in the following letter I received from a good friend of mine and sincere student of *The Urantia Book* back in 1992:

“I'm beginning to have doubt regarding prophecy of any sort. Could prophecy simply be a hoax? Many of the

biblical prophecies may have been put into scripture after the fact. Were all of them? Most prophecies seem vague and the natural course of evolving history can be made to appear to fit them any number of ways. The Bible is full of prophecies that are subject to all kinds of interpretation. I can't think of one single prophecy that says specifically what, when, and where something will occur at a future time and it has actually irrefutably occurred.

“The only so-called prophecy I can recall from *The Urantia Book* is that Jesus said he will someday return, but that's not really a prophecy; it's a statement of Jesus' intention. The statements about science that we haven't discovered yet aren't real prophecies, they're explanations of natural phenomena that we haven't uncovered.

“Why should God be interested in giving signs to mortals? Perhaps prophecy is a left over remnant of primitive superstitions still given credence today. For a prophecy to be real wouldn't it have to show that God is directing the affairs of humanity; God doesn't really do that, does he?

“So as you can see, I'm toying with the viewpoint that if it's called a prophecy it's a superstitious attempt to claim something supernatural, a meaningless figment of the imagination supposedly showing God's intervention into human affairs.”

THE PROPHETIC VIEWPOINT

The prophetic viewpoint stands in stark contrast to such secular attitudes of skepticism and doubt. It affirms that God is in control of our world. His spiritual forces work behind the scenes, and sometimes openly, to influence events on earth. As *The Urantia Book* explicitly affirms, “*The Most Highs rule in the kingdoms of men*.” [114:0.1] (P. 1250)

God controls the future and God knows the future. Such knowledge is conveyed to us through the revelations of his inspired prophets. Their words deserve our attention, respect, and study. Prophecy is valuable because through its revelations we gain a higher perspective, an enlarged viewpoint of world affairs. No longer are we limited to our purely human vision.

A friend once asked me, “Why should I study prophecy? I'm a busy person. How is prophecy relevant to me?” In reply, I asked him if he remembered Hurricane Andrew. In 1992 this powerful Category 4 hurricane slammed into southern

Florida with sustained winds of 142 miles per hour. It caused \$30 billion in damage; and in Dade County alone, it left one-quarter million people homeless. Despite the fact that it was the most expensive natural disaster in U.S. history, it resulted in only forty deaths. I remember at the time thinking, "What if residents had not known of the approach of this killer hurricane and had not evacuated the predicted areas of impact?" Obviously the death toll would have been much greater. It was their knowledge of the approach of Hurricane Andrew that enabled the people to prepare for it and avoid a far greater calamity. As this example clearly shows, when we know the future we can prepare for that future; this is the vital knowledge that prophecy provides.

Viewing the flow of human events from the standpoint of prophecy can also bring us the comfort, understanding, and stability we need to face the great challenges and dangers of our world. Moreover, prophecy is a most interesting and fascinating study. It not only enlarges our viewpoint; it also deepens our faith. And when we witness events unfold as prophesied, we are strengthened in that faith.

The word prophet comes from "pro" and "phana" and means literally to speak for or to say before. The word's etymology is clearly reflected in the two major definitions of a prophet given by *Webster's Third International Dictionary, Unabridged*: (1) "A person inspired by God...to speak for him" and, (2) "A person who prophesies or foretells future events."

The Urantia Book defines this first function by characterizing a prophet as one who "taught God's will or proclaimed the necessity for righteous living." [135:5.6] (P. 1501) The potential of the second function, the ability to know the future from a transcendent perspective, is validated when the revelators affirm that, "true prophetic vision is a superpsychologic presentiment. Such visitations are not pseudo hallucinations, neither are they trancelike ecstasies." [91:7.3] (P. 1000)

THE VALIDITY OF PROPHECY

Modern secular religionists tend to accept the validity of the first function and reject the second. They do this in spite of the fact that in the writings of the prophets these two functions are intimately associated. Moreover, if one believes that true prophets speak for God it seems unlikely that they should be so deceived as to engage in false prophecy. It would mean that throughout history, prophets who taught God's will and whom we rightly revere as among the greatest men ever to inhabit the earth, were also at the same time so blinded by "primitive superstition," that they mistakenly thought their prophecies came from God.

In light of the skepticism and doubt engendered by modern secular attitudes, it is helpful to review a few of the reasons a sincere student of *The Urantia Book* should be more open to the prophetic viewpoint.

Jesus was a prophet. He performed the two functions of a prophet: he taught the way of righteousness and he predicted the future. He studied the Jewish prophets and sought to understand his mission in terms of their predictions. A striking example of this is found in Jesus' decision to enter Jerusalem on a donkey rather than a horse.

Having decided upon making a public entrance into Jerusalem, the Master was confronted with the necessity of choosing a proper method of executing such a resolve. Jesus thought over all of the...Messianic prophecies, but there seemed to be only one which was at all appropriate for him to follow... [and which he] thought might consistently be taken as a guide for his projected entry into Jerusalem. This Scripture was found in Zechariah, and it said: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, your king comes to you. He is just and he brings salvation. He comes as the lowly one, riding upon an ass, upon a colt, the foal of an ass.' [172:3.4] (P. 1881)

I think this is an excellent and explicit description of the events of Palm Sunday, and it was foretold hundreds of years before its actual occurrence.

Of course, Jesus was not only guided by the prophets of old, he also made numerous predictions himself. These include his own death and resurrection, the destruction of Jerusalem, a future new age, and his own second coming. Jesus' prediction of the destruction of Jerusalem provides a vivid demonstration of the value of knowing the future through prophecy. Jesus was concerned for the safety of his disciples and clearly told his apostles what was to be and what they should do.

You may remain in the city after I have gone, even through these times of travail and bitter persecution, but when you finally see Jerusalem being encompassed by the Roman armies after the revolt of the false prophets, then will you know that her desolation is at hand; then must you flee to the mountains... And after you have deserted the city, this disobedient people will fall by the edge of the sword and will be led captive into all nations; and so shall Jerusalem be trodden down by the gentiles. [176:1.4] (P. 1913)

Because they believed this astounding prophecy of Jerusalem's complete destruction, they were able to save themselves. Those who did not know or accept Jesus' warning suffered a terrible slaughter.

Melchizedek, the priest of Salem, was also a prophet. He predicted that the childless Abraham would become the father of many, that his descendants would sojourn in Egypt,

and then would occupy Canaan, “the Promised Land.” And he predicted the future coming of Jesus: “*Melchizedek taught that at some future time another Son of God would come in the flesh as he had come, but that he would be born of a woman; and that is why numerous later teachers held that Jesus was a priest, or minister, ‘forever after the order of Melchizedek.’*” [93:3.7] (P. 1017)

The revelators tell us that after he left, “*Machiventa Melchizedek continued to take a great interest in the affairs of the descendants of those men who had believed in his teachings.*” [93:10.3] (P. 1024) We are also told that Melchizedek has a “*comprehensive plan for far-reaching world welfare,*” [76:5.6] (P. 853) and most significantly, that he “*continued to collaborate throughout the nineteen succeeding centuries with the many prophets and seers...*” [93:10:4] (P.1024) The fact that Melchizedek has a comprehensive plan for our welfare and that he collaborated with the Jewish prophets suggests that elements of this plan are to be found in their teachings.

The Urantia Book exalts the prophets and affirms the truth of their prophetic viewpoint. They often quote and cast new light on Biblical prophecy. “*In the Urantia records it is very difficult at times to know exactly who is referred to by the term ‘Most High.’ But Daniel fully understood these matters. He said, ‘The Most High rules in the kingdom of men and gives it to whomever he will.’*” [43:3.4] (P. 488) And we find this clarification of John’s prophecy of a new heaven and a new earth: “*It was of the conclusion of the terminal mission of the Teacher Sons...that John wrote: ‘I saw a new heaven and a new earth and the new Jerusalem coming down from God out of heaven, prepared as a princess adorned for the prince.’*” [52:7.11] (P. 599)

With the perspective of history we may now find many examples of prophecies that were fulfilled. Jeremiah’s story is one of my favorites. He lived in the sixth century BC, just before the time of the fall of Jerusalem to Nebuchadnezzar. Jeremiah prophesied the destruction of Jerusalem for over twenty years before it actually took place in 586 BC. The rulers’ response to his message was to ignore his warnings and put him in prison.

Jeremiah’s prophecies are very specific and right on the money. For example, in Jer. 4:6&7 we find this: “*A great lion (Nebuchadnezzar) has gone up from his thicket, a destroyer of nations has set out; he has gone forth from his place to make your land a waste; your cities will be ruins without inhabitant.*” And in Jer. 20:4 we read, “*I will give all Judah into the hand of the king of Babylon, he shall carry them captive to Babylon.*”

Jeremiah’s prophecies also provide another clear demonstration of the value of prophecy. He warned the

rulers that Babylon would conquer Jerusalem and that they should surrender to avoid greater losses. Pause to notice that the entire fate of the Jewish nation was bound up in the rulers’ acceptance of Jeremiah’s prophecy. But they refused to listen and held fast to their purely human viewpoint. Their failure to heed Jeremiah’s counsel resulted in the complete destruction of the Jewish state and seventy years of exile in Babylon.

By the way, this prophecy of Jeremiah is confirmed by *The Urantia Book*: “*it was considered blasphemous treason when during the siege of Jerusalem [Jeremiah] said; ‘And now have I given these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant.’ And when Jeremiah counseled the surrender of the city, the priests and civil rulers cast him into the miry pit of a dismal dungeon.*” [97:6.4] (PP. 1067-8)

The Urantia Book itself engages in prophecy and contains numerous explicit predictions of what is to come. Following are a few illustrative examples:

“*Having summarized the teachings of Jesus about the kingdom of heaven, we are permitted to...engage in a prophetic forecast of the kingdom as it may evolve in the age to come.*” [170:5.1] (P. 1864) (Emphasis mine)

“*Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment.*” [195:9.2] (P. 2092)

“*Sooner or later another and greater John the Baptist is due to arise proclaiming, ‘the kingdom of God is at hand.’*” [170:5.19] (P. 1866)

“*This new and oncoming social order will not settle down complacently for a millennium.*” [99:1.1] (P. 1086)

URANTIA BOOK PROPHECY

AND THE SECULAR-SPIRITUAL CONFLICT

If we are open to prophecy and read *The Urantia Book* with an eye for prophetic content, there is much we can learn about our future. For example, consider the rise of modern secularism and its conflict with religion. What may we learn about the future of this struggle and what will be its final outcome?

The future grows out of the present and to properly understand our future we also need to understand present conditions. One of the reasons I find the prophetic content of *The Urantia Book* to be particularly helpful is that it actually tells us both the present and the future. And in the case of the secular-spiritual conflict, it offers us an even deeper understanding by also providing the historical factors that lead to our present state of affairs.

HISTORY OF SECULARISM

The midwayers tell us that modern secularism was fostered by two world-wide influences: “the narrow-minded and godless attitude of nineteenth and twentieth century so-called science—atheistic science” and “the totalitarian medieval Christian church.” It had its inception as “a rising protest against the almost complete domination of Western civilization by the institutionalized Christian church.” [195:8.2] (P. 2081) Secularism has brought us numerous benefits which contributed to its rise and present popularity; it broke the bonds of church control, and has promoted tolerance, social service, democratic government, civil liberties, science, and education.

THE PREDICTED RESULTS OF SECULARISM

However, along with these positive results the midwayers also reveal that secularism has brought numerous unintended consequences. As we look at their discussion of these negative results, we need to remember that these words were indited some seventy years ago. With the perspective of history we can now see that their analysis has proven to be an amazingly accurate prediction of the direction of world events in both the twentieth and now the twenty-first centuries. And their prophetic forecasts of the outworking of secularism are even more applicable today; in fact, we may view them as reliable predictors of a future that will be played out in our own lifetimes. We live in a world in which secularism and its struggle with religion is ever growing in prominence, and progressing toward a final climax.

In 1935 the revelators clearly warned us of the devastation secularism would bring; this is what they said: “even after materialism and mechanism has been more or less vanquished, the devastating influence of twentieth century secularism will still blight the spiritual experience of millions of unsuspecting souls.” [195:8.1] (P. 2081) (Emphasis mine.)

At the outset, let us clearly understand this great danger that secularism poses; *it blights spiritual experience*. In the plant world, blight first causes the plant to cease growing, then to decay, and finally to die. And this is an apt description of the effect that modern secularism has on religious faith and spiritual experience. This is the greatest and most insidious effect of modern secularism; without our knowledge it effectively blocks and eventually destroys spiritual experience and religious living. And it does so on a vast scale, affecting “millions of unsuspecting souls.”

A second major effect of secularism is *the disintegration of society*. Consider the following analysis of conditions in the 1930s, and notice that the midwayers’ warning of coming

social disintegration has proven all too true: “Without God, without religion, scientific secularism can never co-ordinate its forces.... This secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly disintegrating.” [195:88.10] (P. 2082)

Now whether we are talking about marriage, family life, communities, ethnic and religious strife, national affairs, or international relations, who can doubt that such social disintegration has taken place and indeed is a defining characteristic of modern times? And if we look to the future we may discern that we face continuing social disintegration until that day when secularism is finally overcome.

A third predicted event of secularism is the rise of totalitarian states. The revelators warn us of this threat:

Secularism did break the bonds of church control, and now in turn it threatens to establish a new and godless type of mastery over the hearts and minds of modern man. The tyrannical and dictatorial political state is the direct offspring of scientific materialism and philosophic secularism. Secularism no sooner frees man from the domination of the institutionalized church than it sells him into slavish bondage to the totalitarian state. [195:8.4] (P. 2081)

Totalitarianism is defined as “domination by a government of all political, social, and economic activities in a nation.” It first appeared in the Soviet Union under Lenin and Stalin, and later in the 1930s under Hitler’s National Socialism. Benito Mussolini was the first to use the word totalitarian to describe his Italian dictatorship. One can distinguish the totalitarian regime from all traditional tyrannies by its mobilization of entire populations in support of the state and its political ideology. Later twentieth century examples of totalitarian societies include Maoist China, the Cambodian Khmer Rouge, the Laotian Pathet Lao, the Taliban in Afghanistan, and Saddam Hussain’s Iraq. Some present day examples include Libya under Qadaffi, Bathist Syria, the Socialist Republic of Vietnam, and North Korea. This rise of powerful totalitarian states was a distinct feature of the twentieth century that continues to the present day and poses the major political challenge to the twenty-first century. Most ominously, the new century has witnessed a new form of this threat in the rise of a militant and totalitarian Islam. As we look to the future we must have the courage to face the tests that lie before us; and this worldwide struggle between totalitarianism and freedom will characterize the early decades of the twenty-first century.

The fourth predicted effect has the ring of apocalyptic prophecy as the revelators warn us of coming war and world-wide disaster. One of the major barriers to accepting prophecy is fear—especially the fear of facing an unknown

THE RISE OF JESUS AND THE FALL OF SECULARISM

and possibly unpleasant future. A prophetic viewpoint requires courage and a willingness to sincerely and honestly follow the truth no matter where it leads, regardless of the consequences. In the case of secularism the revelators explicitly warn us that this godless philosophy will bring a future of fearsome challenges. *“Twentieth-century secularism tends to affirm that man does not need God. But beware! this godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.”* [195:8.5] (P. 2081) (Emphasis mine.)

Notice the verb *“will lead only;”* this signifies a statement about our future and is a very clear example of prophecy in *The Urantia Book*. Not only are the revelators foretelling the future; they are warning us about it, just as did the prophets of old. In other words, watch out for what is coming. Secularism will lead to disastrous consequences, and this is what you should expect. The revelators reinforce and emphasize this point later in the same section: *“The complete secularization of science, education, industry, and society can lead only to disaster.”* [195:8.13] (P. 2082) The phrase *“can lead only”* leaves little room for doubt as to what secularism will mean to our future; the midwayer commission gives this somber assessment: *“During the first third of the twentieth century Urantians killed more human beings than were killed during the whole of the Christian dispensation up to that time. And this is only the beginning of the dire harvest of materialism and secularism; still more terrible destruction is yet to come.”* [195:8.13] (P. 2082) (Emphasis mine.)

With seventy years of history, we can bear witness to the truth of this prophecy. For example, the twentieth century has been characterized in a documentary series on the History Channel as *“The Century of Warfare.”* Since this prediction of *“still more terrible destruction yet to come”* America has experienced World War II, the Korean War, Vietnam, the Afghanistan war, and two wars against Iraq. There have been other large and small wars around the globe, such as two Arab-Israeli wars, the Russian-Afghanistan war, the Chinese civil war, and the Iran-Iraq war. In World War I eight and a half million soldiers lost their lives. Since the revelators’ prediction that this was only the beginning of the dire harvest of materialism and secularism, some thirty million more soldiers have been killed in war.

As long as secularism rules the hearts and minds of mankind, war and destruction will not end—this is the prophecy of *The Urantia Book*. We must have the courage to face the future and trust in God to protect, guide, stabilize, and strengthen us through the challenges that lie ahead.

Now if this were the end of the story, we would face a very bleak future, indeed. But this is not the end of the story. There are also many positive prophecies in *The Urantia Book* alongside these negative predictions. They foretell a very different future; one filled with great hope for our world. Listen as the revelators predict, *over and over*, the rise of Jesus and the fall of secularism:

When the present superstition revolt is over, the truths of Jesus’ gospel will persist gloriously to illuminate a new and better way. [195:9.1] (P. 2082)

A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and overcome a world sway of mechanistic naturalism. [195:9.2] (P. 2082)

No matter what the apparent conflict between materialism and the teachings of Jesus may be, you can rest assured that, in the ages to come, the teachings of the Master will fully triumph. [195:6.2] (P. 2076)

Religion is now confronted by the challenge of a new age of scientific minds and materialistic tendencies. In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph. [195:4.5] (P. 2075)

We have endured the bad news, now finally we hear the good news: There is light at the end of the tunnel! Yes, there are great challenges we must face, but secularism and its effects are not the only factors in our world. The spiritual workings of the life and teachings of Jesus are also present and they will eventually fully triumph over secularism.

There is more good news: We do not have to wait until a future age for the triumph of the spiritual. It is already underway! Even now, at the height of the secular dominance of planetary life, the teachings of Jesus are at work overcoming the entrenched forces of secularism. *“The teachings of Jesus...are even now slowly triumphing over the materialism, mechanism, and secularism of the twentieth century.”* [195:9.3] (P. 2082) (Emphasis mine.)

Thus, if we look to the future with faith in *Urantia Book* prophecy, we may expect to witness not only increasing conflict between the secular and the spiritual, but also the growing power of the spiritual, and ultimately the full and final triumph of the teachings of Jesus.

SPIRITUAL RENAISSANCE—A NEW REVELATION OF JESUS

There is more good news, and it is particularly relevant to our present generation: We are told that we live in a time and a future that will witness a new and powerful revival of the true teachings of Jesus. This will be the next step in our religious evolution. The time is now!

The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity—the real life and teachings of Jesus. [195:9.5] (P. 2083)

The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. [196:1.3] (P. 2090)

Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. [195:10.1] (P. 2084)

Notice the dramatic imagery used by the authors to emphasize the significance of our times; they tell us *the hour is striking*, that *the time is ripe*, and they speak of *modern culture*. Can there be any doubt that *now* is the time for this new revelation of Jesus? The fostering of this revival of Jesus and his actual teachings is, in fact, the great goal of the Urantia revelation.

What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions! [196:1.2] (P. 2090)

We are told that this new revelation of Jesus will uplift our world and bring about a new age of spiritual striving. Our destiny is not final destruction, but rather a great new spiritual renaissance that will completely transform and renovate the entire planet. *The Urantia Book* gives us a prophetic clue to the coming of this spiritual renaissance regarding secular education: “*Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression.*” [195:10.17] (P. 2086)

The authors clearly predict this new era and emphasize that this spiritual renaissance is not in some far away future, it lies directly ahead. One of the most positive and hopeful prophecies in the entire book, foretelling a very encouraging and exciting future was made seventy years ago: “*Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment.*” [195:9.2] (P. 2082)

OUR CALL

What part will we play in this great struggle between the teachings of Jesus and the secular attitudes that dominate our world? Will we have the courage to live a spirit-born life and espouse Jesus' teachings? The revelators assure us that it is precisely in such times of crisis as we now face that a great new revelation can spring forth.

The Urantia Book actually calls us to join in this new revelation of Jesus; and the midwayers inspire us with a very positive view of our future and a unique opportunity to personally participate in it. “*The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh.*” [195:10.6] (P. 2084) (Emphasis mine.)

What an adventure! What a thrilling opportunity! Think about it: we are called to be part of a new revelation of Jesus which will transform our society, triumph over secularism, and lead the world into a bright new age.

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. [195:9.4] (P. 2082)

As unprepared as we are, *The Urantia Book* appears to be calling us to function as the new teachers and leaders who will help bring about this spiritual renaissance. After all, it is we who have received the new revelation of Jesus, and it is the revival of his actual teachings that will transform our world.

Notice especially that we are called to depend *solely on Jesus* and to be *exclusively* devoted to the *spiritual regeneration* of men. This is a far greater task than merely disseminating *The Urantia Book*. That is a noble undertaking, but we should understand that it is not what *The Urantia Book* calls us to do. The midwayers could have told us that what is needed now is the dissemination of *The Urantia Book*, that we are called to do this work, and that the world-wide acceptance of *The Urantia Book* will bring about the new age. But they do not! Instead, they call us to depend solely on Jesus, achieve spiritual transformation in ourselves, and spiritual regeneration in others.

For those who answer this call for spirit-born leaders, we again find that great success is predicted. And this success will not be limited to the spiritual world. These new leaders will also help bring about fundamental change throughout the entire spectrum of human life on earth. As we observe the sad state of planetary affairs this is indeed welcome news. Here is what is foretold: “*And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world.*” [195:9.4] (PP. 2082-3)

SUMMARY AND CONCLUSIONS

For more than three hundred years western thinking has become more and more secularized. This unconscious and unrecognized secular attitude is so pervasive that it is found in the majority of professed religionists both Christian and Urantian. This “thoughtless secularism” leads many to ignore prophecy and doubt its validity and usefulness.

In contrast to such secular attitudes of doubt and skepticism, the prophetic viewpoint affirms that God, not man, is ultimately in control of human destiny. God knows the future and reveals it to us through prophetic revelation. Prophecy is useful to us because it allows us to reach beyond our circumscribed human viewpoint, and provides a higher and divine perspective on world affairs. Through prophecy we are better able to understand and accept the unfolding of world events. And, most significantly, by knowing the future we may better prepare for that future.

If sincere students of *The Urantia Book* honestly examine the evidence, they will find powerful and persuasive reasons for embracing prophecy including the following:

1. Jesus was a prophet. He made numerous predictions, including the destruction of Jerusalem and his own second coming. As a youth he studied the Jewish prophets and as an adult he conducted his life mission in the light of their pronouncements

2. Melchizedek was also a prophet. He predicted that the childless Abraham would become the father of the Jews and the future coming of Jesus. Of special significance is the fact that he has a plan for the rehabilitation of our planet, and that he actually collaborated with the Old Testament prophets.

3. In the light of history we may now recognize many clear examples of fulfilled prophecy. Jeremiah’s prediction of Jerusalem’s destruction and the Babylonian captivity is one such example.

4. *The Urantia Book* exalts the prophets, affirms the validity of prophecy, and often confirms and clarifies specific prophecies.

5. *The Urantia Book* itself makes numerous “prophetic forecasts.” One that is especially meaningful to us is its prediction of an impending new age, a better time to come.

These and other considerations suggest that we should guard against the secular bias of modern times and open ourselves to the *validity* and *value* of prophecy.

If we study *The Urantia Book* with an eye for prophetic content we can discover much about our future. If we look at the secular-spiritual conflict we will find the past, present, and future of this great struggle opened before our wondering gaze. Secularism, which once served positive

purposes, has grown to a point where it now dominates our world. We live in a time where the dire consequences of materialistic secularism are everywhere evident. This bitter fruit of twentieth-century secularism includes the blighting of spiritual experience, social disintegration, the rise of totalitarian states, animosity, war, and worldwide disaster. Facing the challenges of such a future calls for courage and trust in God for protection, guidance, stability, comfort, and strength.

However, secularism and its evil effects are not the only forces operating in our world, and we are not called to merely endure its devastations. Jesus’ life teachings are even now at work, combating and overcoming the secular menace. A new revelation of Jesus is destined to fully triumph over the present empire of secularism. This revival of the actual teachings of Jesus will be the next stage in the religious evolution of our planet. As it unfolds we will enter a new age that will be characterized by spiritual enlightenment, moral uplift, and social progress, and will witness the economic and political reorganization of the world. This new era is not far off; it is impending, at the door. Urantia is quivering on the very brink of a great new spiritual renaissance.

The Urantia Book clearly tells us to join in this great spiritual undertaking and assures us that it is precisely in such troublous times as we now face that great new revelations spring forth. If we meet the three specific requirements, to be born of the spirit, to depend solely on Jesus and his teachings, and to be exclusively devoted to the spiritual regeneration of others, we have a unique opportunity. We may become the new teachers and leaders prophesied by *The Urantia Book* who will bring light to our darkened planet and help usher in a bright and glorious new age, a spiritual renaissance!

* * *

In 1965 Preston Thomas graduated from UVA with a Masters degree in Philosophy. He discovered The Urantia Book in 1970 and has been a devoted student ever since. In 1981 he founded the Einstein School and has served as its director for the past 25 years. This school provides special help for children with learning problems and teaches the way of Jesus. In 1992 Preston published The Life and Teachings of Jesus which harmonizes the gospel account of Jesus with The Urantia Book. It is presented to each departing student and is available at www.ltjesus.org. Preston Thomas can be contacted at lpthomas@adelphia.net.

Serving – A Cookbook For The Soul

By Bill and Share Beasley, Tampa, FL

“Are all the bills set up on auto-pay?”

“Water off?”

“Mail forwarded?”

“Where are we going to put the extra fire logs and the two boxes of *spiritual books I’ve always wanted to read but never had time to?*”

“It doesn’t matter, just throw them in the “Mota Home” and let’s get out of here. The longer it takes to leave, the more we get ensnared here.”

“Doors locked? Wait a minute the phone is ringing again.”

“If it isn’t God on the caller ID, don’t answer.”

The monster named “It Must Be Done Now” was always on the phone or banging at the door. For the last five years some unforeseen event had derailed us from making this long sought after journey. Not this time! We finally wised-up, at last we’re on the road! This trip of indulgent mirth and merriment across the U.S. in an RV we called the “Mota Home” was the accumulation of years of hard work. We’ll see and experience, first hand, the beauty and diversity of “God’s handiwork,” scenic byways, backwoods trails, hidden waterfalls and *winery tours*. We packed books on how to spot wild animals without them spotting you, cameras for every occasion, and a guide to free camping out west; we had it all. Oh yes, and a few names and phone numbers of study groups here and there. The *service* we had planned for the year was almost finished. We were doing our share at “IC05,” the Florida Students of *The Urantia Book* (FSUB) conference, Miami Book Fair, newsletters, study groups, and Urantia Foundation projects, right? It’s OK to have a glorious five-day stop in Philly for “IC05” to kick us off, and then be on our merry way!

There we were sitting at a sunny Beach Grill in St. Augustine, gorgeous sky, waves rolling in and talking with a local *Urantia Book* reader. The discussion, translated, is how “Maslow’s Hierarchy of Needs” (basic needs must be met prior to self-fulfillment), affects our ability to serve. It was clearly interfering with his higher desires.

Ingredient #1: The opportunity to serve is a privilege.

On to a South Carolina state park for four days to organize our “stuff” and practice our “IC05” Track presentation. We took a break by walking down to the river.

Suddenly we were in a wondrous midst of thousands of mayflies, what a delightful experience! We were completely enveloped by these gentle insects that live, mate and die, their purpose fulfilled, within a mere seventy-two hours.

Ingredient #2: Eternity beckons, “Life is but a day’s work—do it well” [48:7.13] (P. 556)

Next, a visit to my sister’s in Richmond, Virginia during a 100°+ heat wave and broken air conditioning. Hot and crotchety, tempers flair and soon loving sisters are hissing at each other! Enough of this, we are out of here!

Ingredient #3: People we love are more important than diverse ideals and pride.

(The visit was rescheduled with a reciprocally love-filled phone call.) What a start!

Our next compass heading was northeast to Villanova University to attend “IC’05.” Immediately upon arrival we were surrounded by “those without name and number.” Excitement was in the air, volunteers were scooting around, devoting their time and talents to make the sessions meaningful and the events flow smoothly. Many of them ended up missing a favorite workshop or speaker. The Conference Committee worked three years, the facilitators and presenters months, in preparation for this event. Now they are experiencing the pay-off; love emanating from attendee to attendee, seeing lives in transformation, and budding friendships.

Ingredient #4: Service exertion leads to overflowing satisfaction and increased faith.

What started out as a little bit of *service work* and a lot of *us* got turned around.

We began to see “Spiritual Lessons” emerge in the place of self-indulgence. There are so many projects going on, that we can’t possibly do them justice here. Fear not, a solution is in the works.

Ingredient #5: Urantia Book readers are making a difference!

With eyes widened by awe, we bid our friends, new and old, a momentary good bye. Now heading for a small town outside of Pittsburgh where Jan, a *Urantia Book* reader and friend from Tampa, was temporarily staying. Her

mother died recently and she was literally cleaning out her childhood home, by virtue of her body, mind, and spirit. She is actually considering this “thorough cleansing” as the subject of her next book. Even so, she still found time to nurture individually and collectively the children who lived in the neighborhood. As we joined Jan and the children one afternoon, we experienced how joyous, receptive, and innocent they can be. We remembered that Jesus *always* made time for children.

Ingredient# 6: Put yourself aside and service opportunities with their attendant benefits will appear.

We traveled through the rolling green foothills of western Pennsylvania and on to an unplanned (mechanically necessary) visit to Elkhart, Indiana. Low and behold, our company just happens to do an abundance of business there. So now we find ourselves in the middle of a personal visit with an owner and some executives of an important vendor. They asked what we were doing with our time since we retired from the business. The opportunity door opened and we flew in! After highlighting several Urantia Book endeavors, their attention was drawn to FreeSchools World Literacy, a Urantia Book project taking place in India and Thailand. A detailed explanation followed and ended with sincere interest in making financial commitments. We will follow this up as the *FreeSchool* program builds credibility.

Ingredient # 7: There are people in all walks of life just waiting for an opportunity to respond to that inner urge to make the world a better place.

Turning south we found ourselves in Indianapolis at Mike’s study group with Linda and Bob, who have driven a long way to attend. As a matter of fact, they are always willing to go the extra mile on any worthwhile Urantia endeavor. What a privilege to intimately share what comes out of the pages of *The Urantia Book* with long time, devoted readers! We also discovered other readers in the area who are unaware of each other. The time is ripe for connecting. *Spiritual growth is mutually stimulated by intimate association with other religionists.* [100:0.2] (P. 1094)

Ingredient #8: Set your priorities, “knock and the door will open”.

The next day we temporarily left Indianapolis and were 35,000 feet high, westward bound. Our destination was Nevada. At “IC’05” we were invited to experience and participate in “URI-NAIN”, an International Interfaith Conference in Las Vegas. This was one of those things we couldn’t say “no” to. Many participants were clergy,

representing religious affiliations from many major world religions. Not only did we have the opportunity to learn about the beliefs of others, but we were also rewarded with *numerous* occasions to share the teachings in *The Urantia Book*! This conference abounded with *Urantia Book* readers from all over the country. The Urantia group made our presence known as a loving community, especially after preparing and serving dinner one evening!

Ingredient #9: All spiritually applied religions are vibrant and transforming.

Kansas City, the heartland of the U.S., was our next visual treat. Other than speaking at a conference several years ago and meeting some marvelous people, about the only thing I knew about this place was, “12th Street and Vine, my Kansas City baby and a bottle of Kansas City wine.” Things have changed! Mike has inspired and attracted amazing young adult reader traffic to his study group and all are devoted to these teachings. We were warmly welcomed and taken right in. Mike would have it no other way than to park the “Mota Home” in his driveway, plug into his electricity, join in the study group and stay up half the night talking. We determined Mike to be the busiest person we’ve encountered. While headed north of K.C., we marveled at his ability to juggle all those responsibilities while remaining a steadfast inspiration.

Ingredient #10: “Not enough time” is only an excuse we make to ourselves.

On to spend a few days visiting with Susan at a near-by county park, beautifully situated on a huge lake. This was a perfect spot to swap spiritual ideas, ideals and intimate life testimonies. We witnessed magnificent sunsets and even watched a storm slowly roll in, with dark cloud clusters and bolts of lightening. What a pleasure when Ken and Becky joined the three of us for several hours of heart to heart sharing of ourselves our aspirations and our goals. We talked about ideas with potential for making positive changes, not only in our Urantia community, but in the world as well.

Ingredient #11: We can all serve, in our own way, with our own talents.

(If you’re not sure of what your true talents are, ask a good friend.)

Right there at the campsite on Sunday, Susan led us in an absorbing worship service! She was to give a presentation at Toastmasters that morning and invited us to come. Her topic? “I am in love!” and went on to deliver an outstanding account of her love affair with God, finishing with a brief

introduction to *The Urantia Book*.

Ingredient # 12: Be creative and dynamic when introducing *The Urantia Book*.

We've all heard about "amber waves of grain," well they are there. Miles and miles and miles of them. There are also green seas of soybeans, golden walls of wheat, brown rivers of rice and an ocean of soaring sky, as far as you can see. Before we got out of Kansas, I was drowning in waves and seas and was thrilled to see arid, voluptuous hills ahead. The Rocky Mountains came into view.

Ingredient # 13: Beauty isn't enough, variety helps, though.

Pueblo, Colorado Springs, Boulder; not only are these hotbeds of Urantia activities but they are also full of sons and daughters of God who have made commitments and followed them through. They are *doing* something. In Colorado Springs, Lynn G. arranged for us to visit a group of mostly new readers. An in-depth workbook of the Foreword is in progress there. Whoa, how's that for doing something? In Pueblo we were invited to a prayer and meditation meeting at Joanne's and then were honored with a triple-study-group potluck put together by Lynn C. She also asked us to give a presentation on some of the activities going on in *The Urantia Book* community and to facilitate a retreat exercise. Siblings of Pueblo, thank you for your hospitality and opportunities.

Ingredient #14: *Urantia Book* readers are so loveable they teach us to open our hearts to all.

One of Boulder's weekly study group meetings puts emphasis on personal growth. Another has a youth group. A seasoned reader has managed to get a book booth on the university campus. Errol & Rochelle happened to be in town for a few days performing some of their famous skits at a local church. We were able to see a few new ones, too. Are you on the brink of committing yourself to serve and just waiting for the opportunity to present itself? Look no further. You have just been informed of a couple who not only are dedicated to reaching out with love for others, but also have a program for implementing true service in your life. Contact Errol at estrider@juno.com for information on his latest personal growth seminar.

Of course Boulder is the home of TruthBook, the website designed to help us discover and share our precious revelation. We were amazed as Mo and Paula took us on a guided "virtual tour" of the TruthBook website. This is one of the most innovative and powerful tools we have for

revealing the love and goodness of our Creator. Do yourself a favor and explore the sight. It is abundant with exalted art, study aids, power point presentations, question and answers from and about *The Urantia Book* and positive, spiritually oriented chat rooms. This space has it all.

Ingredient #15: Pick a subject, the service projects are out there.

The day before we left Boulder, Lugena hosted a lovely get-together that gave us a chance to get some good old fashion visiting in. We loved getting to know both Susan and Paula better, in addition to learning more about some of their undertakings.

Ingredient #16: Hosting affords bonding not available in other situations.

Out of Colorado we headed north toward Coeur d'Alene, Idaho to experience a new format for introducing *Urantia Book* concepts without mentioning *The Urantia Book*. We scheduled our trip to arrive on Monday evening, the night Cosmic Cafe was in session. About 12 people attended, a few were *Urantia Book* readers. The topic for the evening was "Time & Space." We were extremely interested to see how this theme could possibly be tantalizingly interwoven with spiritual truths presented in *The Urantia Book*. This two-hour session was a dialogue of questions and opinions (not answers). Thomas and Aurora did a splendid job of facilitating. They constantly steered the conversation toward the beauty and symmetry of our Father and how his natural laws coordinate time and space for ultimate goodness.

Ingredient #17: Spiritual content can be incorporated, regardless of the subject.

A day's ride north of Coeur d'Alene across the Canadian border lies Invermere, a quaint, independent town nestled in a valley between two large mountain ranges. This is the home of Roy, a woodcrafter extraordinaire and retired Unity Minister. We spent three wonder-filled days with him, exploring, sharing and learning. So much so that we didn't even have a chance to talk about a training program for teachers and leaders that he and Eef have developed and practiced over a period of several years. Entitled *SpiritQuest*, it is a three-session program designed to develop personal spiritual growth while gaining skills to pass on this thrilling quest both in and outside of the Urantia community! These seminars, 1) Truth, 2) Beauty, and 3) Goodness, will debut at several locations in 2006.

Ingredient # 18: Build it and they will come.

Upon entering the U.S. via Alberta/Montana we headed east toward Chicago and the 50th anniversary celebration of the printing of *The Urantia Book*. We were excited. After arriving in Chicago we attempted, and failed, to parallel park the “Mota Home” (34 feet long) in a parking spot on Diversey Parkway. We ended up in a CVS parking lot for the weekend and checked into a motel. Those of you who have been to Chicago know this only requires taking out a second mortgage on your home for each night you spend there. Our excitement wasn’t dampened though and we directed ourselves toward the festivities. Our anticipations were high. People on different sides of “the creek” were present, talking, hugging, and laughing. We envisioned this gathering as an opportunity to begin repairing broken boards on a still existing bridge, and we were not to be disappointed. From the opening remarks to the final goodbyes the atmosphere was charged with healing spirit.

Ingredient #19: Miracles never cease!

As we left Chicago and headed for home in Florida, our minds were occupied with many things. Homesickness, kids, and grandkids took up a lot of space. Even so, our desire to share the experiences of meeting the remarkable individuals we encountered burned brightly, especially the heartwarming realization and good news that, contrary to the bombardment of all the horrible media news, people are going about doing good. They are making the world a better place through touching the people and the communities around them. This is happening all across America, in and out of the Urantia movement.

Ingredient #20: Divine Order prevails!

Most people we spent time with were saturated with ideas and willing to contribute in whatever way they could, willing to implement projects they hoped would make a difference in the people and world around them. They are “doing” something. We visited and listened in awe to far more people than we have room to mention. We discovered various individuals working on similar projects and if connected could be of great help to each another. More good news, there is now a place where this can happen! TruthBook.com has offered a section where Urantia Book readers interested in service can work on things together. We all can get, give, and exchange ideas and formulas for serving right in our own communities or even internationally. Listed below are a few of the active service projects and some only at the idea stage, waiting for your energy. Please go to the website and share your ideas, experiences and inspirations.

Your creative contributions make far more of a difference than you realize, think exponentially.

Log on to truthbook.com, click on the “spiritual chat room” on the top tool bar and scroll down until you find “Service with a Smile.”

Ingredient #21: Do something, “service—more service, and increased service”.

Imagine when you are on the Mansion Worlds, you are watching the universal broadcasts and are able to see the exponential effects of all that you’ve done! I am sure my thoughts will be “Oh, how much more of a difference I could have made.”

Ingredient #22: Give until it hurts, we’ll never pass this way again.

We started out to explore “God’s handiwork” in nature and discovered it abundantly in the Fruits of the Spirit in His diverse and delightful children we encountered along the way! Thank you Father for so many recipes for soul growth on this trip.

Ingredient #23: But wait, there are more lessons! Sooner or later we run out of time. (pun intended)

* * *

The Urantia Book came into our lives in 1971. We were both immediately enamored with its truth. We raised our four children using it as our guide. Our hearts burned with a desire to serve this revelation but material responsibilities required our full attention. Through necessity, we became entrepreneurs and as Divine Order prevailed, we found ourselves serving this revelation in far more ways than we ever could have dreamed, for example: Conference Committee members and Speakers for The Fellowship, UAI, and Florida Students of The Urantia Book (FSUB), in addition to participating in Newsletters, Retreats, Worship Services, and Urantia Foundation activities. Thank you Father in Heaven!

P.S. This narrative is truly collaborative as sometimes “I” is Bill and sometimes it’s Share.

What Is Personality?

By Berkeley Elliott

The following article contains excerpts of a speech given by the author on July 22, 1973.

What is personality? Where is personality? When is personality? For many years I have pondered these questions and attempted to find answers, feeling they were available in *The Urantia Book*.

Webster's Dictionary says "Personality—quality or state of being a person and not a thing or abstraction; that which makes a being a person; personal existence or identity. That which constitutes distinction of person; distinctive personal character; individuality."

Individuality is described in the same volume as "The character of property peculiar to an individual; that quality which distinguishes one person or thing from another; distinctive character."

We find very little difference in Webster's Dictionary, but *The Urantia Book* makes a drastic distinction. When we speak of someone having a neat, nice, charming, great, wonderful, or terrific personality, we should substitute the word "individuality," at least during our life in the flesh. A phase, or aspect, of personality could have a parallel to what we should call "individuality," since personality unifies the identity of any living energy system, and our temperament, actions, character traits, morality—whether we are sincere and honest or hypocrites and frauds; kind or cruel, happy or sad (sulky), generous or stingy (frugal), selfish or selfless, helpful or do-gooders, fast or slow, lazy or ambitious, intelligent or dull, boring or entertaining, annoying or soothing, smiling or frowning, pleasant or disagreeable, affectionate or cold, friendly or aloof, positive or negative, mentally healthy or neurotic, Promethian or Epimethian, good, beautiful, and true or bad, ugly, and false. Many of these attributes of our "individuality" go to make up our character, our conduct, the real self.

In the human organism the summation of its parts constitutes selfhood—individuality—but such a process has nothing whatever to do with personality, which is the unifier of all these factors as related to cosmic realities. [112:1.18] (P. 1227)

Dr. William S. Sadler in *The Evolution of the Soul*, says that personality is the sum total of man's equipment and experience; it is the totality of all that man is and does. He says, "I observe personality to function upon six levels the physical, the intellectual, the emotional, the social, the moral,

and the spiritual. But when I put all of the activities with their characteristics of attitude, motivation, and behavior, together, when I add them up, I find in the resultant totality of personality so much that was not observably pre-existent in these component factors, that I am inclined to become a Gestaltist and conclude that parts derive their meaning from the whole—that the whole is something more than the sum of its parts. Personality cannot be defined because it is UNIQUE—not only that each individual is a unique personality, but that selfsame individual is likewise unique at each moment of his mortal existence. Personality is something which is relatively free from the domination of the otherwise universal law of antecedent causation. WILL is a function of total personality."

Dr. Sadler also says, "The Spirit Monitor comes to indwell the mind of man at the hour of the completed emergence of his moral nature, that moment in human development when man becomes a *moral being, a free-will creature*, having the power to choose between right and wrong, between good and evil..."

William S. Sadler, Jr., in *A Study of the Master Universe*, says, "God has invested us with the priceless powers of choice that accompany his gift of personality." In a speech Bill made in Oklahoma City on our Society's first anniversary, November 23, 1958, he had this to say about God's gift. "God gives us two priceless pieces of equipment. First of all, he gives us an absolute sense of direction. He incarcerates a part of his love inside of us. He lives in us. This part of God that lives in us is God's love made real to each one of us, and this part of God that lives in us knows the way to God. It points just as unerringly God-ward as the compass needle points northward. It came from God, so it knows the way back to God. It is our unerring pilot.

"And God gives us a second priceless endowment he endows us with relative free will, freedom of choice. The pilot is not the captain. We are captain. The pilot can steer only as we choose. I think of all the priceless gifts which God could make to me, and none would transcend the endowment of freedom of choice. Otherwise, I would be a machine. With freedom of choice, I am a person, I can be a son of God. What does freedom of choice mean? It means that I just don't have to respond slavishly to what happens to me. I have something to say about what I become. I have been liberated from marching in lock-step to antecedent

causation. This book teaches me that the more outside of myself I go toward the material level, the less choosing I can do. The more I move inward away from the material, inward and spirit-ward, the greater is my liberation of choice, until when I reach the supreme choice, pro or con concerning God, here my choice knows no restriction as to whether I choose to be His son, to do His will. I am absolutely on my own. Here my choice is absolute. God has given us this perfectly splendid equipment, freedom of choice and an absolute sense of direction.”

We know the Universal Father bestows personality on each of us; he gives us a unique gift which is characterized by morality. Personality unifies our identity; personality makes us self-conscious and gives us relative free will (absolute in choosing to be God’s son.) We know the personality circuit is a direct line to the Father. We know this bestowal gift is changeless in the presence of change (the growing soul, the result of the relationship between the Adjuster and the personal mind.) We know the Thought Adjuster, our second direct gift from the Father, is the spirit nucleus of the human personality, and is subject to the personal human will. We should at least have a “feel” for what is personality and where is personality.

Personality is that feature of any individual which we know, and which enables us to identify such a being at some future time regardless of the nature and extent of changes in form, mind, or spirit status. Personality is that part of any individual which enables us to recognize and positively identify that person as the one we have previously known, no matter how much he may have changed because of the modification of the vehicle of expression and manifestation of his personality.

Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated free will.

Self-consciousness consists in intellectual awareness of personality actuality. [16:8.4–6] (P. 194)

When does personality arrive? We know that the Thought Adjuster now comes at the age of first moral choice. “*The Adjusters cannot invade the mortal mind until it has been duly prepared by the indwelling ministry of the adjutant mind-spirits and encircled in the Holy Spirit. It requires the co-ordinate function of all seven adjutants to thus qualify the human mind for the reception of an Adjuster. Creature mind must exhibit the worship outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil moral choice.*” [108:2.2] (P. 1187)

Only a personality can know what it is doing before it does it; only personality...can look before it leaps and can therefore learn from looking as well as from leaping. A non-personal

animal ordinarily learns only by leaping. [16:7.3] (P. 193)

The seventh group of worlds encircling Salvington are the Worlds of the Archangels. All “*are occupied by the personality record keepers. This enormous corps of recorders busy themselves with keeping straight the record of each mortal of time from the moment of birth up through the universe career until such an individual either leaves Salvington for the superuniverse regime or is ‘blotted out of recorded existence’ by the mandate of the Ancients of Days.*” [37:3.7] (P. 409)

What is a will creature? We know this has something to do with personality, but let us get some definitions.

When the Life Carriers operating on a new world have once succeeded in producing a being with will, with the power of moral decision and spiritual choice, then and there their work terminates. [36:3.8] (P. 400)

For ages we had been on duty, assisted only by the seven adjutant mind-spirits and the Master Physical Controllers. And now, will, the power of choosing to worship and to ascend, having appeared in the evolutionary creatures of the planet, we realized that our work was finished. [62:7.6] (P. 710)

Andon and Fonta’s “*vague feeling of being something more than mere animals was due to the possession of personality and was augmented by the indwelling presence of the Thought Adjuster.*” [63:1.4] (P. 711)

The level of the seventh psychic circle “*is entered when human beings develop the powers of personal choice, individual decision, moral responsibility, and the capacity for the attainment of spiritual individuality.*” [110:6.13] (P. 1210)

Entrance upon the seventh [psychic] circle marks the beginning of true human personality function. [110:6.1] (P. 1209)

The successful traversal of these [circles—from the seventh to the first,] demands the harmonious function of the entire personality, not merely of some one phase thereof. The growth of the parts does not equal the true maturation of the whole; the parts really grow in proportion to the expansion of the entire self—the whole self—material, intellectual, and spiritual. [110:6.3] (P. 1209)

The words “personalize,” “personalization,” and “personification” are sometimes used in the Papers as an act of “making real.” Some examples are:

Much as the Creator Sons are personalized by the Father and the Son, so are the Magisterial Sons personalized by the Son and the Spirit. [7:6.5] (P. 88)

...when the forth-ninth Reflective Spirit has personalized, then a new and far-reaching reaction occurred in the Deity Absolute which imparted new personality prerogatives to the Supreme Being and culminated in the personalization of Majeston, the reflectivity chief and Paradise center of all the

work of the forty-nine Reflective Spirits... [17:2.2] (P. 199)

Our Creator Son is the personification of the 611,121st original concept of infinite identity of simultaneous origin in the Universal Father and the Eternal Son. [33.1.1] (P. 366)

You mortals are persons; hence we can describe beings who are personalized, but how could an absontized being ever be explained to you? [30:1.24] (P. 334)

Jesus was the perfectly unified personality. "Although the average mortal of Urantia cannot hope to attain the high perfection of character which Jesus of Nazareth acquired while sojourning in the flesh, it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification." [100:7.1] (P. 1101)

Christ Michael, while truly a dual-origin being, was not a double personality. [120:4.2] (P. 1331)

The Urantia Book does not stifle imagination with an over-revelation. It stimulates and encourages speculation and conjecture. So shall we?

What can personality do for an individual without the Thought Adjuster? We are given every reason to believe if an individual has potential survival qualities, a normal mind, the Thought Adjuster has to be present to initiate the birth of the soul, the Morontia entity our moral and spiritual choosing helps to grow. Also, it is the spiritual influence of the Thought Adjuster the personality free will may choose to be directive. So even before the universal outpouring of the Spirit of Truth and the automatic coming of the Adjusters with the first functioning of the Spirit of Wisdom, can't we safely conjecture the Adjusters arrived early?

Would a consistent, loving Father give his gift of personality to a mortal—the unique freewill choice to unify the individual and the ability to choose to make His will their will—without the Thought Adjuster, the absolute ingredient necessary for the birth of the soul and for spirit direction? Only with the arrival of the Thought Adjuster is there a soul born, and without a soul there is no survival.

...capacity for human personality is potential in the cosmic-mind endowment of the human being. But the experiential personality of mortal man is not observable as an active and functional reality until after the material life vehicle of the mortal creature has been touched by the liberating divinity of the Universal Father, being thus launched upon the seas of experience as a self-conscious and a (relatively) self-determinative and self-creative personality. The material self is truly and unqualifiedly

personal. [5:6.6] (P. 71)

The Papers tell me that human, personal, free will functioned on this planet when, and only when, all seven adjutant mind spirits functioned. Evolution proceeded, Michael came, left, and sent his Spirit of Truth. Since that time, the Thought Adjusters unfailingly come automatically the instant the spirit of wisdom, the seventh adjutant mind spirit, functions—the same time we become "will creatures"—or personality becomes apparent.

Although the Papers say the personality is antecedent to the Thought Adjuster, does this mean bestowed "slightly" before? We are told the Adjuster is subject to the human will. If the personality is bestowed before all seven adjutants become active, it is not functioning, for we are not a "will creature" until we have all seven working. At this point in time, we also have an Adjuster.

Since this priceless power of choice comes with our gift of personality from the Universal Father; since the Thought Adjuster is subservient to its choosing; and since they start functioning in our minds practically simultaneously; could we have underestimated the importance of the gift of personality?

We do know "No personal creature can be coerced into the eternal adventure; the portal of eternity opens only in response to the freewill choice of the freewill sons of the God of free will." [5:6.12] (P. 71)

* * *

Berkeley left Urantia in 1995, but what she really left to those of us who knew her as a best friend, was an amazing devotion and startling affection. Her involvement in Urantia affairs began in the late 1950s when she inherited the Herculean task of compiling and publishing Bill Sadler's A Study of the Master Universe and the Appendices. She was instrumental in the development and chartering of several societies, led several weekly study groups in her home, and she was compelling in getting others to serve. She was chair of the International Fellowship Committee, masterfully organized numerous conferences, traveled extensively, and had unparalleled endurance and energy. Her humor was infectious, her friendship superb, and her ideas about how the Urantia community should be were strong. Those of us who knew her well knew her faults, but they pale to insignificance in the face of the legendary service and love she provided to everyone she met.

—Tom Allen

The Coming Scientific Validation of The Urantia Book

By Dr. Philip Calabrese, San Diego, CA

(The following presentation was delivered at the Fellowship International Conference at Villanova in August, 2005.)

Editor's note: Phil Calabrese has taught college level statistics over forty times, and in this paper he has used that knowledge to formulate a statistical test of what is called a "null hypothesis," in this case, the hypothesis that The Urantia Book was written by humans. Considering the population of scientific community "changes-of-mind" or "facts humanly unknown at the time" about which The Urantia Book was on record in 1955, the null hypothesis must be rejected on grounds of probabilistic implausibility at extremely small significance levels, and consequently the "alternate hypothesis," that The Urantia Book was not written by humans, must be accepted as almost a certainty.

INTRODUCTION

Although *The Urantia Book* was first published in 1955, already by 1942 it was "fixed" and by 1946 the final versions of the first edition plates were in the vault of printer RR Donnelley & Sons of Chicago, ready to produce 10,000 copies.¹ Without fanfare the book was published and copies sent to prominent people of the time. The reaction was a resounding sound of one hand clapping. And so it has been pretty much ever since, except for a few people here and there from all over the world who have found a real value, a great value, even an immense value in the pages of what we recognize to be the "Fifth Epochal Revelation" of scientific facts and spiritual truth to our world, Urantia.

Was *The Urantia Book* written by human beings? Imagine some people cooperating in the endeavor of quietly putting the Urantia Papers together.

They had to use a typewriter since there were no computers at that time. Their research team was charged to find the best human writers in astronomy, geology, paleontology, chemistry, physics, biology, botany, and other any other field you can think of, and then selectively use their ideas and sometimes even their phrasing but to avoid all of their blunders.

EVIDENCE OF SUPERHUMAN AUTHORSHIP

How could anyone ever scientifically conclude that a book has superhuman authorship? Yes, there is a way. Many contemporary scientists have imagined that the first extra-terrestrial communication would come from some similar civilization in the universe. They imagined establishing communication, for example, using the ratio of the length of the circumference of any circle to its radius—the non-repeating, non-algebraic (transcendental) number π .

But another possibility has been overlooked, that we would be contacted by superhuman life, be reintroduced to communication with the universe after a long severing of communication due to a rebellion in this part of the local universe, yes, the Lucifer Rebellion. That possibility seems to have completely eluded most human scientists. *The Urantia Book* is primary evidence that we have indeed been recently visited by superhumans, who must be responsible for the existence of *The Urantia Book* on the planet.

POTENTIALLY DISCREDITING PITFALL AVOIDED

A good example of *The Urantia Book's* uncanny ability to avoid pitfalls is the Piltdown man double fossil hoax. As told by Wayne Jackson²: "In December of 1912, Charles Dawson, an amateur archaeologist, and Sir Arthur Smith Woodward of the British Museum of Natural History, announced that they had discovered a man-like skull in a pit near Piltdown, England. Along with the skull was a jawbone that appeared to be very ape-like except for the teeth, which were more flattened, as would be expected in humans."

When a second fossil, Piltdown II, later appeared in 1917, almost all scientists in the field were fooled, including earlier skeptics Henry F. Osborn and William Gregory. According to master source-book sleuth and superhuman authorship skeptic Matthew Block³, it was Osborn who was the main source for *The Urantia Book's* material on prehistoric man.

According to the University of California Museum of Paleontology "With few exceptions nobody suggested that the finds were a hoax until the very end."⁴ That didn't come until 1953 at an international conference. Even as late as 1947, the fossils were still generally believed to be real. Over

the years, hundreds of scholarly articles were written about “Piltdown Man.”

“Eventually, it was discovered that the teeth had been ground down artificially to appear human and that it had been a sloppy job at that. Abrasion marks were still evident, the surfaces were flattened at different angles, etc. Moreover, as a result of chemical tests, it was determined that the jawbone had been stained chemically with potassium bichromate and iron salts for the purpose of making it appear ancient.”⁵

Consider now that had the authors of *The Urantia Book* swallowed this fraudulent “Piltdown Man”—“Eanthropus dawsoni”—that one blunder would have completely discredited *The Urantia Book* as divine revelation. It would have been the proverbial “smoking gun” of evidence to conclude that *The Urantia Book* was itself a fraud, humanly written.

But instead, while acknowledging and describing Neanderthal, Cro-Magnon, Java and Heidelberg Man, and even while affirming evolutionary theory’s main lines of thought, *The Urantia Book* nevertheless flatly states that no such “missing link” fossil will be found because none exists. The reference follows:

Although the evolution of vegetable life can be traced into animal life, and though there have been found graduated series of plants and animals which progressively lead up from the most simple to the most complex and advanced organisms, you will not be able to find such connecting links between the great divisions of the animal kingdom nor between the highest of the pre-human animal types and the dawn men of the human races. These so-called “missing links” will forever remain missing, for the simple reason that they never existed. [58:6.2] (P. 669)

Between 1917 and 1953 only a very few scientists (<2%) still questioned the Piltdown “missing link” fossils and the most prominent of them swallowed the double hoax. But while affirming most other elements of evolution, *The Urantia Book* authors chose to positively deny the existence of the “missing link,” a very minority position at the time rather than the majority opinion of their main source, Henry F. Osborn.

The Urantia Book might have conveniently ignored “missing link man,” as many did, but virtually none who accepted evolution at the time flatly expressed what is in *The Urantia Book* already in 1946 and earlier, that there is no such missing link and that none will ever be found. The probability of randomly taking this position before 1946 is less than 1/50 to be generous about it.

UNPOPULAR POSITIONS AND SCIENTIFIC PREDICTIONS CONFIRMED

Many unpopular scientific positions including predictions that might have discredited *The Urantia Book* have already been corroborated by subsequent scientific progress.

a) **Pangaea and Continental Drift.** Pangaea (“all lands”) was Alfred Wegener’s 1920s theory of a single continent that broke apart and whose pieces “drifted” apart to form the present continental arrangement. At the time the orthodox theory to explain similar rock deposits and species of life on opposite shores of continents was somehow with hypothetical land bridges that once connected far away continents.

As pointed out by T. Bishop⁶ “Reaction to Wegener’s theory was almost uniformly hostile, and often exceptionally harsh and scathing.”

The University of California Museum of Paleontology writes: “Alfred Wegener (1880–1930). In 1929, about the time Wegener’s ideas began to be dismissed, Arthur Holmes elaborated on one of Wegener’s many hypotheses; the idea that the mantle undergoes thermal convection.” “Not until the 1960s did Holmes’ idea receive any attention.”⁷

But already by 1946 and earlier, and by 1955 at the latest, *The Urantia Book* was on record saying: 750,000,000 years ago the first breaks in the continental land mass began as the great north-and-south cracking, which later admitted the ocean waters and prepared the way for the westward drift of the continents of North and South America, including Greenland. The long east-and-west cleavage separated Africa from Europe and severed the land masses of Australia, the Pacific Islands, and Antarctica from the Asiatic continent. [57:8.23] (P. 663)

Only a few geologists (<5%) defended Wegener’s theory of continental drift until the 1960s. It was largely rejected by 1929 due to Wegener’s offering too many implausible mechanisms to explain the “drift.” By the time he and Holmes suggested something like continents floating on liquid rock, they were ignored. Only later in the late 1950s and 1960s was “continental drift” vindicated.

b) **Plate Tectonics.** Continents float on liquid rock; this allowed “continental drift”; collisions cause mountains; shifting now causes earthquakes—all these are now accepted facts but were just unpopular conjectures when *The Urantia Book* said: *The outer crust was about forty miles thick. This outer shell was supported by, and rested directly upon, a molten sea of basalt of varying thickness, a mobile layer of molten lava held under high pressure but always tending to flow hither and yon in equalization of shifting planetary pressures, thereby tending to stabilize the earth’s crust.*

Even today the continents continue to float upon this

noncrystallized cushiony sea of molten basalt. Were it not for this protective condition, the more severe earthquakes would literally shake the world to pieces. Earthquakes are caused by sliding and shifting of the solid outer crust and not by volcanoes. [58:5.3] (P. 668) Notice that this “shifting” suggests that the “solid outer crust” can rub up against itself, and shift, something we now know occurs on a moving fault line.

We recently learned something at most hinted at in *The Urantia Book*—a mid-Atlantic ridge from which over time the ocean floor slowly moves up and spreads out in both directions. This movement or flow appears to have been the specific cause of the westward drift of the American continents.

The land was periodically going up and down due to the shifting sea level occasioned by activities on the ocean bottoms. [59:5.14] (P. 681)

c) **Mountain Formation.** Concerning the western American mountain ranges, *The Urantia Book* says: *Near the close of the preceding geologic period much of the continental land was up above water, although as yet there were no mountain peaks. But as the continental land drift continued, it met with the first great obstruction on the deep floor of the Pacific. This contention of geologic forces gave impetus to the formation of the whole vast north and south mountain range extending from Alaska down through Mexico to Cape Horn.* [60:3.2] (P. 689)

Wegener had offered such a scenario to explain the western range of mountains in North and South America. This has now been substantiated and greatly elaborated with knowledge that *The Urantia Book* did not reveal at the time. One might say that the account could now benefit from revision in view of new scientific information learned since 1955.

Had *The Urantia Book* authors chosen a basically erroneous account, then that would have discredited it. The probability of randomly choosing Wegener’s position and randomly choosing the proper mechanism of continental drift is much less than 1/20. Lack of a detailed description here is not a disqualifier of super-human authorship.

So randomly choosing correctly in both “Pitdown” and “Wegener” is less than $(1/50)(1/20) = 1/1000$. Factor in another 1/2 for mountain formation, and the probability is 1/2000. You see where this is leading. A sequence of likely pitfalls and unpopular positions and other positions can hardly ALL turn out well without superhuman authorship. Therefore *The Urantia Book* had superhuman authors. More support for this estimate follows.

d) **Injury Repair Cell Proliferation.** *Many features of human life afford abundant evidence that the phenomenon of mortal existence was intelligently planned, that organic evolution*

is not a mere cosmic accident. When a living cell is injured, it possesses the ability to elaborate certain chemical substances which are empowered so to stimulate and activate the neighboring normal cells that they immediately begin the secretion of certain substances which facilitate healing processes in the wound; and at the same time these normal and uninjured cells begin to proliferate—they actually start to work creating new cells to replace any fellow cells which may have been destroyed by the accident. [65:4.3] (P. 735)

In affirming that “creative design” did have a part in evolution, *The Urantia Book* offers as an example how an injury causes cells to secrete chemicals that cause nearby healthy cells to start proliferating to repair the injury. This mechanism is just now being described, but our scientists only suspect that the blood carries such repair chemicals. For instance in discussing repair of liver cells in 2001, Dr. Emilio Orfei, Department of Pathology, Loyola University of Chicago writes: “Reaction to Injury: Repair. The hepatocyte has a florid regenerative potential. In experimental partial resection in the rat, the remaining liver tissue starts to regenerate within a few hours. In 14–15 hours DNA replication is seen. In 20–21 hours mitoses appear. In 32 hours mitoses are at the pick. In two weeks the remaining liver tissue has reached the weight that it had before resection. Cell division takes place in the periportal zone. In pathological conditions, dead liver cells are replaced by proliferation of surviving liver cells. Hepatocytes, Kupffer cells, endothelium, bile ducts, vessels, all proliferate.

“The factor(s) stimulating proliferation of remaining hepatocytes are not known. T[h]ey may be humoral. Indeed: 1) blood from a partially hepatectomized animal induces a proliferative response in the liver of a non-operated animal.”⁸

The Urantia Book also mentions that these chemicals could be used to improve treatment for injuries and to control certain dangerous diseases, such as cancer. Only a few intrepid medical researchers are just now exploring such approaches to cancer treatment.

Do you think maybe that the medical profession could find “immense value” in the cosmic instructions and scientific assertions of *The Urantia Book*? What is the probability of some medical paper correctly describing this back in 1955? Virtually zero has to be the answer because the inflammation reaction and injury repair mechanism was totally unknown back at that time.⁹ If we assign another 1/50 to the probability of there being some human description before 1955 chosen by the authors that was correct, that brings the probability we’ve been estimating to less than $(1/2000)(1/50) = 1/100000$, one out of a hundred

thousand, and we're just getting started. More evidence will be offered below but first let us consider the "limitations of revelation." Are we expecting too much from *The Urantia Book's* cosmology?

THE LIMITATIONS OF REVELATION

Some readers, and even supposed believers, claim over and over again that most of *The Urantia Book's* science is already outdated—merely transient early twentieth century cosmology. The numerous differences between contemporary science and *The Urantia Book's* cosmology they see as "errors on the face" of *The Urantia Book* evident after "a few short years." Since the cosmology of *The Urantia Book* is "not inspired," since the Revelators were not permitted to reveal "unearned" or pre-mature knowledge, how factual and how valuable are its cosmological discourses?

These questions are being asked over and over again by certain writers who then answer their own questions by quoting a few favorite paragraphs that seem to imply that the Revelators were not permitted to give us accurate far-reaching cosmic instruction. Nothing could be further from the truth. Consider this statement by the relevant Melchizedek, which should always be quoted in this context:

Truth may be but relatively inspired, even though revelation is invariably a spiritual phenomenon. While statements with reference to cosmology are never inspired, such revelations are of immense value in that they at least transiently clarify knowledge by:

1. *The reduction of confusion by the authoritative elimination of error.*
2. *The co-ordination of known or about-to-be-known facts and observations.*
3. *The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.*
4. *The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.*
5. *Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.* [101:4.5] (P. 1109)

Here the writer attempts to carefully qualify the previously described "limitations of revelation" by allowing that *The Urantia Book* can nevertheless be of "immense value" by temporarily clarifying cosmic knowledge via the accomplishment of the five items above.

But these five immensely valuable items have just begun to occur. Presently, very few scientists take *The Urantia Book* seriously, let alone authoritative, so scientific confusion has not yet been reduced by an authoritative elimination

of errors; co-ordination of about to be known facts is just now happening and will continue; lost knowledge about past epochal events is just now being further demonstrated; missing gaps supplied by *The Urantia Book* are still to be considered by most scientists; and finally, cosmic data has yet to be accepted by many scientists as a basis for the accompanying spiritual revelation. We are still quite early, but the times are upon us when many more of these things will be fulfilled.

Mortal man is passing through a great age of expanding horizons and enlarging concepts on Urantia, and his cosmic philosophy must accelerate in evolution to keep pace with the expansion of the intellectual arena of human thought. [104:3.2] (P. 1146)

At this time our human cosmic philosophy needs some divine revelation to make adequate progress. This is when we need some help with our thinking about these matters, and *The Urantia Book* is the universe's response! It is the long sought communication we've been hoping for, but it is much more than we have been hoping for. Yet, considering the plight of our world of wars and rumors of wars, surely if there is a Universe out there, they will send us a life-saver seeing how we are all in danger each day of drowning in a self-made morass of nuclear destruction and suicide bombing.

ASTRONOMIC PREDICTIONS FULFILLED (OR PARTIALLY)

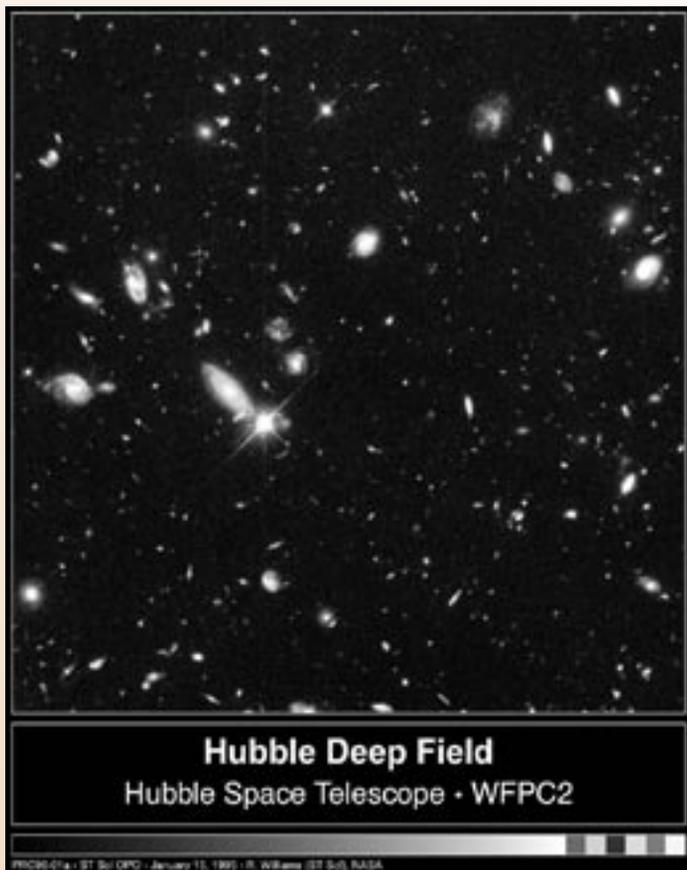
Already much has been fulfilled. Many significant scientific predictions have already been confirmed.

a) "No less than 375 million new galaxies." New cosmic maps of the whole universe are now confirming the bold cosmic predictions made by *The Urantia Book* before 1955:

Speaking about our astronomical observations, *The Urantia Book* says, "...with photographic technique the larger telescopes penetrate far beyond the borders of the grand universe into the domains of outer space, where untold universes are in process of organization. And there are yet other millions of universes beyond the range of your present instruments. In the not-distant future, new telescopes will reveal to the wondering gaze of Urantian astronomers no less than 375 million new galaxies in the remote stretches of outer space." [12:2.2,3] (P. 130)

About 1990, with the publication of early deep space photos, our scientific estimates of the number of galaxies changed from "5 to 10 million" to "at least 50 to 100 million." By 1997, World Book was saying "Studies of distant space with optical and radio telescopes indicate that there may be about 100 billion galaxies in the universe."¹⁰

My, how quickly scientific estimates change without hardly a look back or an admission of error in the enthusiasm of “new results,” which are just as proudly asserted with the same certainty as the previous beliefs. *The Urantia Book* has to live with what it said in 1955, and it beat the galactic science of 1986!



b) “Walls” of Galaxies Separated by “Voids.” Before 1986, almost all contemporary astronomers and cosmologists fully expected to see a random distribution of galaxies in the universe as a whole. That was the prediction of our best non-*Urantia Book* reading cosmologists, consistent with their so-called “big bang cosmology.” With 30 or 40 years of hindsight over *The Urantia Book*, they still were wrong and *The Urantia Book* is right. What does that say about whose cosmology is obsolete? Consider the following report in *Science Frontiers*:

“The discovery of the Great Wall of galaxies and the regular clumping of galactic matter has greatly surprised astronomers, who have been emphasizing how uniformly distributed galactic matter should [be]—according to theory, at least. Now, D.C. Koo, at the University of California at Santa Cruz, says, ‘The regularity is just mind-boggling.’ M. Davis, an astrophysicist at Berkeley, admits that if the distribution of galaxies is truly so regular, it is safe to say

we understand less than zero about the early universe.” (Wilford, John Noble; “Unexpected Order in Universe Confuses Scientists,” *Pittsburgh Post Gazette*, May 28, 1990. Cr. E.D.Fegert)¹¹

And from the University of Tennessee we read: “The first maps, published in 1986, were a great surprise to the astrophysicists. They had expected to find relative uniformity above the scale of the already-familiar galaxy clusters. Instead, the first surveys showed—and subsequent surveys have confirmed—that great clusters of galaxies are arranged in thin sheets or long filaments. The longest sheet detected, called the ‘Great Wall,’ extends hundreds of millions of light years across the maps.”¹² These maps were first published by Margaret Geller and John Huchra.¹³

On the other hand, the 1955 *Urantia Book* authors predicted the future observation of a “vast procession of galaxies” bounded by relatively empty zones of space:

You may visualize the first outer space level, where untold universes are now in process of formation, as a vast procession of galaxies swinging around Paradise, bounded above and below by the midspace zones of quiescence and bounded on the inner and outer margins by relatively quiet space zones. [11:7.7] (P. 125)

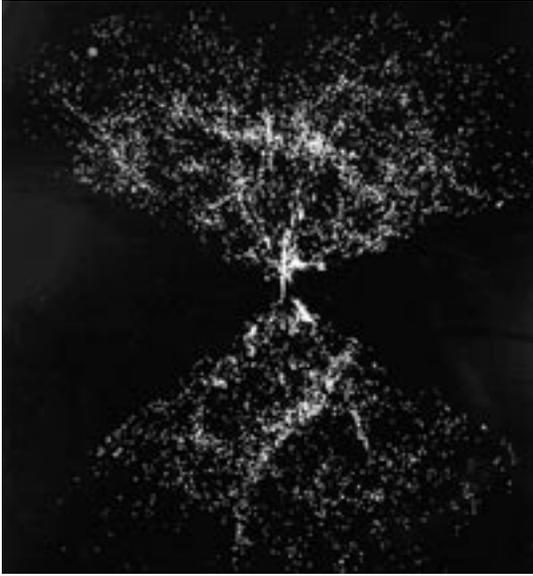
The relatively quiet zones between the space levels, such as the one separating the seven superuniverses from the first outer space level, are enormous elliptical regions of quiescent space activities. These zones separate the vast galaxies which race around Paradise in orderly procession. [11:7.7] (P. 125)

The Outer Space Levels. Far out in space, at an enormous distance from the seven inhabited superuniverses, there are assembling vast and unbelievably stupendous circuits of force and materializing energies. Between the energy circuits of the seven superuniverses and this gigantic outer belt of force activity, there is a space zone of comparative quiet, which varies in width but averages about four hundred thousand light-years. These space zones are free from star dust—cosmic fog. [12:1.8] (PP. 129-30)

The vast universes of outer space in the realms next to the domains of the seven superuniverses seem to be revolving in a direction opposite to that of the grand universe. That is, these myriads of nebulae and their accompanying suns and spheres are at the present time revolving clockwise about the central creation. The seven superuniverses revolve about Paradise in a counterclockwise direction. It appears that the second outer universe of galaxies, like the seven superuniverses, revolves counter-clockwise about Paradise. And the astronomic observers of Uversa think they detect evidence of revolutionary movements in a third outer belt of far-distant space which are beginning to exhibit directional tendencies of a clockwise nature. [12:4.15] (P. 134)

The Department of Physics & Astronomy at University of Tennessee writes in its Stars, Galaxies, and Cosmology lecture notes in Astronomy “The Great Wall”:

“Redshift surveys have revealed the largest structures yet observed in the Universe. The prominent concentration of galaxies running diagonally across the northern (that is, upper) portion of the adjacent image has been termed the Great Wall.



(Center of Galactic Ring)

It appears that:

- It covers at least 85 Mpc in declination and 215 Mpc in right ascension. It is likely to be even larger because it is obscured by dust in the plane of our galaxy on one end and hasn't yet been mapped on the other.
- It is less than 7 Mpc thick.
- There is a corresponding structure in the southern sky termed the Southern Wall. Because neither the Northern Wall nor the Southern Wall have been mapped fully, it is even possible that the two join each other in the parts of the sky that have not been examined yet and are part of one much larger structure.”

“Preliminary deep space redshift surveys along narrow pencils of direction indicate a periodic structure suggesting that there may be additional Great Wall type structures out there, but we have insufficient information at this point to map them extensively.”¹⁴ One Mpc = 3.26 million light years. See photo above for picture.

These are striking initial confirmations of the very kinds of large-scale galactic structures that *The Urantia Book* predicted before 1955. But our most prominent contemporary cosmologists prior to recent observations predicted random distributions of galaxies consistent with

their “Big Bang” theory of an exploding universe, a theory upon which they have built their reputations and research programs.

These folks will not easily give up their theory of an exploding universe, which is also how they conclude the age of the universe to be less than 15 billion years. They have and will continue to offer a sequence of possible defenses as new information continues to disagree with their theory. Already many claim that the background radiation proves the Big Bang explosion occurred, but there are other possible explanations for the background radiation, including perhaps diffuse matter throughout pervaded space equivalent to 1 electron per cubic inch.

An earlier example of this running adjustment of the Big Bang theory concerns hydrogen: “The relative amounts of hydrogen and helium (and much smaller amounts of deuterium and lithium) in the universe are not in good agreement with those predicted by the Standard Model, unless it is modified by an auxiliary hypothesis called “inflation”, which proposes that the universe expanded at a velocity beyond the speed of light for a short time. Alan Guth, a particle accelerator physicist at Stanford, proposed the inflation hypothesis in 1979.”¹⁵

See The American Physical Society, National Center for Supercomputing Applications, for more information on these “walls.”¹⁶

c) **Huge Redshifts.** Before they were observed, *The Urantia Book* predicted huge redshifts equivalent to recessional speeds of “more than thirty thousand miles a second,” but it also instructs that this does not mean the universe is flying apart.

The present relationship of your sun and its associated planets, while disclosing many relative and absolute motions in space, tends to convey the impression to astronomic observers that you are comparatively stationary in space, and that the surrounding starry clusters and streams are engaged in outward flight at ever-increasing velocities as your calculations proceed outward in space. But such is not the case. [12:4.12] (P. 134)

Although your spectroscopic estimations of astronomic velocities are fairly reliable when applied to the starry realms belonging to your superuniverse and its associate superuniverses, such reckonings with reference to the realms of outer space are wholly unreliable. Spectral lines are displaced from the normal towards the violet by an approaching star; likewise these lines are displaced towards the red by a receding star. Many influences interpose to make it appear that the recessional velocity of the external universes increases at the rate of more than one hundred miles a second for every million light-years increase in distance. By this method of reckoning, subsequent to the perfection of more

powerful telescopes, it will appear that these far-distant systems are in flight from this part of the universe at the unbelievable rate of more than thirty thousand miles a second. But this apparent speed of recession is not real; it results from numerous factors of error embracing angles of observation and other time-space distortions. [12:4.14] (P. 134)

Notice in the following table of data¹⁷ provided by Allan Sandage at Mt. Wilson and Las Campanas Observatories that the Hydra galaxy is now estimated to be receding from us at more than 30,000 miles/sec, just as *The Urantia Book* predicted such would be seen after larger telescopes were built. The recessional speed of Hydra is listed as 61,000 km/sec = (61,000 /1.609) miles/sec = 37,900 miles/sec, which is more than 1/5 the speed of light!

Galaxy	Distance from Earth (Millions of Light Years-MLY)	Speed (km /s)
Milky Way	0	0
Virgo	78	1200
Ursa Major	980	15000
Corona Borealis	1400	21600
Bootes	2500	39000
Hydra	4000	61000
Perseus	350	5400
Hercules	650	10000
Irsa Major II	2700	41000

d) **Dark Matter Holds the Universe Together.** That dark matter holds luminous bodies together was first noticed in 1970s. Wikipedia,¹⁸ the free encyclopedia, tells us, “In the 1970s it was realized that the total visible mass of galaxies (from stars and gas) does not properly account for the speed of the rotating gas, thus leading to the postulation of dark matter.” Similarly, Austerberry¹⁹ says, “The rotation of stars in our galaxy is inconsistent with the gravitational effects predicted for detectable masses in the galaxy. The same anomaly appears in galaxies other than our own. Where is the missing matter?”

But already in 1955 *The Urantia Book* was saying to anyone willing to read it: “*The Dark Islands of Space. These are the dead suns and other large aggregations of matter devoid of light and heat. The dark islands are sometimes enormous in mass and exert a powerful influence in universe equilibrium and energy manipulation. The density of some of these large masses is well-nigh unbelievable. And this great concentration of mass enables these dark islands to function as powerful balance wheels, holding large neighboring systems in effective leash. They hold the gravity balance of power in many constellations;*

many physical systems which would otherwise speedily dive to destruction in near-by suns are held securely in the gravity grasp of these guardian dark islands. It is because of this function that we can locate them accurately. We have measured the gravity pull of the luminous bodies, and we can therefore calculate the exact size and location of the dark islands of space which so effectively function to hold a given system steady in its course.” [15:6.6] (P. 173)

NEUTRINOS

There are many other examples of scientific statements in *The Urantia Book* that exhibit superhuman knowledge, too numerous to list. Another example is the existence and character of tiny charge-less particles—the so-called neutrinos.

While W. Pauli predicted neutrinos in 1931 and E. Fermi incorporated them into his 1934 theory of atomic decay, they were not actually observed until 1959.²⁰

The Urantia Book boldly affirms their existence as “certain small uncharged particles” and their role: *The integrity of the nucleus is maintained by the reciprocal cohering function of the mesotron, which is able to hold charged and uncharged particles together because of superior force-mass power and by the further function of causing protons and neutrons constantly to change places.*” [42:8.4] (P. 479)

The presence and function of the mesotron also explains another atomic riddle. When atoms perform radioactively, they emit far more energy than would be expected. This excess of radiation is derived from the breaking up of the mesotron ‘energy carrier,’ which thereby becomes a mere electron. The mesotronic disintegration is also accompanied by the emission of certain small uncharged particles. [42:8.5] (P. 479) (Mesotrons are now called mesons.)

The Urantia Book said in 1955 that neutrinos are held by the “superior force-mass power” of the mesotron and that all energy particles have mass and proceed in straight processional lines. *Energy, whether as light or in other forms, in its flight through space moves straight forward. The actual particles of material existence traverse space like a fusillade. They go in a straight and unbroken line or procession except as they are acted on by superior forces, and except as they ever obey the linear-gravity pull inherent in material mass and the circular-gravity presence of the Isle of Paradise.* [41:5.6] (P. 46)

But only in 1998 did our scientists discover that neutrinos have mass, and it has upset their “Standard theory.” In June 1998, an international team of Japanese and U.S. physicists unveiled strong evidence that elusive subatomic particles known as neutrinos have mass (or weight). These findings run counter to the standard model

of particle physics—the basic theory about the structure of matter—which holds that these electrically neutral, weakly interacting particles have no mass. The discovery means that existing theoretical models of matter must now be revised to include neutrinos with mass.” (See <http://www.infoplease.com/ipa/A0762175.html>.)

PROBABILITY OF HUMAN AUTHORSHIP

While taking all of these unpopular or completely prophetic scientific positions with still no clearly obvious scientific blunders (unlike old science texts and human authors), what is the probability of such a sequence due to correct guesses? What is the probability of a human astronomer in 1955 predicting “no less than 375 million galaxies” in the far reaches of outer space when at the time a few hundred were known and as late as 1985 the estimate was 5 to 10 million? Let’s say 1/100 to be generous. Factor in the probability of predicting the large-scale structures now being seen—the “walls” separated by great “voids,” which until 1987 our scientists expected to be distributed randomly and sparsely. That’s another very low probability event, another 1/100 at best. Then there are the predictions of the huge redshifts now seen and the prediction of dark matter being a balance wheel for luminous bodies, which has now been observed as well. Each of those two have perhaps 1/5 probability to be generous, or 1/25 together. So all four together have probability less than $(1/100)(1/100)(1/25) = 1/250,000$. Successfully guessing these four and the earlier four with 1/100000 probability yields 1/25,000,000,000 or less than 1 chance in 25 billion.

Some of these may be larger and some smaller than estimated, but they each contribute more or less to make a very small probability of occurrence given *The Urantia Book* was written by humans. Therefore, on statistical grounds, I infer that superhumans must have written *The Urantia Book* and none of these predictions were random or lucky guesses.

These predictions have not been “cherry-picked” while other misses ignored. They have been chosen because they have been subsequently established by human science. Examples that are still open to question due to unreliable data have been left for a later date of evaluation. Some of them, such as the time of light travel from Andromeda, will come up as part of cosmic instruction from superhumans.

SCIENTIFIC CREDIBILITY

If *The Urantia Book* is what it purports to be then the present lack of contemporary scientific interest will not always be the case. What would make scientists sit up and take notice

of this “communication from outer space,” this revelatory gift from higher universe life? Only scientific evidence in a book of philosophy can impress a real scientist of the book’s worth when discussing the scientific aspects of the cosmos, not some re-warmed twentieth century science ill-suited for the presentation of the spiritual truths of the next 1000 years. No, *The Urantia Book* must present truly impressive, albeit transient, science alongside ageless spiritual truth.

The Urantia Book does make many such predictions and when they are scientifically observed they will be a mighty powerful attraction to scientists and others to take *The Urantia Book* seriously. So far that hasn’t happened, but even now events are gathering for such a spectacular corroboration in the recent explorations in the eastern Mediterranean for Plato’s Atlantis, which due to Robert Sarmast, we now know was also the Garden of Eden. (I know of one famous scientist and there are probably many other “closet UB readers” among professional scientists, who read and utilize the book, but who for obvious reasons prefer to keep that their secret.) But what will happen if Robert’s next expedition brings up sensational evidence just where *The Urantia Book* says it is? Will most scientists ignore that too? We may soon see. When will prominent scientists publicly give *The Urantia Book* credit for its scientific predictions?

My own personal favorite in this category is the sensational prediction that there is a non-breathing form of life on a sphere in close proximity to our world. As such we might be looking for the wrong kind of life in our solar system, entertaining too narrow a concept of life. If *The Urantia Book* is what it says it is, then there must be such a world in close proximity. Some readers think that implies the world must be in our solar system, but I suppose being within easy communication range, like a few light years away, might also be in close proximity in astronomical terms because we could become aware of each other by interstellar communication. Even that would be exciting. More on this later.

Why believe *The Urantia Book*’s science? Certainly it is not only because *The Urantia Book* states many spiritual truths. Rather, *The Urantia Book*’s science must stand on its own as well, at least for a while, during these times when it has yet to be taken seriously by most of the world. The real reason that I believe in the science of *The Urantia Book* and the authenticity of *The Urantia Book* as divine revelation to our world is because of its humanly improbable avoidance of error and the meandering convergence over the years of contemporary science to positions taken by *The Urantia Book* authors.

SUMMARY OF EVIDENCE OF SUPERHUMAN KNOWLEDGE

a) Not referencing paleontology fossils later found to be frauds while mentioning most others and asserting that no “missing link” fossil (nickname for the fraudulent fossil) would be found; b) Describing Pangaea, continental drift on molten basalt, and formation of mountains; c) Describing the injury repair chemistry; d) Predicting the existence and large-scale ring shapes of hundreds of millions of star systems, then unknown and unexpected before 1987; e). Predicting the extent of the “Big Bang” cosmic redshifts observed by contemporary science, even while saying that the supposed rapid expansion is due to many factors of error; f) Even before the problem of rapidly spinning galaxies was noticed predicting that dark matter keeps the rapidly spinning galaxies from flying apart and prevents many bodies from plunging into nearby stars; and g) Affirming the existence (before actual discovery) of neutrinos, including that they have mass.

INSTRUCTION IN SCIENCE AND COSMOLOGY STILL TO BE RECEIVED BY URANTIA SCIENTISTS

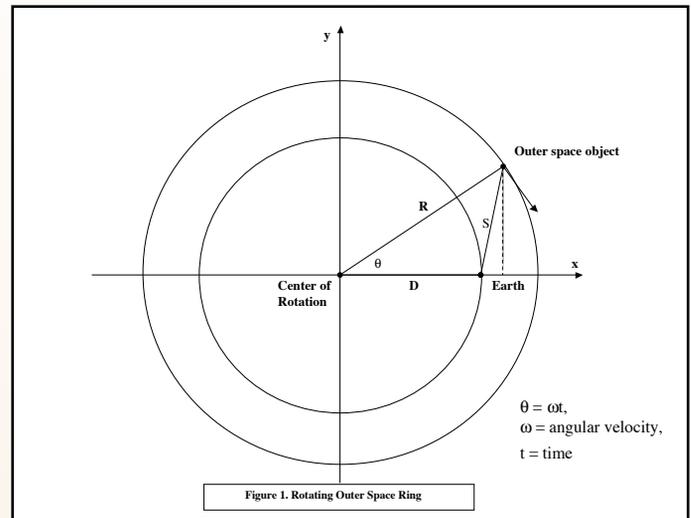
Given that superhumans wrote *The Urantia Book*, what were they trying to accomplish? As stated previously, the authors of *The Urantia Book* provided “instruction in cosmology” in order to facilitate the human understanding of the accompanying spiritual revelation. The authors were also permitted to reveal some information not otherwise mandated.

HUGE SPECTROGRAPHIC REDSHIFTS DUE TO “NUMEROUS FACTORS OF ERROR”

a) **Greatest Spectrographic Distortion.** *But the greatest of all such distortions arises because the vast universes of outer space in the realms next to the domains of the seven superuniverses seem to be revolving in a direction opposite to that of the grand universe. That is, these myriads of nebulae and their accompanying suns and spheres are at the present time revolving clockwise about the central creation. The seven superuniverses revolve about Paradise in a counterclockwise direction.* [12:4.15] (P. 134)

Being a mathematician, I decided to investigate this possibility analytically. I was able to prove an interesting result. Apparently, such a situation as *The Urantia Book* describes with galaxies proceeding in orderly fashion in the first outer space zone adds up to a constant red (or blue) shift (depending on the angle of observation) to any object whose distance from the postulated center of rotation is greater than earth’s distance to that center of rotation. (That constant turns out to be the distance from earth to the center of rotation times the difference between the

angular velocities of the Earth versus the first outer space object.²¹



$$\text{Max } dS/dt = \pm \left\{ \begin{array}{l} \omega R, R \leq D \\ \omega D, R \geq D \end{array} \right\}$$

Looking in directions relatively close to the plane of the Milky Way but far away from its center, no matter how far into an almost uniformly spinning ring of galaxies in the first outer space zone, the maximum redshift on one side would be larger by a constant while on the other side the maximum blue shift would be larger by the same amount. Other angles of observation have intermediate red or blue shifts. A test of this conjecture would involve observing this difference in the frequency shifts in the distant galaxies in the direction of Galactic latitudes on opposite edges of the Milky Way.

From the outermost system of inhabited worlds to the center of the superuniverse is a trifle less than two hundred and fifty thousand light-years. [32:2.11] (P. 359)

b) **Galaxies Not Really Flying Apart—No Big Bang.** While predicting the huge redshifts, *The Urantia Book* also instructs: *But this apparent speed of recession is not real; it results from numerous factors of error embracing angles of observation and other time-space distortions.* [12:4.14] (P. 134)

Since the redshift is linear with distance, the huge redshifts might be due to the existence of some “reddening influence” in the intervening space. This is the “tired light” theory of redshift, but the light from distant galaxies looks just as clear as that from nearby ones, which presumably would not be the case were the light being changed. Therefore this possibility is downgraded.²² “Time-space distortions” could easily include “tired light,” but it also allows for other distortions like unknown rotational motions and angles of observation.

Only a very few poorly-funded and mostly ignored astronomers are courageous enough (and independent enough) to dispute the receding motion interpretation of the huge redshifts of the external galaxies—those beyond the so-called local group of galaxies, which *The Urantia Book* calls the seven superuniverses. One such astronomer is Halton Arp, who was Hubble’s assistant. Apparently Arp has evidence of gravitationally connected objects in close proximity but with very different redshifts.²³

Charles Austerberry, Creighton University, outlines the history of the universe according to the Standard Model, Big Bang theory as follows:

t = 0 a singularity 15 b. yrs. Ago—Universe began from a singularity

The 4 (or 3) basic forces emerge.

Before a millionth of a second, fundamental particles emerge & stabilize. Radiation (light and radio waves, and so forth) cannot move far. The universe is quite foggy (opaque) mostly due to the free electrons. Before a thousandth of a second, protons and neutrons form.

In a few minutes, primal nuclei form.

It takes almost a million years (at least 300,000) for the universe to cool to 3,000 degrees Kelvin, enough for atoms to form (mostly hydrogen and helium). The universe’s opacity dropped abruptly.

10–14 b. yrs. ago—primal stars emerge; giant galaxies evolve; heavier elements are formed in stars, and in supernova explosions.

4.5 b. yrs ago—our sun, planets, & earth are born

4 b. yrs ago—the first prokaryotic cells emerge

2 b. yrs ago—the first eukaryotic cells emerge

5 m. yrs ago—hominids evolve

200,000 yrs ago—archaic Homo sapiens

40,000 yrs ago—modern Homo sapiens”²⁴

Hubble’s constant H₀ is estimated to be 72 km/s for each Mpc distance from earth.

1 Mpc = 3.086*10¹⁹ km, and 1 yr = 3.16*10⁷ seconds.

Therefore the age of the universe = 1/ H₀ = 13.6 billion years.²⁵

As a scientist and a religionist I can only say that I find this story even harder to believe than the creation story in the Book of Genesis.

c) **Galactic Rotations Imparted by Living Force Organizers.** *The Urantia Book* instructs that nebular

revolutions are added by living force organizers, not simply the result of evolution. This answers the nagging question in cosmology and physics of where all the spin in the universe came from. Here the nebular mother of our sun is described:

875,000,000,000 years ago the enormous Andronover nebula number 876,926 was duly initiated. Only the presence of the force organizer and the liaison staff was required to inaugurate the energy whirl which eventually grew into this vast cyclone of space. Subsequent to the initiation of such nebular revolutions, the living force organizers simply withdraw at right angles to the plane of the revolutionary disk, and from that time forward, the inherent qualities of energy insure the progressive and orderly evolution of such a new physical system. [57:1.6] (P. 652)

MOTION OF SPACE VERSUS MOTION OF MATTER IN SPACE

The Big Bang idea forced contemporary scientists to imagine how the distant galaxies could so quickly start sending light toward us almost 15 billion years ago from a place in space so far away from the “singularity” in space. Their answer is that at first the space itself was quickly moving out there, and that could happen effectively at apparently faster than light speed, almost instantaneously. One might respond “in what reference frame does the space move, compared to what?” It’s as though all space just blinks into existence in one instant. But *The Urantia Book* is way ahead of our scientists on this idea of space motion:

“Space is, from the human viewpoint, nothing negative; it exists only as related to something positive and nonspatial. Space is, however, real. It contains and conditions motion. It even moves. Space motions may be roughly classified as follows:

1. Primary motion—space respiration, the motion of space itself.

2. Secondary motion—the alternate directional swings of the successive space levels.

3. Relative motions—relative in the sense that they are not evaluated with Paradise as a base point. Primary and secondary motions are absolute, motion in relation to unmoving Paradise.

4. Compensatory or correlating movement designed to coordinate all other motions. [12:4.7-11] (P. 133)

When the universes expand and contract, the material masses in pervaded space alternately move against and with the pull of Paradise gravity. The work that is done in moving the material energy mass of creation is space work but not power-energy work. [12:4.13] (P. 134)

By contrast, contemporary cosmology measures motion in terms of the average redshift of intergalactic hydrogen. “We now use 21 cm emission from neutral atomic Hydrogen to map the motion of the disk.”²⁶

THE EXISTENCE AND UNIVERSE LOCATION OF A FOCAL SINGULARITY IN THE TOPOLOGY OF SPACE—PARADISE

Not only does *The Urantia Book* describe space motion, it also defines a non-moving reference frame in terms of which space motion can be measured, something that contemporary cosmologists can hardly do because they admit no such fixed reference frame to measure the motion of space as a whole. According to *The Urantia Book* this fixed reference frame is the center of rotation of the whole universe, a place called Paradise:

Paradise is the actually motionless nucleus of the relatively quiescent zones existing between pervaded and unpervaded space. Geographically these zones appear to be a relative extension of Paradise, but there probably is some motion in them. We know very little about them, but we observe that these zones of lessened space motion separate pervaded and unpervaded space. Similar zones once existed between the levels of pervaded space, but these are now less quiescent. [11:7.2] (P. 124)

“Space does not exist on any of the surfaces of Paradise. . . . Space does not touch Paradise; only the quiescent midspace zones come in contact with the central Isle.” [11:7.1] (P. 124) This fixed reference frame has a *universe location but no position in space.* [F:IV.12] (P. 7) These quiescent zones of space exist both within each ultimate unit of matter (quantum) and also macroscopically between the moving galactic space zones. *“The ultimatons, the first measurable form of energy, has Paradise as its nucleus.* [42:1.2] (P. 467) These ultimatons also swing around Paradise macroscopically. Paradise is *the the most gigantic organized body of cosmic reality in all the master universe.*” [11:0.1] (P. 118)

LOCAL AND PARADISE GRAVITY

Ultimate units have a common nucleus—Paradise. *“The ultimatons are not subject to local gravity, the interplay of material attraction, but they are fully obedient to absolute or Paradise gravity, to the trend, the swing, of the universal and eternal circle of the universe of universes. Ultimatonic energy does not obey the linear or direct gravity attraction of near-by or remote material masses, but it does ever swing true to the circuit of the great ellipse of the far-flung creation.”* [41:9.2] (P. 465)

Universal Gravity. All forms of force-energy—material, mindal, or spiritual—are alike subject to those grasps, those universal presences, which we call gravity. [12:3.1] (P. 131)

These four circuits are not related to the nether Paradise force center; they are neither force, energy, nor power circuits. They are absolute presence circuits and like God are independent of time and space. [12:3.2] (P. 131)

THE MATURATION OF SPACE POTENCY INTO MATTER

It is indeed difficult to find suitable words in the English language whereby to designate and wherewith to describe the various levels of force and energy—physical, mindal, or spiritual. These narratives cannot altogether follow your accepted definitions of force, energy, and power. There is such paucity of language that we must use these terms in multiple meanings. In this paper, for example, the word energy is used to denote all phases and forms of phenomenal motion, action, and potential, while force is applied to the pregravity, and power to the postgravity, stages of energy. [42:2.1] (P. 469)

a) **Ultimatons.** *The force organizers initiate those changes and institute those modifications of space-force which eventuate in energy; the power directors transmute energy into matter; thus the material worlds are born.* [42:1.5] (P. 468)

Not only does *The Urantia Book* describe the initiation of nebular rotations, it explicitly rejects contemporary definitions of force, energy, and power declaring that we need more language. *The Urantia Book* describes the maturation of the space potency of the Unqualified Absolute (pervading all space) by two orders of living “force organizers” through stages from primordial force, through emergent energy, and finally to the assembly of ultimate material units and atomic systems. All of this is still to be discovered. Skeptics may hold that these are unproved, or that “there is no evidence” of them but not that they are re-warmed twentieth century cosmology.

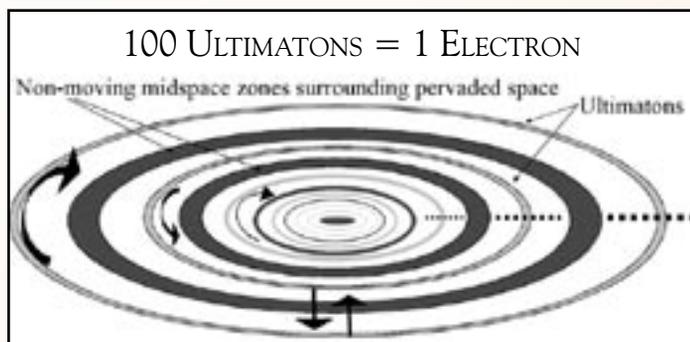
Primary Master Force Organizers are the manipulators of the primordial or basic space-forces of the Unqualified Absolute; they are nebulae creators. They are the living instigators of the energy cyclones of space and the early organizers and directionizers of these gigantic manifestations. These force organizers transmute primordial force (pre-energy not responsive to direct Paradise gravity) into primary or puissant energy, energy transmuted from the exclusive grasp of the Unqualified Absolute to the gravity grasp of the Isle of Paradise. They are thereupon succeeded by the associate force organizers, who continue the process of energy transmutation from the primary through the secondary or gravity-energy stage. [29:5.3] (P. 329)

b) **Constructing Electrons from Ultimatons.** In a paper presented in 1973, I offered an idea of what an ultimatons looks like, how 100 concentrically arranged ultimatons make up an electron as I had gleaned from my reading of *The Urantia Book*. Since then Stefan Tallqvist²⁷ has offered an alternative concept for how 100 ultimatons might aggregate into an electron as a compact stacked arrangement.

However, *“The ultimatons are not subject to local gravity, the interplay of material attraction, but they are fully*

obedient to absolute or Paradise gravity, to the trend, the swing, of the universal and eternal circle of the universe of universes. Ultimatic energy does not obey the linear or direct gravity attraction of near-by or remote material masses, but it does ever swing true to the circuit of the great ellipse of the far-flung creation.” [41:9.2] (P. 465)

Ultimatons do not describe orbits or whirl about in circuits within the electrons, but they do spread or cluster in accordance with their axial revolutionary velocities, thus determining the differential electronic dimensions. This same ultimatic velocity of axial revolution also determines the negative or positive reactions of the several types of electronic units. The entire segregation and grouping of electronic matter, together with the electric differentiation of negative and positive bodies of energy-matter, result from these various functions of the component ultimatic interassociation. [42:6.6] (P. 476–477)



- 100 ultimatons (Light grey) generate 100 octaves of wavelike energy.
- Each light grey diameter is 1/2 that of the next larger diameter.
- 3 primary and 7 mixed intermediate diameters exist within each octave allowing for intermediate energy levels – colors or tones.
- White background is a “force Blanket” of energy, capable of very quick (faster than light) quantum wavelike reactions.

Since ultimatons do not describe orbits and are not attracted by near-by matter but respond only to Paradise “circular” gravity, I conceived the 100 ultimatons of an electron arranged concentrically, with Paradise as their common nucleus. This still seems to me to be the right way. However, it may be easier to think of the 100 concentric spheres as 100 concentric donut-shaped rings of rotating space around a common Paradise center of gravity. The rings can slip past each other in three dimensions without collision, and by flipping motions can also be a sphere of rotating space. It also seems right to alternate the direction of rotations so that the energy is more balanced and can

potentially be explosive.

While commenting on the waves always associated with the individuation of an ultimatons, *The Urantia Book* makes it clear that an ultimatons is a “minute sphere,” not a wave: “The assembly of energy into the minute spheres of the ultimatons occasions vibrations in the content of space which are discernible and measurable. And long before physicists ever discover the ultimatons, they will undoubtedly detect the phenomena of these rays as they shower in upon Urantia. These short and powerful rays represent the initial activity of the ultimatons as they are slowed down to that point where they veer towards the electronic organization of matter.” [42:5.4] (P. 474)

In the superuniverse of Orvonton there are one hundred octaves of wave energy. Of these one hundred groups of energy manifestations, sixty-four are wholly or partially recognized on Urantia. The sun’s rays constitute four octaves in the superuniverse scale, the visible rays embracing a single octave, number forty-six in this series. The ultraviolet group comes next, while ten octaves up are the X rays, followed by the gamma rays of radium. Thirty-two octaves above the visible light of the sun are the outer-space energy rays so frequently commingled with their associated highly energized minute particles of matter. Next downward from visible sunlight appear the infrared rays, and thirty octaves below are the radio transmission group. [42:5.1] (P. 474)

Since there are 100 octaves of wave energy in the superuniverse and 100 ultimatons in an electron and ultimatic motions result in waves of different length, but always 860 times the diameter of the particle, I imagine that the 100 concentric ultimatons give rise to 100 octaves of wave energy, and that the ultimatons can attain discrete energy levels between those octaves to expand or contract into, thus giving rise to waves of intermediate length and energy within the octave.

Matter—energy—for they are but diverse manifestations of the same cosmic reality, as a universe phenomenon is inherent in the Universal Father. ‘In him all things consist.’ Matter may appear to manifest inherent energy and to exhibit self-contained powers, but the lines of gravity involved in the energies concerned in all these physical phenomena are derived from, and are dependent on, Paradise. The ultimatons, the first measurable form of energy, has Paradise as its nucleus. [42:1.2] (P. 467)

WAVELIKE MANIFESTATIONS

Another area of confusion for Urantia scientists is the issue in quantum mechanics of “wave-particle duality.” In the late 1800’s Clark Maxwell unified electrodynamics with his famous equations that implied that light was always measured to have the same speed in a vacuum no matter

the motions of the light emitting objects. Then Max Plank found the need to postulate a quantum for a property called “action.” Albert Einstein used this idea to show that light behaved like quanta in the photoelectric affect. Since then there has been almost continuous controversy about whether light is one or the other, or both a particle and a wave—a “wavicle.”

Later in the twentieth century John Bell proved that experiments already done proved that a measurement of either particle of a pair of widely separated but somehow “entangled particles” affects the state of the other particle at faster than light speeds. This is the “spooky action at a distance” that Einstein railed against to no avail.²⁸

The interpretation of these phenomena is still an active controversy in quantum mechanics to this day. It is often confused with the indeterminacy principle of quantum mechanics, which is that any measurement of the position of a particle changes its velocity and vice versa; therefore the position and velocity cannot be directly measured beyond a certain precision. This principle is affirmed by *The Urantia Book*: “It is impossible accurately to determine, simultaneously, the exact location and the velocity of a moving object; any attempt at measurement of either inevitably involves change in the other.” [65:6.1] (P. 737) However, this is a problem having to do with the conditions for measurement of position versus velocity, which partially conflict. This indeterminacy can be incorporated into quantum logic by using Boolean fractions to represent conditional quantum measurements and events.²⁹

The Urantia Book also throws light onto the “entangled particles,” wave-particle duality phenomena of quantum mechanics: “Primordial-force behavior does give rise to phenomena which are in many ways analogous to your postulated ether. Space is not empty; the spheres of all space whirl and plunge on through a vast ocean of outspread force-energy; neither is the space content of an atom empty. Nevertheless there is no ether, and the very absence of this hypothetical ether enables the inhabited planet to escape falling into the sun and the encircling electron to resist falling into the nucleus.” [42:5.16] (P. 476)

The excitation of the content of space produces a wavelike reaction to the passage of rapidly moving particles of matter, just as the passage of a ship through water initiates waves of varying amplitude and interval. [42:5.15] (P. 476)

The interelectronic space of an atom is not empty. Throughout an atom this interelectronic space is activated by wavelike manifestations which are perfectly synchronized with electronic velocity and ultimaton revolutions. This force is not wholly dominated by your recognized laws of positive and negative

attraction; its behavior is therefore sometimes unpredictable. This unnamed influence seems to be a space-force reaction of the Unqualified Absolute. [42:8.2] (P. 478)

The quantity of energy taken in or given out when electronic or other positions are shifted is always a ‘quantum’ or some multiple thereof, but the vibratory or wavelike behavior of such units of energy is wholly determined by the dimensions of the material structures concerned. Such wavelike energy ripples are 860 times the diameters of the ultimatons, electrons, atoms, or other units thus performing. [42:4.14] (P. 474)

The so-called ether is merely a collective name to designate a group of force and energy activities occurring in space. Ultimatons, electrons, and other mass aggregations of energy are uniform particles of matter, and in their transit through space they really proceed in direct lines. Light and all other forms of recognizable energy manifestations consist of a succession of definite energy particles which proceed in direct lines except as modified by gravity and other intervening forces. That these processions of energy particles appear as wave phenomena when subjected to certain observations is due to the resistance of the undifferentiated force blanket of all space, the hypothetical ether, and to the intergravity tension of the associated aggregations of matter. The spacing of the particle-intervals of matter, together with the initial velocity of the energy beams, establishes the undulatory appearance of many forms of energy-matter. [42:5.14] (P. 475)

So *The Urantia Book* says that matter is composed of particles, not waves, but that waves are always generated in the unrecognized force content of space, apparently at faster than light speed. “Human beings are only just beginning to realize that the reactions of existence appear between acts and their consequences.” [86:2.3] (P. 951)

GÖDEL’S “ROTATING UNIVERSE” SOLUTIONS TO EINSTEIN’S FIELD EQUATIONS

In the early twentieth century scientists were trying hard to interpret the famous Mickleston-Morley interferometer light experiments,³⁰ which looked for evidence of a medium in which light vibrated using the Earth’s motion around the sun. Unlike sound waves, light did not appear to be carried by some medium, some “ether” that did the vibrating and which would serve a fixed reference frame. In 1905 Albert Einstein published his first paper on “special relativity,” which started from scratch concerning the measurement of time and space in relatively moving reference frames.

Einstein based his theory on just two principles: “1) The laws by which the states of physical systems undergo change are not affected, whether these changes of state be referred to the one or the other of two systems of coordinates

in uniform translatory [sic] motion. 2) Any ray of light moves in the 'stationary' system of co-ordinates with the determined velocity c , whether the ray be emitted by a stationary or a moving body."³¹

The first law implies that there is no preferred reference frame because they all give the same physical laws. There is no way to say that one object is really at rest and the other moving. It could be the other way. Or they are both moving with respect to some other reference frame.

The second law was the experimentally verified fact that speed of light will be the same value when measured in either of two reference frames that are moving with constant velocity with respect to one another.

The Urantia Book seems to affirm the second law but definitely not the first. *The Urantia Book* affirms the famous equation $E = mc^2$ proved by Einstein in a second short paper in 1905: "The increase of mass in matter is equal to the increase of energy divided by the square of the velocity of light." [42:4.11] (P. 474) But it does not follow Einstein's "principle of relativity," which holds that there is no fixed reference frame. Instead, *The Urantia Book* affirms that there is such a fixed reference frame. *The Urantia Book* points to a "focus of space" that is not in space but located at the limiting surface of the relatively non-moving midspace zones existing between the zones of matter-pervaded space. These midspace zones converge on a non-moving non-spatial location, which can be taken as the fixed frame of reference for the universe. Even the motion of space can be measured relative to this fixed reference frame.

Einstein knew that there were other solutions to his equations that had a center, but he specifically discarded them on the grounds of aesthetics. However, another scientist, a mathematical one, the great logician Kurt Gödel, as part of a tribute to his friend Einstein, produced a paper³² showing that there was a class of "rotating universe" solutions to Einstein's general field equations for his "relativity theory."

These rotating universe solutions to Einstein's equations have a peculiar characteristic, everything rotates, and because of the insistence that all positions are equivalent to each other as reference frames, the universe rotates about every position!³³

Now this sounds suspiciously like *The Urantia Book's* claim that everything rotates around Paradise, not just macroscopically, but microscopically as well. By identifying all of the positions around which the universe rotates as being a single fixed place, Paradise becomes the "most gigantic organized body of cosmic reality in all the master universe." [11:0.1] (P. 118) If everything rotates around the "focus of space" then Einstein's equations can be satisfied

with a Center. And if light is emitted from this non-moving focus within matter then it will not be affected by the motion of the emitting body.

SOLAR SYSTEM ORIGIN

The contemporary theory of the solar system's birth starts with a rotating gaseous nebula, which then contracted by gravity, increased its spin, and evolved into the sun and planets. While allowing for this type of solar system birth, *The Urantia Book* makes a strong case for an alternate but now mostly discarded theory:

Gravity-explosion Planets. When a sun is born of a spiral or of a barred nebula, not infrequently it is thrown out a considerable distance. Such a sun is highly gaseous, and subsequently, after it has somewhat cooled and condensed, it may chance to swing near some enormous mass of matter, a gigantic sun or a dark island of space. Such an approach may not be near enough to result in collision but still near enough to allow the gravity pull of the greater body to start tidal convulsions in the lesser, thus initiating a series of tidal upheavals which occur simultaneously on opposite sides of the convulsed sun. At their height these explosive eruptions produce a series of varying-sized aggregations of matter which may be projected beyond the gravity-reclamation zone of the erupting sun, thus becoming stabilized in orbits of their own around one of the two bodies concerned in this episode. Later on the larger collections of matter unite and gradually draw the smaller bodies to themselves. In this way many of the solid planets of the lesser systems are brought into existence. Your own solar system had just such an origin. [15:5.5] (P. 170)

Scientists are presently reluctant to accept such an origin because 99% of the angular momentum calculated for our solar system seems to reside in the spinning planets rather than in the sun, and that fact is taken as counter to the "passing star" theory, as it is called. They also dispute the possibility of drawing off sufficient matter from the sun by a near pass. This assertion seems unfounded because a tidal disruption of the sun could have fragmented it completely; therefore a partial disruption could have separated a lesser amount from the main solar body.

On the other hand, *The Urantia Book* states that retrograde motion as observed (and confirmed) in our solar system in some of the moons of Saturn and Jupiter never occurs unless foreign bodies have been introduced into the system. That appears to be a mathematically verifiable assertion, but I have not found mention of it anywhere else. Other evidence cited is that the average plane of orbits of the planets is more than 5% off the plane of our sun's equator. Instead it is in the plane defined by the line of Angona's approach.

The extremely elongated orbit of the new planetoid, Sedna, corroborates such a passing heavy object theory. ("A passing star" is now being offered by contemporary scientists to explain how Sedna got such an elongated orbit!) *The Urantia Book* also says there were three outer planets of Angona captured by our sun with the help of the sun's nebular mother. Existence of such "foreign matter" has still to be determined, but there is such variation in the character of the solar system bodies that it is not hard to believe. Yet I never read this idea anywhere other than in *The Urantia Book*.

Today, your sun has achieved relative stability, but its eleven and one-half year sunspot cycles betray that it was a variable star in its youth. In the early days of your sun the continued contraction and consequent gradual increase of temperature initiated tremendous convulsions on its surface. These titanic heaves required three and one-half days to complete a cycle of varying brightness. This variable state, this periodic pulsation, rendered your sun highly responsive to certain outside influences which were to be shortly encountered. [57:5.2] (P. 655)

The scientific jury is still out on the solar system origin, but *The Urantia Book* poses a scenario that deserves further examination. *The Urantia Book* asserts that our sun was then a variable star with a 3.5-day period and that the 11.5-year sun spot cycle is a remnant of that state. Variable stars are known to expand and contract periodically making them brighter or less bright accordingly. Add a passing dark gravity body that caused a "partial disruption," that is, pulled the sun apart by tidal-gravity action.

During the maximum expansion period our then variable sun disgorged a huge column of mass on the near side and equal amounts of material on the other side thereby perhaps ridding itself of the angular momentum found now in the large planets and thereby avoiding complete fragmentation. In effect, by stretching out planetary arms the sun was able to reduce its angular momentum like a ballet dancer slows her spinning by stretching out her arms. The sun was thus able to avoid complete disruption, and the "arms" could immediately start circling the sun. The result is a more stable star with much less angular momentum than before, which is now represented in the swing of the planets around the sun and in their orbital spins. This scenario still fits the evidence.

As the Angona system drew nearer, the solar extrusions grew larger and larger; more and more matter was drawn from the sun to become independent circulating bodies in surrounding space. This situation developed for about five hundred thousand years until Angona made its closest approach to the sun; whereupon the sun, in conjunction with one of its periodic internal

convulsions, experienced a partial disruption; from opposite sides and simultaneously, enormous volumes of matter were disgorged. From the Angona side there was drawn out a vast column of solar gases, rather pointed at both ends and markedly bulging at the center, which became permanently detached from the immediate gravity control of the sun. [57:5.6] (P. 656)

The nucleus of the physical system to which your sun and its associated planets belong is the center of the onetime Andronover nebula. This former spiral nebula was slightly distorted by the gravity disruptions associated with the events which were attendant upon the birth of your solar system, and which were occasioned by the near approach of a large neighboring nebula. This near collision changed Andronover into a somewhat globular aggregation but did not wholly destroy the two-way procession of the suns and their associated physical groups. Your solar system now occupies a fairly central position in one of the arms of this distorted spiral, situated about halfway from the center out towards the edge of the star stream. [15:3.6] (P. 168)

SOLAR INTERNAL TEMPERATURE AND ENERGY SOURCES

The Urantia Book states that the internal temperature of the sun is much higher than is presently thought and indicates that we are missing the most important energy source of the sun. (That might explain why our scientists have been observing only 1/3 as many neutrinos as they expect to account for the sun's energy expenditures. However, in 2002 additional experiments have shown that electron neutrinos change into another type of neutrino en route from the sun and that total is consistent with theory.)

"The internal temperature of many of the suns, even your own, is much higher than is commonly believed." [41:7.1] (P. 463) *The surface temperature of your sun is almost 6,000 degrees, but it rapidly increases as the interior is penetrated until it attains the unbelievable height of about 35,000,000 degrees in the central regions. (All of these temperatures refer to your Fahrenheit scale.)* [41:7.2] (P. 463) *the sources of solar energy, named in the order of their importance, are: 1. Annihilation of atoms and, eventually, of electrons, ... Only second does* *The Urantia Book* list *Transmutation of elements, including the radioactive group of energies thus liberated.* [41:7.3] (P. 463) *You might try to visualize 35,000,000 degrees of heat, in association with certain gravity pressures, as the electronic boiling point. Under such pressure and at such temperature all atoms are degraded and broken up into their electronic and other ancestral components; even the electrons and other associations of ultimatons may be broken up, but the suns are not able to degrade the ultimatons.* [41:7.5] (P. 463)

PHYSICS AND CHEMISTRY ALONE CANNOT EVOLVE INTO LIFE

Physics and chemistry alone cannot explain how a human being evolved out of the primeval protoplasm of the early seas. The ability to learn, memory and differential response to environment, is the endowment of mind. The laws of physics are not responsive to training; they are immutable and unchanging. The reactions of chemistry are not modified by education; they are uniform and dependable. Aside from the presence of the Unqualified Absolute, electrical and chemical reactions are predictable. But mind can profit from experience, can learn from reactive habits of behavior in response to repetition of stimuli. [65:6.8] (P. 738)

This cosmic instruction should not really be necessary, but we are bombarded by mechanists who use their minds to deny that mind and life is anything more than matter and energy. They seek to teach computers how to learn like humans and even attain consciousness; they fail to notice that teachable mind is more than physics and chemistry.

In the later evolution of mortal creatures the Life Carrier Sons provide the physical body, fabricated out of the existing organized material of the realm, while the Universe Spirit contributes the 'breath of life.' [34:2.5] (P. 376)

SOON-COMING SCIENTIFIC VALIDATION OF THE URANTIA BOOK'S COSMOLOGY

If *The Urantia Book* is what it purports to be then the present lack of contemporary scientific interest will not always be the case. What would make scientists sit up and take notice of this “communication from outer space,” this revelatory gift from higher universe life? Only scientific evidence in a book of philosophy can impress a real scientist of the book's worth when discussing the scientific aspects of the cosmos, not some re-warmed twentieth century science ill-suited for the presentation of the spiritual truths of the next thousand years. No, *The Urantia Book* must present truly impressive, albeit transient, science alongside of ageless truth.

The Urantia Book has made many predictions and when they are scientifically observed this will be a mighty powerful attraction to scientists and others to take *The Urantia Book* seriously, and not just scientifically.

However, without a very spectacular prediction most scientists will never entertain the possibility of an actual communication from higher order beings via a published book. Scientists respect confirmed predictions. But typically they wouldn't take a serious look at a “book of revelation” without some very dramatic fulfilled prediction.

So far that hasn't happened, but even now events are gathering for such a spectacular corroboration. I refer to the recent explorations in the eastern Mediterranean for Plato's

Atlantis, which due to research scientist Robert Sarmast, we now know was also the first Garden of Eden! That is quite a nice “co-ordination of known or about-to-be-known facts and observations.” What will happen if Robert's next expedition brings up sensational evidence just where *The Urantia Book* says it is? Will scientists ignore that too? We may soon see. (I know of one, and there may be many other “closet UB readers” among professional scientists, who read and utilize the book, but who for obvious reasons prefer to keep that their secret.)

My own personal candidate in this category is *The Urantia Book's* prediction that there is a rare type of non-breathing humanoid life on a sphere in close proximity to our world. As such we might be looking for the wrong kind of life in our solar system, entertaining too narrow a concept of life. If *The Urantia Book* is what it says it is, then there must be such a world in close proximity. Some people think that implies the world must be in our solar system, but I suppose being within easy communication range, like a few light years away, might also be in close proximity in astronomical terms because we could become aware of each other by interstellar communication. Even that would be exciting.

Why believe *The Urantia Book's* science? Certainly it is not only because *The Urantia Book* states many spiritual truths. Rather, *The Urantia Book's* science must stand on its own as well, at least for a while, during these times when it has yet to be taken seriously by most of the world. The real reason that I believe in the science of *The Urantia Book* and the authenticity of *The Urantia Book* as divine revelation to our world is because of its humanly improbable avoidance of error and the meandering convergence over the years of contemporary science to positions taken by the *Urantia Book* authors.

DISCOVERY OF ATLANTIS—THE FIRST GARDEN OF EDEN.

Already Robert Sarmast³⁴ has made on-site discoveries a mile under water near Cyprus. Expect more headlines at any time.

THE ANDROMEDA GALAXY IS “CLOSER THAN SCIENTISTS THOUGHT”

The Andromeda galaxy, being visible with the naked eye, was designated M31 by Edwin Hubble. Unlike so many other galaxies found by Hubble, it is blue shifted.

a) **Distance Measurements.** Many people, especially skeptics, but some believers as well, have pointed to *The Urantia Book's* statement about the time of light travel from Andromeda being “almost one million years” [15:4.7] (P. 170)

as an error on the face of the cosmology. They assume that the current distance estimate of 2.7 light years is accurate and reliable enough to base further conclusions on it, even conclusions about the motivation of the superhuman authors for putting into *The Urantia Book* what they supposedly knew to be inaccurate! Skeptics have pointed to it as strong evidence of human authorship.

However, the accuracy of distance measurements to celestial objects is still a controversial topic in the scientific community. “While it is well established that M31 is about 15–16 times further away than the Large Magellanic Cloud (LMC), the absolute value of this measure is still uncertain, and in current sources, usually given between 2.4 and 2.9 million light-years—a consequence of the uncertainty in the LMC distance and thus the overall intergalactic distance scale. For example, the semi-recent correction from data by ESA’s astrometrical satellite Hipparcos has pushed this value up by more than 10 percent, from about 2.4–2.5 to the about 2.9 million light-years we use here.”³⁵

One of the most dependable methods to estimate relative distance utilizes so-called “variable stars.” These stars expand and contract in regular periods. The longer the period and expansion the brighter the star becomes. Shorter period variable stars are dimmer in all phases than longer period ones. For instance, stars in the LMC are all about the same distance from us and those with equal periods are observed to have equal luminosity. Therefore by determining the period of such a variable star its relative distance can be estimated using the inverse square law. If a star with the same period as another star is four times dimmer, then it must be twice as far away as the brighter star.

Although this is an accurate measure of relative distances, the accuracy of the calibration of this technique is still uncertain and unreliable. That is, we have an accurate measuring stick with the Cepheid variable stars but we still don’t know with much reliability the length of the distance unit on our measuring stick. Consequently we know more accurately that the Andromeda galaxy is about 15 to 16 times as far away as the LMC than we know the actual distance to LMC.

The reason for this is that there are no variable stars close enough on which we can do some relatively accurate and independent parallax distance measurements. If we could independently and reliably measure the distance to even one of these variable stars then we would have a reliable estimate of the actual distance associated with that period and so all periods. But the LMC is too far away to measure distances by the parallax method.

In the parallax method the earth’s orbit around our

sun functions as the base of a narrow triangle with the target star at the far away vertex. Seeing the shift of the target against the background stars allows an estimate of the angle between the viewpoints. Unfortunately other methods must be used to estimate the distance to LMC but they too have reliability problems.

In “Astronomy and the Superuniverse,” Troy Bishop,³⁶ documents with references that astronomy has calculated the distance to Andromeda, in 1907 at 19 light years, by stellar parallax in 1911 at over 1600 light years, by observation of novae in the mid-1920’s at 800,000 light years, by Cepheid variables in the mid-1950s at 2.7 million light years. See Isaac Asimov’s *The Universe From Flat Earth to Black Holes and Beyond*, Walker and Company, New York, 1980, for an account of the early evolution of our Andromeda distance measurements.

Recently the distance estimate to Andromeda was changed upward again by 10% due to slight refinements in another distance measuring method used to calibrate the measuring stick. The bottom line is that as scientists we still do not know for sure what unit of distance is on our variable star measuring stick. In this context adjusting by a factor of three would not be shocking. There is always a ready explanation making everything reasonable!

But considering such variability even in recent measurements, the actual light from Andromeda still might take “almost 1 million years” to reach Urantia as *The Urantia Book* says, not from 2.4 to 2.9 million years as presently estimated by our science. Our scientists are still learning about large-scale motions that will change subsequent estimates. *The Urantia Book* is attempting to provide some cosmic instruction, but most of our scientists don’t yet think it is worth reading. Extra-terrestrial, superhuman instruction on science and cosmology by way of *The Urantia Book* is not yet on the agenda of our scientists.

b) **News on Size of Andromeda.** On Monday, May 30, 2005, while I was preparing this paper, Reuters released the news from astronomers that the Andromeda galaxy “just got bigger—three times bigger.” A sprinkle of stars once thought to be part of the central halo were measured to be moving in a way only consistent with their being part of the main arms of the circling star cloud. That means the diameter of the disk is three times what was thought last year.

“This giant disk discovery will be very hard to reconcile with computer simulations of forming galaxies. You just don’t get giant rotating disks from the accretion of small galaxy fragments,” Rodrigo Ibata said in a statement.³⁷ No, you get them from the initiating actions of living force

organizers as detailed earlier.

The seven superuniverses are still growing; the periphery of each is gradually expanding; new nebulae are constantly being stabilized and organized; and some of the nebulae which Urantian astronomers regard as extragalactic are actually on the fringe of Orvonton and are traveling along with us. [12:2.3] (P. 131)

If in 2005 the estimated size of Andromeda can be discovered to be in error by a factor of three, is it hard to believe that there can be a similar error in the estimates of the distance to Andromeda? Indeed, if Andromeda is actually three times closer than thought, that would mean it is three times smaller in each dimension than was thought, which would make the size estimate back shift again. But that is the nature of science, to correct its previous errors with the scientific method—the technique of experiment. A mathematical scientist conducts his experiments purely in the mind.

THE FOURTH AND LAST OUTER SPACE ZONE.

Expect to hear about four distinct rings, “walls” or concentric rings of galaxies separated by relative empty space. These huge rings of billions of galaxies will also be found to be rotating in alternating directions. The center of these common rotations will be found to be the same center around which travel the “local group,” the seven great super-galactic elongated elliptical arms of the grand universe circling the same macroscopic Center.

The Quartan Space Level. This, the final and largest corps, consists of 24,010 Master Architects, and if our former conjectures are valid, it must be related to the fourth and last of the ever-increasing-sized universes of outer space. [31:9.9] (P. 352)

These Master Architects are eternal beings working on the ultimate (transcendental) level of reality, prior to all finite beginnings and after all finite endings, thereby joining the finite realms with the eternal realms of eternal Havona. Unifying all of this finite reality with eternal reality is the transcendental job of the Supreme Being and numerous Associates. These outer space universes were begun prior to the present “Local Group” (Grand Universe) of galaxies, not in a Big Bang explosion.

SPECTROGRAPHIC REINTERPRETATION OF THE DISTANCE AND REDSHIFT LINEAR RELATIONSHIP

Numerous “factors of error” in present day spectrographic interpretations will be identified. Look for errors due to: Earth’s angles of observation, newly recognized rotations within our local group of galaxies (and associated Doppler

shift corrections), alternating rotation of the local group (grand universe) and the first outer space zone of galaxies (the largest distortion), and still other space influences that shift light toward the red. The overall picture of the Master Universe of Central Paradise, surrounding eternal Havona, seven finite time-space superuniverses (the local group), and four outer space zones full of billions of galaxies.

Beyond matter there is midspace, and beyond midspace there is the concept periphery of the mind, and beyond mind we are face to face with the Spirit of the Persons of the Eternal Son and our Paradise Father.

OVERTHROW OF THE BIG BANG COSMOLOGY.

Along with the overthrow of the Big Bang we will hear that the universe is ‘smaller than we thought,’ and what seemed like rapid expansion now looks like orderly rotation, not explosive expansion.

The successive space levels of the master universe constitute the major divisions of pervaded space—total creation, organized and partially inhabited or yet to be organized and inhabited. If the master universe were not a series of elliptical space levels of lessened resistance to motion, alternating with zones of relative quiescence, we conceive that some of the cosmic energies would be observed to shoot off on an infinite range, off on a straight-line path into trackless space; but we never find force, energy, or matter thus behaving; ever they whirl, always swinging onward in the tracks of the great space circuits. [12:1:2] (P. 128)

DISCOVERY OF NON-BREATHING, ELECTRICALLY POWERED HUMANOIDS “IN CLOSE PROXIMITY” TO EARTH.

The *Urantia Book* predicts a non-breathing, intelligent race of people on a sphere close to Earth. Judging by characteristics of such worlds, Ganymede, Jupiter’s largest satellite in the solar system, is a candidate to be the world of the non-breathers. It is also possible that our moon harbors such a race still unnoticed by our still cursory exploration, but this seems less likely than Ganymede.

Life on the worlds of the nonbreathers is radically different from what it is on Urantia. The nonbreathers do not eat food or drink water as do the Urantia races. The reactions of the nervous system, the heat-regulating mechanism, and the metabolism of these specialized peoples are radically different from such functions of Urantia mortals. Almost every act of living, aside from reproduction, differs, and even the methods of procreation are somewhat different. [49:3.4] (P. 563)

You would be more than interested in the planetary conduct of this type of mortal because such a race of beings inhabits a sphere in close proximity to Urantia. [49:3.6] (P. 564)

Ganymede is a moon of Jupiter, the largest moon in

our solar system with a diameter of 5,262 km (3,280 miles). It has no known atmosphere.

“The Galileo orbiter’s first flyby of Ganymede discovered that Ganymede has its own magnetosphere field embedded inside Jupiter’s huge one. This is probably generated in a similar fashion to the Earth’s: as a result of motion of conducting material in the interior. It is thought that this conductive material may be a layer of liquid water with a high salt concentration, or it may originate in Ganymede’s metallic core. Ganymede is the only moon known to have a magnetosphere.”³⁸

It seems likely that energy intake for non-breathers is similar to the electrical energy intake of the humanoid midways elsewhere described. In 1990 Joe Pope,³⁹ published evidence of Ganymede being the likely sphere of the non-breathers.

SUMMARY

So the soon-coming scientific verifications are:

- a) Discovery of Atlantis—the First Garden of Eden (<2 years)
- b) The Andromeda galaxy is closer than once thought and light from there requires “almost one million years,” not almost three million years as is presently believed (<10 years)
- c) Fourth and last outer space zone (<10 years)
- d) Spectrographic reinterpretation of the distance-redshift linear relationship (<10 yrs)
- e) Overthrow of “big bang” cosmology; universe is “smaller than we thought” (<15 years)
- f) Discovery of non-breathing, electrically powered humanoids “in close proximity” to Earth—Ganymede, Jupiter’s satellite, largest in the solar system, is candidate (Anytime we look for them, the sooner the better)

THE FUTURE

The Urantia Book has much to say about the far distant future, not only the immediate future. Some revelatory information was mandated, and some lost knowledge is resurrected.

Scientists must be reminded that not only religion has unproved assumptions: “All divisions of human thought are predicated on certain assumptions which are accepted, though unproved, by the constitutive reality sensitivity of the mind endowment of man. Science starts out on its vaunted career of reasoning by assuming the reality of three things: matter, motion, and life. Religion starts out with the assumption of the validity of three things: mind, spirit, and the universe—the Supreme Being.” [103:7.11] (P. 1139)

TIME AND SPACE

It is helpful to man’s cosmic orientation to attain all possible comprehension of Deity’s relation to the cosmos. While absolute Deity is eternal in nature, the Gods are related to time as an experience in eternity. In the evolutionary universes eternity is temporal everlastingness—the everlasting now. [118:1.1] (P. 1295)

Time is the “moving image of eternity” and space is the “reflected shadow” (projection) of Paradise realities

Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities? [189:1.3] (P. 2021)

Throughout the first centuries of the Christian propaganda, the idea of the kingdom of heaven was tremendously influenced by the then rapidly spreading notions of Greek idealism, the idea of the natural as the shadow of the spiritual—the temporal as the time shadow of the eternal. [170:5.2] (P. 1864)

Human personality is the time-space image-shadow cast by the divine Creator personality. And no actuality can ever be adequately comprehended by an examination of its shadow. Shadows should be interpreted in terms of the true substance. [1:6.1] (P. 29)

The brighter the shining of the spiritualized personality (the Father in the universe, the fragment of potential spirit personality in the individual creature), the greater the shadow cast by the intervening mind upon its material investment. In time, man’s body is just as real as mind or spirit, but in death, both mind (identity) and spirit survive while the body does not. A cosmic reality can be nonexistent in personality experience. And so your Greek figure of speech—the material as the shadow of the more real spirit substance—does have a philosophic significance. [12:8.16] (P. 141)

If the universe is circular, ever moving around motionless Paradise at the focus of space, ever moving around Paradise in microscopic and macroscopic ways, then the motions we see may just be reflected images of time-less sequentiality on the space-less surfaces of Paradise.

The topology of matter and space is such that there is a (potentially dense) set of foci at the limit of the midspace zones existing within, between, and completely enveloping all moving matter. All of these midspace zones converge on a timeless, spaceless realm—Paradise, at the center of Infinity.

Although the midspace zones are potentially infinite, beyond the boundaries of matter-pervaded space they too end. But like Paradise the Unqualified Absolute and Universal Absolute have no limits.

CIRCULAR SIMULTANEITY

An experience of circular simultaneity will replace the one-time linear “flow of events.” We all recognize that time is more than a moving point; our experience of time always includes an interval of it, a fragment of the never-beginning, never-ending eternal “now.”

Time, space, and experience constitute barriers to creature concept; and yet, without time, apart from space, and except for experience, no creature could achieve even a limited comprehension of universe reality. Without time sensitivity, no evolutionary creature could possibly perceive the relations of sequence. Without space perception, no creature could fathom the relations of simultaneity. Without experience, no evolutionary creature could even exist; only the Seven Absolutes of Infinity really transcend experience, and even these may be experiential in certain phases. [106:9.2] (P. 1173)

From Jesus in *The Urantia Book*, we read, “Animals do not sense time as does man, and even to man, because of his sectional and circumscribed view, time appears as a succession of events; but as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness. That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events.” [130:7.5] (P. 1439)

How, you may ask, can we ever imagine that time is not linear? Is it not true that the past is different from the future? Yes, it is different. For instance, we can change the future but not the past by deciding to act in the present. But every “moment” is already a time interval of longer or shorter duration. The theoretically infinitesimal instant has zero duration and the union of all such zero duration instants still has zero duration. There must be something more to a “time line” than points with no length.

Time always comes in intervals that include “now,” the eternally present. Without fragmentation, a time interval includes both the infinite past and also the infinite future. These time intervals also convey logical sequentiality, something that can also be conveyed by “circular simultaneity.”

Time comes by virtue of motion. [12:5.1] (P. 134) Motion is more basic than time; all measurements of time are done by counting relative motions. One day is one revolution (motion) of the earth on its axis. Time is therefore the experience of periodic motion, and motion appears to be the change of an object from one of position in space to another. Motion in space has logical meaning, but that meaning can be gleaned without the necessity of linear motion.

The seven prime relationships within the I AM eternalize as the Seven Absolutes of Infinity. But though we may portray reality origins and infinity differentiation by a sequential narrative, in fact all seven Absolutes are unqualifiedly and co-ordinately eternal. It may be necessary for mortal minds to conceive of their beginnings, but always should this conception be overshadowed by the realization that the seven Absolutes had no beginning; they are eternal and as such have always been. The seven Absolutes are the premise of reality. [105:3.1] (P. 1155)

Time gives us the intricacies of sequentiality and space gives us the relationships of simultaneity, but they are inseparable in wholeness of human experience.

THE BESTOWAL OF LIFE.

The force organizers initiate those changes and institute those modifications of space-force which eventuate in energy; the power directors transmute energy into matter; thus the material worlds are born. The Life Carriers initiate those processes in dead matter which we call life, material life. The Morontia Power Supervisors likewise perform throughout the transition realms between the material and the spiritual worlds. The higher spirit Creators inaugurate similar processes in divine forms of energy, and there ensue the higher spirit forms of intelligent life. [42:1.5] (P. 468)

THE SEVEN MASTER SPIRITS AND THEIR SEVEN DIFFERENT SUPERUNIVERSES.

Early in the projection of the superuniverse scheme of creation, the Master Spirits joined with the ancestral Trinity in the cocreation of the forty-nine Reflective Spirits, and concomitantly the Supreme Being functioned creatively as the culminator of the conjoined acts of the Paradise Trinity and the creative children of Paradise Deity. Majeston appeared and ever since has focalized the cosmic presence of the Supreme Mind, while the Master Spirits continue as source-centers for the far-flung ministry of the cosmic mind. [116:4.3] (P. 1272)

Each Master Spirit has his own superuniverse. We belong to the seventh superuniverse, Orvonton, while the whole fifth superuniverse among the seven is devoted to the power control beings. “Master Spirit Number Five. This divine personality who exquisitely blends the character of the Universal Father and the Infinite Spirit is the adviser of that enormous group of beings known as the power directors, power centers, and physical controllers. This Spirit also fosters all personalities taking origin in the Father and the Conjoint Actor. In the councils of the Seven Master Spirits, when the Father-Spirit attitude is in question, it is always Master Spirit Number Five who speaks.” [16:3.10] (P. 187)

THE SPIRIT NUCLEUS

Mortal man has a spirit nucleus. The mind is a personal-energy system existing around a divine spirit nucleus and functioning in a material environment. Such a living relationship of personal mind and spirit constitutes the universe potential of eternal personality. [12:9.6] (P. 142)

* * *

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*Glorious Father and Mother, in one parent combined,
Loyal would we be to your divine nature.
Your own self to live again in and through us
By the gift and bestowal of your divine spirit,
Thus reproducing you imperfectly in this sphere
As you are perfectly and majestically shown on high.
Give us day by day your sweet ministry of brotherhood
And lead us moment by moment in the pathway of loving service.
Be you ever and unfailingly patient with us
Even as we show forth your patience to our children.
Give us the divine wisdom that does all things well
And the infinite love that is gracious to every creature.
Bestow upon us your patience and loving-kindness
That our charity may enfold the weak of the realm.
And when our career is finished, make it an honor to your name,
A pleasure to your good spirit, and a satisfaction to our soul helpers.
Not as we wish, our loving Father, but as you desire the eternal good of your
mortal children,
Even so may it be.*

[144:5.6] (P. 1623)



“Take heed that you despise not one of these little ones, for I say to you, their angels do always behold the presence of the spirit of my Father.”
Jesus [113:1.1] (P. 1241)

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