

Spiritual Fellowship Journal

Volume 14, Number 2

Spring-Summer, 2005

The Challenge *(part 2)*

Kenneth T. Glasziou

A Careful Examination of the “Not Inspired” Disclaimers of *The Urantia Book* *(part 1)*

Philip Calabrese

Rhawn Joseph and the “Death of Darwinism”

Merlyn Cox

On the Supreme: An Essay

Mel Quinn

Reflections on a Long Winter

Toward Spiritual Fellowship

The Spiritual Fellowship is a Religious Organization Whose Mission is to Bring the Spiritual Teachings of the Urantia Papers to All People.

We believe that the Fifth Epochal Revelation will enculturate the grass roots of society through new religious organizations and help lay the foundation for an interfaith movement that will eventually involve all of the religions of the world. The history of religion shows that spiritual value systems are always established and promoted by some kind of religious organization. We invite you to join us in this pioneering effort to establish new religious organizations that have the potential to bring a spiritual transformation to our world.

Guiding Principles¹

An Appropriate Symbolism and Socioreligious Expression of the Fifth Epochal Revelation Should:

1. Be based on the Fatherhood of God and the brother-sisterhood of humankind.
2. Be the outgrowth of love.
3. Foster sentiment, satisfy emotions, and promote loyalty.
4. Facilitate spiritual progress through cosmic meanings, moral values, social development, and personal living.
5. Provide supreme goals of living that are both temporal and eternal.
6. Be based on the biologic, social, and religious significance of the family.
7. Symbolize the permanent in the midst of unceasing change.
8. Glorify that which respects and unifies the diversities of society.
9. Promote higher meanings, beautiful relationships, and the highest values.
10. Embody some masterful mystery and connote some worthwhile unattainable.
11. Be meaningful and serviceable to both the individual and the group.
12. Serve as the skeletal structure for dynamic personal experience.

The Purpose of Religious Institutions is to:

1. Dramatize the loyalties of spiritual experience.
2. Magnify the lures of truth, beauty, and goodness—supreme values.
3. Enhance the service of unselfish fellowship.
4. Glorify the potentials of family life.
5. Promote religious education.
6. Provide wise counsel and spiritual guidance.
7. Furnish and promote group worship.
8. Encourage friendship, neighborhood welfare, and moral values.
9. Spread the gospel of eternal salvation.

Religious Institutions Should Avoid Dangers, Such As:

1. Fixation of ritual and theology.
2. Developing vested interests and secular involvement.
3. Serving the institution instead of serving God and ministering to people.
4. Forming competitive sects and developing a “chosen people” attitude.
5. Developing authoritarianism, dogmatism, and false ideas of sacredness.
6. Venerating the past while ignoring present needs and timely spiritual interpretations.
7. Failing to hold the interest of youth and grow with the times.
8. Losing sight of spiritual ministry and the saving message of salvation.

Central Objective

The central objective of those interested in initiating a new religious organization based on the teachings of the Urantia Papers should be to create a polity with maximum flexibility, function with both small groups or larger congregations, utilize lay leadership and/or ordained clergy, exhibit cross-cultural adaptability, and express broad theological inclusiveness.

Such a religious organization would be “a gathering of persons who have accepted a common purpose, and a common discipline to guide the pursuit of that purpose, to the end that each involved person reaches higher fulfillment as a person, through serving and being served by the common venture, than would be achieved alone or in a less committed relationship.”²

¹ See U. B. p. 966

² Robert K. Greenleaf, *Servant Leadership*, Paulist Press, New York, 1977, p. 237.

The Spiritual Fellowship Journal

Editor
Merlyn Cox

Associate Editor
Meredith J. Sprunger

Editorial Consultants
Richard Bain
Larry & Joan Mullins
Nancy Long

The Spiritual Fellowship Journal is an ecumenical publication published twice yearly by The Spiritual Fellowship. Its purpose is to support the larger Urantia Community, especially as it seeks to interface with the cultures and religious institutions of our world. It also seeks to address issues of special concern in the establishment of new religious institutions with roots in the Fifth Epochal Revelation.

Subscription donations, changes of address, articles and editorial correspondence should be sent to:

The Spiritual Fellowship Journal
P. O. Box 9118
Fort Wayne, IN 46809

merlyncox@earthlink.net
MJSprunger@aol.com

Suggested annual donation - \$10.

Editorials and Commentary

Reflections on a Long Winter	4
Reflections on the need for patience and a long term view of sharing a revelation.	
Toward Spiritual Fellowship	4
A look at how the stage is being set for the advent of a new spiritual vision that will transform our world, and the challenge to the Urantia community to share the Fifth Epochal Revelation.	

Articles

The Challenge: Part 2	6
In the second of a two part series, Ken Glasziou explores the relation of quantum physics with current mind theory, and concludes there is a remarkable correlation with affirmations and insights of <i>The Urantia Book</i> .	
A Careful Examination of the “Not Inspired” Disclaimers of <i>The Urantia Book: Part 1</i>	11
In the first of a two part series, Philip Calabrese presents a comprehensive survey of statements in <i>The Urantia Book</i> regarding science and cosmology, and challenges a too skeptical view of its validity.	
Rhawn Joseph and the “Death of Darwinism”	20
Merlyn Cox gives an extended review of Rhawn Joseph’s book: <i>Astrobiology: The Origin of Life and the Death of Darwinism</i> , and suggests it represents a watershed in the history of science, especially that of evolutionary theory. It is also in remarkable harmony with the affirmations of <i>The Urantia Book</i> .	
On the Supreme: An Essay	23
Mel Quinn celebrates the concept of the Supreme in this devotional essay.	

Editorials

Reflections on a long winter...

Looking out of my study window during the month of March, I grew weary of seeing the same universal brown that characterizes late winter. I always try to console myself at this time of year with a countdown to spring, but this year, right up to and past the designated day, the cold wind was unrelenting, and the long range forecasts simply didn't budge—below normal temperatures kept coming like a mantra, with no break in sight.

Perhaps, I thought, nature has forgotten its job; this will be the year the whole landscape will remain fallow for another year.

Of course, in due time, and in disregard for either my desires or discouragement, it came again. The green, though tardy, is quickly pushing up through last year's blanket of leaves, leaf buds are swelling on the trees, and nature is responding to the irresistible summons to be fruitful and multiply.

At times, I couldn't help but compare the long winter and the seemingly distant hope for spring, to that of the Urantia community. A great revelation, the great good news of heaven itself, the bend of the universe and its eternal goal, has entered human life—again—and we wonder how long it will take for its children to embrace the liberating message.

I speculate again and again, but I don't know the answer. I occasionally dare to think it surely must be just around the corner; but on the whole, I suspect it will be measured in generations, and not just in years.

What sustains me is the knowledge that it will come, just as surely as springtime follows winter, and the seasons of the slow evolution of human society run their course. It simply can't be hurried or forced.

More importantly, for the individual, the joy of the message is ours now, for both the promise and satisfaction of an eternal future can be experienced daily in our lives, even as we rejoice in the modest signs of springtime.

Merlyn Cox

In this issue:

This issue is heavily weighted with articles concerning science and *The Urantia Book*. This is clearly an ongoing concern in the Urantia community, and there are significantly differing opinions, even among committed readers.

- Included is the second of a two part series by Ken Glasziou on the efforts of scientists to relate Quantum physics with human consciousness, and its remarkable harmony with the insights of *The Urantia Book*.
- Phil Calabrese presents a comprehensive survey and critique of the affirmations and disclaimers contained in *The Urantia Book* concerning science and cosmology, and challenges those he feels are too quick to dismiss its validity.
- I've included a rather lengthy, but I believe well merited, review of Rhawn Joseph's book on evolution, the origins of life, and the "death of Darwinism."
- Mel Quinn balances the heavy tone of these articles with a devotional celebration of the Supreme.

Correction:

- Those with backgrounds in science or statistical analysis may have noticed that in Ken Glasziou's "Challenge: part 1," a minus sign was inadvertently left off the designation of powers on page 12, in the section, "Beyond Space...."

Toward Spiritual Fellowship

One of the most distinctive contemporary developments of religion in our world is the advent of the ecumenical movement and the unprecedented search for meaningful spiritual experience. This expanding quest for spiritual guidance and direction has taken many forms. The theologian, Ernst Troeltsch (1865-1923), observed that all religions are relative—that is limited, partial, and incomplete. The historian, Arnold Toynbee (1889-1975), examined all of the religions of the world and pointed out that there is a common core and goal behind all religions. The psychiatrist, Carl G. Jung (1875-1961), in an in depth study of religions found that there is a common psychic origin and function among religions. These and other scholarly studies of religion set the stage for the contemporary ecumenical movement.

Paul F. Knitter's book, *No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions*,¹ is one of the most insightful present day discussions of the ecumenical basis of religion. Dr. Knitter reminds us that Jesus established a theocentric (religion of Jesus) foundation of religion rather than a Christocentric (religion about Jesus) basis of religion. He points out that all religions could profit from the insights and experiences of other religions. The last chapter of Professor Knitter's book entitled, "The Challenge of Interreligious Dialogue," makes an eloquent

argument for the development of a *global theology*.

Stemming from this new pluralism in theology over the past quarter century or more, Lonnie D. Kliever's book, *The Shattered Spectrum, A Survey of Contemporary Theology*,² observes that the kaleidoscope of new theologies that have appeared in recent times defy classification under the old categories. Professor Kliever believes that radical changes will take place in the form and content of religion in the future: "In such crisis circumstances, the search for and conversion to a new worldview can and does occur. Such a breakthrough depends upon finding some new organizing metaphor or shared paradigm through which to re-view and re-shape the world." (p. 197) The authors of the Urantia Papers have given us such a new spiritual paradigm that will bring a renaissance of religion on our world.

Evidence of the changing nature of religion and the searching attitude of people is seen in the Congregational Life Survey funded by the Lilly Endowment and the Louisville Institute. In April of 2001, nearly 300,000 worshipers filled out questionnaires answering questions about their church attendance and religious convictions. Nearly one quarter of them switched congregations in the past five years. Only seven percent of newcomers had no earlier involvement with a faith community which suggests that only a small number of the unchurched are looking for traditional religious affiliation. A great number of people are searching for a more meaningful spiritual experience. In the February, 2002 issue of the Atlantic Monthly, an article, "Oh Gods!" Toby Lester says that the new century will probably see religion explode—in both intensity and variety. New religions are springing up everywhere and old ones are transforming themselves dramatically.

The Fullness of Time

The stage is set for the advent of a new spiritual vision that will transform our society. Our world has been prepared by:

- *The birth of the ecumenical movement.*
- *A recognition that a global understanding of religion must be theocentric.*
- *A proliferation of new theological approaches to spiritual experience.*
- *An unprecedented searching for a more meaningful view and experience of spiritual Reality.*
- *A realization that our world needs a "new organizing metaphor or shared paradigm that will reshape the world."*

The Fifth Epochal Revelation, in my opinion, is the only resource that has the spiritual vision and power to fulfill these longings and aspirations of our human condition. The history of religion shows that spiritual

value systems are always established by some kind of religious organization. The Spiritual Fellowship is the first religious organization designed to carry the Fifth Epochal Revelation to the indigenous communities of the world. While we must always keep in mind that God is the end and all other things are means, there is a danger in forgetting that it is the means that are instrumental in getting to the end. When using terms like "church" or "fellowship," there is a danger of getting bogged down in semantics—a religious organization is also a brother/sisterhood. The social dynamics of a religious organization are basic in carrying the religion of Jesus to the grass roots of the world.

The worldwide mission of The Spiritual Fellowship is to teach, motivate, empower, and support all people in their growing relationship with God and to encourage their loving service to humankind. We believe that every religion of our world can identify with this mission. As we establish Fellowships in the grass roots of every nation and culture, the spiritual vision of the Fifth Epochal Revelation will gradually become known and this vision will eventually transform human society.

This outreach ministry will not be easy. It is not for timid souls. It is difficult for balanced, solid citizens to risk being viewed by their neighbors and friends as "different" or belonging to some strange cult or movement. Pioneers always face difficulty and hardship. New and enlarged presentations of truth have always been, and will always be, attacked by religious traditionalists and fundamentalists. The history of spiritual growth shows that not until an enlarged vision of truth is attacked and its pioneers persecuted does it come to the attention and make its appeal to the significant number of creative seekers for spiritual truth in society—"Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (140: sec. 3, ¶ 2ff) Let us be numbered among those pilgrims who "have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable. In liaison with God, nothing—absolutely nothing—is impossible." (26: sec. 5, ¶ 3)

¹ Knitter, Paul F. *No Other Name?* New York: Orbis Books, 1985

² Kliever, Lonnie D. *The Shattered Spectrum*. Atlanta: John Knox Press, 1981

Meredith Sprunger

The Challenge: Part II

by Kenneth Glasziou

(Emphasis in paper is by author)

“The Universe of universes, in toto, is mind planed, mind made, and mind administered.” p. 481

Quantum theory and the observer

In the experiments of Chaio, et al., presented the basic set-up utilized a down converter, an instrument that splits a photon into twins having equal energy. These then went to a beam splitter that presented two alternative pathways to a detection system measuring the simultaneous arrival of the twin pair—an event that signaled wave-like behavior.

The addition of a polarizer to only one of the alternative pathways labeled that pathway and immediately destroyed all wave-like properties of the photons. The question then asked was: “what would happen if the information about the marked pathway was left intact while the photon went through polarizer P1, but was destroyed by the P2 polarizer just before arriving at the detection system?” The answer was unequivocal—wave behavior was restored.

A more elaborate version of this type of experiment was carried out at the University of Rochester which demonstrated that even when there was no observable difference in the photons arriving at the detection system, if it was even theoretically possible that their pathway could be retraced then that was sufficient to collapse the wave function and bring about particle-like behavior.

Faster than light

The Aspect experiments which confirmed the theoretical results predicted by Bell demonstrated that any signals passing between the twin pair of correlated photons emitted by radio-active calcium must exceed the speed of light.

High tech optical experiments have confirmed this conclusion. To do so, twin photon pairs were raced against one another. After adjusting their tracks to be identical, a barrier was placed across one path to take advantage of the tunneling effect—an effect long used in electronics with the tunneling diode in which the probability relations for energy distribution permit the occasional electron to surmount “impossible” energy barriers.

Interestingly the photon tunneling through a barrier arrived at its target before its unimpeded twin, the average velocity over many trials being 1.7 times the velocity of light. It was also found that, in the process of tunneling, a photon is somehow able to **sense** the far side of the barrier and cross it in the same amount of time no matter how thick the barrier may be. Strange, is it not? *Is a photon in some way conscious?*

In Search of the Quantum Mind

The empirical evidence deriving from quantum theory

research has shown that at molecular, atomic, and sub-atomic levels, prior to observation, objects are composed of something indeterminate that is neither wave nor particle, is neither here nor there but is distributed ‘who knows where’ as a probability distribution that will materialize instantaneously at the request of an observer. And it does so either as a wave or particle, or a conglomeration of particles depending upon the methodology of the observer.

In their indeterminate format of “neither wave nor particle,” such objects may be distributed in, even throughout, the world of space-time, or alternatively, in a dimension beyond space-time that some refer to as “non-local.”

Non-local is a zone, dimension, or whatever, in which time appears to be non-existent, a zone of reality that is instantaneously accessible on demand from within space-time.

The Brain-Mind as both a Quantum System and a measuring Apparatus.

We look at the brain-mind’s quantum system as a complex macro-quantum system consisting of many components.

We can represent the states of a complex quantum system by its so-called normal modes of excitation, its quanta, or more generally, by conglomerates of the normal modes. Suppose these normal modes represent mental archetypes of mental objects (much like Plato’s shadows on the cave wall). Call these states of the brain’s system pure mental states.

Suppose also that the bulk of the brain is the classical analogue of a measurement apparatus and this classical apparatus of the brain amplifies and records the quantum mind objects.

In this quantum model, the mental states are states of the quantum system which, with measurement, become correlated with the states of its measuring apparatus.

Thus in every quantum event the brain-mind state that is collapsed and experienced represents a pure mental state that the classical brain measures, amplifies, or records.

The concept that most of the brain is simply a measuring apparatus leads to a new and useful way to think about the brain and conscious events.

So could it be that a quantum mechanism in our head opens the way for the supervention of non-local consciousness?

Definitive experimental evidence for a non-local quantum system in the brain-mind comes from Grinberg-Zyllerbaum and co-workers in which two subjects maintain their direct contact while each is in a Faraday cage at a distance from one another. When the brain of one responds to an external stimulus with an evoked potential, the other’s brain also shows a potential, in form, similar to that evoked potential.

This is interpreted as an example of quantum non-locality due to correlation between two brain-minds that is established through their non-local consciousness.

Classical concepts about the brain-mind system mostly treat the brain itself as computer-like hardware with mind being the software. In the idealist model the mental states we experience are derived from the interaction of both the classical and quantum systems.

Importantly, in any individual the causal potency of the brain-mind quantum system arises from non-local consciousness that both collapses the mind's wave function and experiences the outcome. Objects appear from a transcendent domain of possibility into the domain of manifestation when non-local unitive consciousness collapses their wave function.

However for the collapse to be completed it must be in the presence of an awareness of the brain-mind in order that "measurement" is made. Thus we have a circularity situation—there is no completion of measurement without awareness, but there is no awareness without completion of measurement.

To see our way clear of this circularity we can apply quantum measurement theory to the brain-mind. According to von Neumann, the state of quantum system changes in two ways. The first is by spreading as a wave to become a coherent superpositioning of all the allowed potential states. The second is a discontinuous change in state produced by a measurement thereby reducing the multifaceted existing state to a single actualized facet. That first step is a development of a pool of possibilities and the second, the choice of one of them.

Is there a way out from circularity and self-reference? The answer is yes but we must choose to take it. It is the recognition that our consciousness is the same consciousness that is beyond the subject-object split—the consciousness of the source of all consciousness. Some call it "Being," others call it "God."

Most physicists view this as a random choice, but according to the idealist interpretation, it is consciousness that does the choosing—a consciousness with awareness, that can transcend locality to become both non-local and unitive.

Whereas it is our consciousness that chooses this outcome of the collapse of the quantum state of our brain-mind, nevertheless we remain quite unconscious of the underlying process. And it is the same unconsciousness that leads to our feeling of separateness—the "I" of circularity, self-reference, and tangled hierarchy rather than the "we" of unitive consciousness.

Is there a way out from circularity and self-reference? The answer is yes but we must choose to take it. It is the recognition that our consciousness is the same consciousness that is beyond the subject-object split—the consciousness of the source of all consciousness. Some call it "Being," others call it "God."

Of inestimable value for humanity is the fact that quantum physics has provided incontrovertible empirical proof for the existence of transcendent orders of reality about which materialism was in total denial. And in doing so we mortals have been liberated from the rigidity of determinism—and had our minds freed to explore the pathway to belief in a First Cause which, in turn, can lead us to discover God who is love.

What the Urantia revelation says about our minds and our contact with "non-locality."

All universe mind is derived initially from the third person of the Trinity—the Infinite Spirit. The general distribution of mind to the universes is a Cosmic Mind, but to an individual universe it is via the Universe Mother Spirit.

The exception is for non-teachable mechanical mind present in the most primitive forms of material life—which is ministered to by the Master Physical Controllers. This mind-level may also be functional at some level, even among the most advanced forms of animal life.

Animal life, including human beings, is ministered to by the seven Adjutant Mind Spirits which are non-personal derivatives of the Universe Mother Spirit. These are known by names that reflect their functionality—the adjutants of intuition, understanding, courage, knowledge, counsel, worship, wisdom.

Mortal man first experiences the ministry of spirit in conjunction with mind when the purely animal mind of evolutionary creatures develops reception capacity for the adjutants of worship and of wisdom. This ministry of the sixth and seventh adjutants indicates mind evolution crossing the threshold of spiritual ministry.

But for the reception of a so-called Thought Adjuster, the indwelling Spirit of God, creature mind must exhibit worship outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil—moral choice.

Since the feast of Pentecost following Jesus' resurrection, all normal-minded individuals have been recipients of an indwelling Spirit of the Father. Most commonly this has occurred following the individual's first moral decision—presently averaging at around 6 years of age.

This indwelling Spirit obviously forms a direct bond linking both the mind and the consciousness of each individual with the consciousness of God. This Spirit

The Challenge, cont

of God, because it occupies a central place in the brain-mind of the individual, forms a link by which the Spirit of Truth and other spirit forces can gain access to the human brain-mind.

Thus we conclude that the concepts of monistic idealism and the thoughts presented to us in the Urantia revelation are complementary.

From the Urantia Revelation

Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality. God, the Universal Father, functions on Deity-personality levels of sub-infinite value and relative divinity expression:

1. *Pre-personal—as in the ministry of the Father fragments, his indwelling Spirit.*
2. *Personal—as in the evolutionary experience of created and procreated beings.*
3. *Super-personal—as in the eventuated existences of certain absonite and associated beings. (p. 3)*

God is possessed of unlimited power to know all things, his consciousness is universal. His personal circuit encompasses all personalities, and his knowledge of even the lowly creatures is supplemented indirectly through the descending series of divine Sons and directly through the indwelling Thought Adjusters. And furthermore, the Infinite Spirit is all the time everywhere present. (p. 49)

The Universal Father is the only personality in all the universe who does actually know the number of the stars and planets of space. All the worlds of every universe are constantly within the consciousness of God. (p. 49)

The cosmic mind encompasses all finite-mind levels and co-ordinates experientially with the evolutionary-deity levels of the Supreme Mind and transcendently with the existential levels of absolute mind—the direct circuits of the Conjoint Actor. (p. 480)

Human consciousness rests gently upon the electrochemical mechanism below and delicately touches the spirit-morontia energy system above. Of neither of these two systems is the human being ever completely conscious in his mortal life, therefore must he work in mind, of which he is conscious. And it is not so much what mind comprehends as what mind desires to comprehend

that insures survival; it is not so much what mind is like as what mind is striving to be like that constitutes spirit identification. It is not so much that man is conscious of God as that man yearns for God that results in universe ascension. What you are today is not so important as what you are becoming day by day and in eternity. (p. 1216)

God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness—the comprehension of the idea of God. Then follows the soul-consciousness—the realization of the ideal of God. Last dawns the spirit consciousness—the realization of the spirit reality of God. (p. 69)

The bestowal of personality is the exclusive function of the Universal Father, the personalization of the living energy systems which he endows with the attributes of relative creative consciousness and the freewill control thereof. (p. 70)

The Supreme Being did not create man, but man was literally created out of, his very life was derived from, the potentiality of the Supreme. Nor does he evolve man, yet is the Supreme himself the very essence of evolution. From the finite standpoint, we actually live, move, and have our being within the immanence of the Supreme. (p. 1283)

The evolving soul of mortal man is created out of the pre-existent possibility for such experience within the Supreme. In this manner do the manifold experiences of all creation become a part of the evolution of Supremacy. Creatures merely utilize the qualities and quantities of the finite as they ascend to the Father, the impersonal consequences of such utilization remain forever a part of the living cosmos, the Supreme person. (p. 1287)

Time, space, and experience are man's greatest aids to relative reality perception and yet his most formidable obstacles to complete reality perception. Mortals and many other universe creatures find it necessary to think of potentials as being actualized in space and evolving to fruition in time, but this entire process is a time-space phenomenon which does not actually take place

on Paradise and in eternity. On the absolute level there is neither time nor space; all potentials may be there perceived as actuals. (p. 1173)

Those who know God have experienced the fact of his presence, such God-knowing mortals hold in their personal experience the only positive proof of the existence of the living God which one human being can offer to another. The existence of God is utterly beyond all possibility of demonstration except for the contact between the God-consciousness of the human mind and the God-presence of the Thought Adjuster that indwells the mortal intellect and is bestowed upon man as the free gift of the Universal Father. (p.24)

We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. But we know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience—God-consciousness. (p. 17)

Value creation

*The human mind does not create real values; human experience does not yield universe insight. Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and **choose**.*

The moral values of the universe become intellectual possessions by the exercise of three basic judgments, or choices, of the mortal mind.

1. *Self-judgment—moral choice.*
2. *Social-judgment—ethical choice.*
3. *God-judgment—religious choice.*

*Thus it appears that all human progress is effected by a technique of conjoint **revelational evolution**.*

Unless a divine lover lived in the mind of man, individuals could not unselfishly and spiritually love. And unless an interpreter lived in the mind, man could not truly realize the unity of the universe. Unless an evaluator dwelt with man, he could not possibly appraise moral values and recognize spiritual meanings. And this lover hails from the very source of infinite love; this interpreter is a part of Universal Unity; this evaluator is the child of the Center and Source of all absolute values of divine and eternal reality. (p, 2094)

Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter—the indwelling interpreter and unifier. (p. 2095)

What does it all Mean?

Firstly, we have reviewed the experimental confirmation for the reality of “non-locality” as an established scientific phenomenon, a transcendent dimension existing independently of universe space-time and free from its restrictions such as the limiting velocity imposed in our space-time by the properties of light.

Whereas the strange new properties of non-locality appeared to be confined to the sub-atomic realm, clever technology has now taken quantum strangeness, at the very least, to the molecular level and has fortified the belief of most quantum physicists that it extends to all things including that even ourselves have both “particulate” and wave-like behavior.

Secondly, we have learned that, to be functional, non-locality must often be required to both contain and to make available a wealth of information relevant to the situation under observation. For example, for the delayed choice type of experiment, its originator, Nobelist John Wheeler, suggests that the experiment could be done using light from a quasar (an exceptionally bright star-like object) that is focused into two beams around a galaxy acting as a gravitational lens (several exist). If done it would be with photons emitted billions of years ago but nevertheless able to exhibit particle or wave behavior at the observer’s behest. (Note: It has been done using quasar O957+516A,B.)

This remarkable potential for a photon to appear to possess information about all of the possibilities presently available to it, or able to become available, is also

The Challenge, cont.

illustrated by the experiments of Chiao et al. presented in this paper.

Imagine you were a photon having to behave in this way. How many pages of instruction would you need to have to be able to fulfill any task liable to be set?

Thirdly, the very complexity of these possible outcomes is such that it appears that the individual photon has insight into the observer's mind and knowledge of observer intentions—enabling it to either fulfill or frustrate them.

Could a mere photon have such information and ability? Surely most of us would draw a negative conclusion. So what is our explanation?

Philosophically and scientifically, the Urantia revelation accords well with what many consider to be the most advanced human thought of the 21st century (i.e. monistic idealism). Which, after all, is what most readers should expect.

Following the Occam's Razor principle of selecting the simplest hypothesis, we could do far worse than to go along with the idealist assumption that the whole universe is made from consciousness, and is existent only in consciousness. Or the parallel Urantian revelation that the universe of universe is mind made, mine planned, and mind administered.

Philosophically and scientifically, the Urantia revelation accords well with what many consider to be the most advanced human thought of the 21st century (i.e. monistic idealism). Which, after all, is what most readers should expect.

References

1. R. Y. Chiao, P. G. Kwiat, & A. M. Steinberg (1993) *Scientific American* 269, (2), 52
2. J. Horgan (1992) *Quantum Philosophy*, *Scientific American* 267 (1) 72.
3. Goswami, A., R. E. Reed, & M. Goswami, 1993. *The Self-Aware Universe*, (Simon & Schuster.)
4. Hellmuth, T., Zajonc, A. G., and HJ. Wather. *In New Techniques and Ideas in Quantum Measurement Theory*. Editor, Greenberger. (New York Academy of Science)
5. Grinberg-Zylberbaum et al. *The EPR paradox in the human brain*. *Physics Essays* 7 (4) 1994.

Monistic idealists (MI) posit the primacy of consciousness, with mind and body being epiphenomena.

The Urantia Revelation (UR) states the universe of universes is mind planned, mind made, and mind administered.

The whole universe is made from consciousness and is existent only in consciousness. (MI)

All the worlds of every universe are constantly within the consciousness of God (UR)

Consciousness is the ground of all being. (MI)

The Universe is neither mechanical nor magical; It is a creation of mind. (UR)

In the idealist philosophy, consciousness is fundamental; thus our spirituality and spiritual experience are meaningful. (MI)

God, being self-existent is also self-explanatory, God actually lives within every rational mortal, wherein his purpose is to be self-revealing. (UR)

Ken T. Glasziou, M. Sc., Ph. D., is a research scientist, retired, who is active in church work in Australia. He is author of "Science and Religion: The New Age Beyond 2000 A. D.," and "Christ or Chaos: The Evolution of a Revelation."

He also publishes "Interface International," from which this article is taken, with the author's permission.

A Careful Examination of the “Not Inspired” Disclaimers of the Urantia Book

Part 1

by Philip Calabrese, Ph.D.

“... revelation does synthesize the apparently divergent sciences of nature and the theology of religion into a consistent and logical universe philosophy, a co-ordinated and unbroken explanation of both science and religion, thus creating a harmony of mind and satisfaction of spirit which answers in human experience those questionings of the mortal mind which craves to know how the Infinite works out his will and plans in matter, with minds, and on spirit.” (The Urantia Book, Paper 101, sec 2, paragraph 1)

Introduction

This paper is addressed mainly to people who already believe in *The Urantia Book* as divine revelation, believers who wish to get a clearer and more complete idea of the meaning and significance of the book’s own disclaimers of being infallible, errorless, or necessarily “inspired”. So in this paper we shall assume that *The Urantia Book* is what it purports to be and see where that leads.

(In another paper for the upcoming IC’05 conference dealing with the scientific credibility of *The Urantia Book* I hope to address skeptical outsiders and non-believing insiders, folks who think that *The Urantia Book* could have been written by human beings.)

Here I will rebut various critiques frequently heard against the scientific significance of *The Urantia Book* coming from supposed believers or partial believers and repeatedly published in secondary Urantia publications. Since they have been published so many times as part of what has been called a “de-mystification of *The Urantia Book* campaign” it hardly seems necessary to quote them again here. In that regard, were I to believe *The Urantia Book* has as many obvious errors as some supposed believers think, then I would have to regard it as a dangerous fraud, definitely not what it purports to be. Let us view these well-publicized critiques of *The Urantia Book*’s science in light of the Book’s own statements and the implications of those statements.

Urantia Fundamentalism

One benign critique from inside the believer community cautions all believers against “Urantia fundamentalism,” which would be a belief that *The Urantia Book* is absolutely true or that it has no errors. This concern is

valid, but often exaggerated in the present Urantia Book reading community since no believers are claiming *The Urantia Book* is absolutely true.

“To become fetishes, words had to be considered inspired, and the invocation of supposed divinely inspired writings led directly to the establishment of the authority of the church, ...” (Paper 88: sec 2, ¶ 10) And for such reasons some people worry about “Urantia Fundamentalism,” but their concern is premature.

One of the characteristics of fundamentalism is a refusal to change one’s doctrine or interpretation. But as long as one is honestly ready to acknowledge better ideas and interpretations, there is no danger of succumbing to fundamentalism of any kind. Here on the way to Rome Jesus explained it thusly:

“All static, dead, concepts are potentially evil. The finite shadow of relative and living truth is continually moving. Static concepts invariably retard science, politics, society, and religion. Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of truth. But do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme.” (130: sec 4, ¶ 15.)

Only evolving thoughts can keep up with living experience. No fixed English words can fully capture the infinity and eternity being experienced by any person living at this moment. How could words on a page ever fully represent living experience, living reality? They can’t. Nor is the human mind able to fully grasp the infinity and eternity of the cosmos. The words will always have to change as the concept of our experience is more clearly conceived. Therefore non-changing, non-growing “fundamentalism” is never justified.

How could words on a page ever fully represent living experience, living reality? They can’t. Nor is the human mind able to fully grasp the infinity and eternity of the cosmos. The words will always have to change as the concept of our experience is more clearly conceived. Therefore non-changing, non-growing “fundamentalism” is never justified.

This warning is altogether appropriate because it applies in the present and will also apply in the distant future, as it has applied in the past, to all written texts. It is part of the human condition of being temporal and

A Careful Examination., cont.

finite and therefore unable to completely grasp infinity and eternity due to limitations of mind and language. Therefore must language grow — change — accommodate new experience.

Nevertheless, this change is a slow process over decades and centuries, even millennia; authoritative, progressive scientific language does not become outdated quickly “in a few short years” or “in a very short time.” So this is not an issue that should concern those of us now discussing *The Urantia Book* in 2005 barely 50 years after it’s initial publication. It is rather for those that will read it 200, 500 or 1000 years from now after new discoveries and new language make some Urantia Book statements less precise or conceptually less clear than our science will then allow. Nevertheless, still other scientific statements in *The Urantia Book* will last very much longer without needing revision.

“The great advance made in Buddhist philosophy consisted in its comprehension of the relativity of all truth. Through the mechanism of this hypothesis Buddhists have been able to reconcile and correlate the divergencies within their own religious scriptures as well as the differences between their own and many others. It was taught that the small truth was for little minds, the large truth for great minds.” (94: sec 11, ¶ 4.)

If all human concepts must grow then all our human concepts are relative, but we can still imagine relatively absolute concepts, concepts that capture something of the absolute in a relative context.

20th Century Science

Still another critique from supposed believers refers to the numerous differences between contemporary science and *The Urantia Book’s* cosmology as Urantia Book “errors.” Supposedly, all or most of *The Urantia Book’s* science and cosmology is already outdated, merely early 20th century science (because the revelators were not permitted to reveal “unearned” or pre-mature knowledge). I will show that this contention is false by exhibiting passages that demonstrate that some new and long-lasting scientific knowledge was allowed, and some was even mandated. Other information, although relatively transient in comparison to “ages upon ages”, is still of “immense value” to scientists, if they would read it. However, almost all of our scientists have still to notice the “immense” scientific value of *The Urantia Book*.

Time Bombs

Some people first misinterpret numerous differences between contemporary science and *The Urantia Book*

as obvious Urantia Book errors, and then promote the deceptive idea that these presumed errors must have been purposely included as “time bombs” designed to ensure that *The Urantia Book* would not be canonized or made into a fetish! Another reason offered for supposedly putting in false science is that the Revelators were forbidden to answer but didn’t want to say so.

(This “time bombs” misinterpretation seems almost diabolically conceived as it confuses and insidiously undermines the very credibility of the superhuman authors and their writing with a potentially disarming acknowledgement that they were in fact superhuman! In other words, these misguided believers say, ‘yes *The Urantia Book* was authored by higher order beings of the universe and superuniverse, and even Paradise, ... but they told us scientific lies (I’m not talking about imprecise language here) supposedly because they were forbidden to reveal unearned knowledge in their portrayal of the truth. How terribly misleading! Does this sound like a higher universe you’d like to belong to, or have allegiance to? These debilitating contentions represent a cruel distortion of this wonderful Book that expertly weaves matter, mind, spirit and personality into a seamless cosmic fabric. It could not really do this so well with science already filled with many obvious errors, not for this scientist.)

Supposedly, all or most of The Urantia Book’s science and cosmology is already outdated, merely early 20th century science (because the revelators were not permitted to reveal “unearned” or pre-mature knowledge). I will show that this contention is false by exhibiting passages that demonstrate that some new and long-lasting scientific knowledge was allowed, and some was even mandated.

Precision in Scientific Statements

We learn as scientists or from *The Urantia Book* that “In knowledge alone there can never be absolute certainty, only increasing probability of approximation.” (102: section 2, ¶ 4.)

Therefore we scientists often give an interval of possibilities and then estimate the probability that the true or observed value is within this range of possibilities. This principle of the precision of a scientific statement is crucial to an adequate appreciation of *The Urantia Book’s* scientific statements. How small is the range and how high is the probability of observing the value of the relevant variable within that range of possibilities? The smaller the range and the higher the probability the

more precise is the statement. The implied precision of *The Urantia Book's* words and expressions needs to be assessed from the context in order to adequately interpret its scientific statements.

If clear, crisp, unequivocal statements are made then they should be accurate, not false. But if fuzzy words like “roughly,” “upwards of” or “not so much bigger as before,” are used, then the implied precision is much less, and only rough approximations are being stated, not precise values.

Revelation and Categories of Scientific Information.

We are informed that some revelation is essential to human understanding because human metaphysics is incapable on its own of adequately grasping the morontia point of view. (101, sec 2, ¶2) When we carefully examine the descriptions of *The Urantia Book's* revelatory mandate we find that the Revelators identified three categories of scientific information:

1) *Concepts or facts that The Urantia Book authors must reveal in order to express essential spiritual truths. This category of revelation, such as the existence of the semi-spiritual reality of morontia, and the material existence of Paradise, was mandated, preferably using expressions of human origin, but by superhuman supplement, if necessary. It was time for these things to be revealed. Also in this category is the humanly unknowable revelation in Paper 42 of the different phases of energy development from the primordial force of the Unqualified Absolute pervading all space, through two stages of living Force Organizers, condensing into individuated “ultimatons,” spherically shaped particles, the still undiscovered smallest measurable units of matter, the ultimate quanta, all of which have Paradise as their nucleus since properly qualified Paradise connotes any and all reality. (42, sections 1, 3 & 4)*

2) *Concepts or facts that the revelators were allowed to reveal depending on the revelator's perceived need to use them to express the mandated spiritual truth. In this category will be found the existence and nature of Magiston of Paradise, for whom all time-space is a mental experience! Another example is the revelation that human scientists will never be able to add to dead matter what we call life, or construct even one atom of matter or initiate one flash of energy. It is not enough to say that the Revelators could not*

reveal “unearned” knowledge without carefully defining “unearned”. They were restricted in revealing this type of scientific knowledge until they could certify that it was necessary to convey the mandated material because they could not find any adequate concept in the human records.

3) *Concepts or facts that the revelators were specifically forbidden to reveal. Many times the authors mention that they have been forbidden to reveal something, such as certain details of the death experience, and the adventures of Jesus as leader of a caravan for over a year prior to his public life.*

Analysis of the Limitations of Revelation

So let us now carefully analyze the “limitations of revelation” as expressed in *The Urantia Book*, broadening the context at times to construct a fuller understanding of the likely meanings and interpretations to be associated with these oft-quoted passages.

I will interrupt the relevant quotations to point out some implications that might have passed by unnoticed in earlier readings.

“FOREWORD: In the minds of the mortals of Urantia—that being the name of your world—there exists great confusion respecting the meaning of such terms as God, divinity, and deity. Human beings are still more confused and uncertain about the relationships of the divine personalities designated by these numerous appellations. Because of this conceptual poverty associated with so much ideational confusion, I have been directed to formulate this introductory statement in explanation of the meanings which should be attached to certain word symbols as they may be hereinafter used in those papers which the Orvonton corps of truth revealers have been authorized to translate into the English language of Urantia. It is exceedingly difficult to present enlarged concepts and advanced truth, in our endeavor to expand cosmic consciousness and enhance spiritual perception, when we are restricted to the use of a circumscribed language of the realm.” [The Urantia Book, 1955]

Note that among the stated goals of this author of the Forward, a superuniverse Divine Counselor, are to “present enlarged concepts” and to “expand cosmic consciousness.” These cosmological goals are important to the main revelatory goal of presenting “advanced truth” and “enhancing spiritual perception.” “But our mandate admonishes us to make every effort to convey

A Careful Examination., cont.

our meanings by using the word symbols of the English tongue. We have been instructed to introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning.”

Note, that when the concept to be presented had not found an adequate human expression the author was “instructed” to introduce new terms in order to describe the mandated spiritual truths. This was an authorization to provide some cosmological instruction.

“In formulating the succeeding presentations having to do with the portrayal of the character of the Universal Father and the nature of his Paradise associates, together with an attempted description of the perfect central universe and the encircling seven superuniverses...” (Forward, Acknowledgment, ¶ 1, line 1)

Note that the author is mandated to “attempt” a description of the perfect central universe and the encircling seven superuniverses.

“We are to be guided by the mandate of the superuniverse rulers which directs that we shall, in all our efforts to reveal truth and co-ordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subjects to be presented. We may resort to pure revelation only when the concept of presentation has had no adequate previous expression by the human mind.” (¶ 1, line 7)

So, the author may “resort” to pure revelation when the “concept of presentation” has no adequate human expression. So not just early 20th century science was allowed. Some more advanced concepts were supposed to be presented, because they were deemed necessary to explain the spiritual truths to be revealed. These more adequate descriptions in the Urantia Book of such advanced scientific concepts must be fairly accurate or else the Urantia Book is not what it purports to be.

“Successive planetary revelations of divine truth invariably embrace the highest existing concepts of spiritual values as a part of the new and enhanced co-ordination of planetary knowledge. Accordingly, in making these presentations about God and his universe associates, we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings. Wherein these human concepts, assembled from

the God-knowing mortals of the past and the present, are inadequate to portray the truth as we are directed to reveal it, we will unhesitatingly supplement them, for this purpose drawing upon our own superior knowledge of the reality and divinity of the Paradise Deities and their transcendent residential universe.” (¶ 2)

So, again, to portray the truth as directed, the Revelators “unhesitatingly” supplemented inadequate human concepts with superhumanly derived ones. If we were supposed to be told a spiritual truth, that would allow being told some essential cosmology, preferably but not necessarily humanly expressed, as a basis for understanding that truth. This is why certain sections of The Urantia Book seem to discuss far advanced cosmology. They were necessary for an adequate grasp of the spiritual truth being revealed.

“We are fully cognizant of the difficulties of our assignment; we recognize the impossibility of fully translating the language of the concepts of divinity and eternity into the symbols of the language of the finite concepts of the mortal mind. But we know that there dwells within the human mind a fragment of God, and that there sojourns with the human soul the Spirit of Truth; and we further know that these spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. But even more certainly we know that these spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to the enhancement of the ever-progressing reality of personal religious experience—God-consciousness. (¶ 3)

[Indited by an Orvonton Divine Counselor, Chief of the Corps of Superuniverse Personalities assigned to portray on Urantia the truth concerning the Paradise Deities and the universe of universes.]” (¶ 4)

Note here again that the authors were mandated to present both the Paradise Deities and the universe of universes. And this is the statement of an Orvonton Divine Counselor, the head of the superuniverse Revelators of the Urantia Papers. So the divine counselor’s statement must serve to clarify what will seem to be a somewhat less refined statement by a Nebadon Melchizedek.

“Partial, incomplete, and evolving intellects would be helpless in the master universe, would

be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.

Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. The understandings of truth, beauty, and goodness, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true.”

“In order to facilitate mortal comprehension of the universe of universes, the diverse levels of cosmic reality have been designated as finite, absonite, and absolute.” (115: sec 1, ¶ 1-3)

Note again the intermediate goal of *The Urantia Book* to facilitate mortal comprehension of the universe of universes and levels of reality.

“The absolute cosmos is conceptually without limit; to define the extent and nature of this primal reality is to place qualifications upon infinity and to attenuate the pure concept of eternity. The idea of the infinite-eternal, the eternal-infinite, is unqualified in extent and absolute in fact. There is no language in the past, present, or future of Urantia adequate to express the reality of infinity or the infinity of reality. Man, a finite creature in an infinite cosmos, must content himself with distorted reflections and attenuated conceptions of that limitless, boundless, never-beginning, never-ending existence the comprehension of which is really beyond his ability.” (115: sec 3, ¶ 1)

So language is always somewhat inadequate to express eternal reality.

“Mind can never hope to grasp the concept of an Absolute without attempting first to break the unity of such a reality. Mind is unifying of all divergencies, but in the very absence of such

divergencies, mind finds no basis upon which to attempt to formulate understanding concepts.” (115: sec 3, ¶ 1)

Mind frames are necessary to think but always falsify reality to a lesser or greater degree. Infinity is beyond the complete grasp of the human mind. But such limitations of human understanding have already been adequately discussed under “Urantia Fundamentalism.”

Instruction in Cosmology — Trouble for the Future

We now come to the section most often quoted when authors exaggerate the limitations of Revelation. It was written by a local universe Melchizedek, before a superuniverse Divine Counselor wrote the much more delicately balanced statements of the Forward, which therefore must qualify this Melchizedek’s words and statements, as the Forward itself declares about all of the subsequent Papers.

I will also point out how this Melchizedek’s whole statement must be taken into account to consistently interpret his words and expressions in various individual paragraphs that are often quoted without adequate regard to their context.

“Because your world is generally ignorant of origins, even of physical origins, it has appeared to be wise from time to time to provide instruction in cosmology. And always has this made trouble for the future.” (101: sec 4, ¶ 1)

Note: the author admits they are again providing “instruction in cosmology,” but that this makes trouble for the future. He immediately informs us of the scientific fact that we are generally scientifically ignorant of physical origins, Paradise for instance. So here he is giving us this information about physical origins before we learn of it on our own.

“The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge.” (101: sec 4, ¶ 1)

What is unearned or premature knowledge? He doesn’t really define it. It will become clear that a lot of new cosmic information (revelation) was apparently neither unearned nor premature.

“Any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time. Accordingly, future students of such a revelation are tempted to discard any element of genuine religious truth it may contain because they discover errors on the face of the

A Careful Examination., cont.

associated cosmologies therein presented. (101: sec 4, ¶1)

Here, “in a very short time” is a fuzzy term whose definition must come by comparison with other time periods mentioned which give contextual meaning to “in a very short time.” Notice therefore that the very next sentence refers to “future students” suggesting at least students who are not contemporaries of present day students of the Book. So “a very short time” could easily be longer than a lifetime, or two.

“Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years.” (101: sec 4, ¶2)

Does he mean anticipate “most,” “some” or “all” of the future discoveries in the next 1000 years? It must not be “all” because then there would be no instruction in cosmology at all. He does not offer any distinctions in this sentence.

“Revelators must act in accordance with the instructions which form a part of the revelation mandate. We see no way of overcoming this difficulty, either now or at any future time. We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries. (101: sec 4, ¶2)

Note first that he refers to “many,” but not “all” of their scientific statements. Next, concerning these “many” statements regarding the physical sciences, note that the expression “within a few short years” is a fuzzy period of time. And of course one year is really no shorter than the next. So “a few short years” can only be adequately interpreted in the context of, and in comparison with, the other time period mentioned. Here that contrasting period is “ages to come,” which is thousands of years! So a “few short years” could easily be 100 or 200 years or more, allowing time for a programmed slow instruction in cosmology to take place. New students and scientific developments don’t happen in “a few short years” if “few” means less than 10 years. This process must take many decades just to be noticeable unless and until some spectacular corroborated predictions occur that attract many more scientists to *The Urantia Book*.

“These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records.” (101: sec 4, ¶2)

So, this Nebadon Melchizedek can foresee some of our scientific discoveries in the next 1000 years, which will make some of their present statements about the physical sciences need revision. I can imagine that some time in the next 1000 years we will finally start to conceive time as the moving image of a fixed Paradise center, and space as a moving image, a fleeting shadow of Paradise realities. That will make many of the scientific or cosmological statements need revision into the new Paradise center framework. But even then there will be spiritual truths in *The Urantia Book* no less valuable than today.

“Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired. It is limited by our permission for the co-ordination and sorting of present-day knowledge. While divine or spiritual insight is a gift, human wisdom must evolve.” (101: sec 4, ¶2)

By “inspired” is meant that the words are regarded as coming from God or from the Spirit and so may become fetishes like the canons of some religious organizations are thought to be absolute or infallible. That would be trouble for the future. So while the revelations are

I can imagine that some time in the next 1000 years we will finally start to conceive time as the moving image of a fixed Paradise center, and space as a moving image, a fleeting shadow of Paradise realities. That will make many of the scientific or cosmological statements need revision into the new Paradise center framework. But even then there will be spiritual truths in The Urantia Book no less valuable than today.

sometimes inspired, the associated cosmology is never “inspired” because it is limited by the use of human knowledge whenever possible.

This is often taken as the end of this quotation, but important statements that further qualify the ones just quoted follow it shortly.

“Truth is always a revelation: autorevelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality.”

“In the last analysis, religion is to be judged by its fruits, according to the manner and the extent to which it exhibits its own inherent and divine excellence.” (101: sec 4, ¶3-4)

Now this Melchizedek further qualifies his previous statements about the limitations of revelation by first elaborating on the meaning of “inspired,” allowing that truth can be “relatively inspired” even though revelation is always spiritual:

“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.” (101: sec 4, ¶5)

So statements of cosmology, while not “inspired,” are still “of immense value,” by reducing confusion and transiently clarifying cosmological knowledge. Compared to the spiritual truths that will be of record in the “ages to come”, thousands upon thousands of years, these statements of cosmology will need revision in a relatively few years, (100-200) say. While these statements may be “transiently” clarifying, they still are supposed to be “authoritative” for a relatively short period of time compared to the ages during which the writings will be of record. Again, “transiently” is a fuzzy period of time that can be interpreted only by the context in which it is found. Compared to ages to come, even a few hundred years is “transient.”

“2. The co-ordination of known or about-to-be-known facts and observations.”

Observations such as that the universe is flat and that hundreds of millions of whirling star systems exist in outer space were unknown by our scientists in 1955, but now they have discovered the flatness and they know about a “great wall” of galaxies.

“3. The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.”

Other facts of historical significance, such as the whereabouts of first garden of Eden, were once known by human beings, but lost. This lost knowledge alone is of immense scientific value.

“4. The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.”

So instead of waiting for us to find these vital “missing gaps” and fill them in ourselves, the Revelators were permitted, and sometimes even instructed, to fill them in for us, thereby greatly speeding up the rate of evolutionary progress. These gaps in our knowledge were not considered unearned or premature knowledge for us.

“5. Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.”

So cosmic data is presented albeit with the purpose of illuminating the spiritual teachings.

In summary then, the Melchizedek who says many of *The Urantia Book's* scientific and cosmological statements will need revision in “a few short years” or “in a very short time” also says that statements of cosmology, while not “inspired”, are still “of immense value” by reducing confusion and transiently clarifying cosmological knowledge. Compared to the spiritual truths

Compared to the spiritual truths that will be of record in the “ages to come” —thousands of years— “many” statements of cosmology will need revision in a relatively few years. That could be 100-200 years. While cosmology statements may be “transiently” clarifying, they still are supposed to be “authoritative” during a relatively short period of time compared to the ages during which the writings will be of record.

that will be of record in the “ages to come” —thousands of years— “many” statements of cosmology will need revision in a relatively few years. That could be 100-200 years. While cosmology statements may be “transiently” clarifying, they still are supposed to be “authoritative” during a relatively short period of time compared to the ages during which the writings will be of record. But since few contemporary scientists have had their confusion reduced by the perspective of *The Urantia Book*, and since contemporary science does not yet recognize any authoritative elimination of error represented by the cosmology of *The Urantia Book*, this stated value of *The Urantia Book* must still be mostly an unrealized potential. Hardly any professional cosmologists take it seriously, or they’re hiding the fact if they do.

Examples of Cosmic Instruction from the Urantia Book

“I will, however, endeavor to lessen conceptual confusion by suggesting the advisability of adopting the following classification for cosmic

A Careful Examination., cont.

force, emergent energy, and universe power—physical energy:” (42: sec 2, ¶ 2)

So the author of Paper 42, a Mighty Messenger writing at the request of Gabriel, is “lessening conceptual confusion” and redefining words used by physicists to describe the scientific universe. Can he possibly do that with early 20th century science, as some have characterized the science in *The Urantia Book*?

“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. The never-ending confusion attending the observation of the wave mechanics of quantum behavior is due to the superimposition of energy waves: Two crests can combine to make a double-height crest, while a crest and a trough may combine, thus producing mutual cancellation.” (42: sec 4, ¶ 14)

So the author of Paper 42 claims to tell us why there is such “never ending” confusion concerning the interpretation of quantum wave mechanics. In fact he states here and elsewhere the scientific position that particles have diameters and that the waves are 860 times in wavelength as those diameters. In effect *The Urantia Book* states that the particles are not the waves that they make. This is still an open question in contemporary quantum mechanics and a minority position too, but it appears to be gaining support.

The Urantia Book’s account implies that the waves are reactions of the whole universe to local events. The Urantia Book goes on elsewhere (86: sec 2, ¶3) to describe these unknown forces saying that our scientists are slow to realize that “reactions of existence appear between acts and their consequences.” Contemporary science recognizes no such “universe reactions of existence” to local events regarding such notions as “spooky action at a distance.”

The Urantia Book’s account implies that the waves are reactions of the whole universe to local events. The Urantia Book goes on elsewhere (86: sec 2, ¶3) to describe these unknown forces saying that our scientists are slow to realize that “reactions of existence appear between

acts and their consequences.” Contemporary science recognizes no such “universe reactions of existence” to local events regarding such notions as “spooky action at a distance.”

“Science may be physical, but the mind of the truth-discerning scientist is at once supermaterial. Matter knows not truth, neither can it love mercy nor delight in spiritual realities. Moral convictions based on spiritual enlightenment and rooted in human experience are just as real and certain as mathematical deductions based on physical observations, but on another and higher level.” (195: sec 6, ¶12)

Here the Mighty Messenger informs us of the supermaterial level associated with human mind, a higher moral level that is still just as mathematical as physics.

Next we hear from Jesus, according to *The Urantia Book*, about space and time. If these are not accurate then *The Urantia Book* must be a fraud; if they are accurate, then *The Urantia Book* must contain immensely valuable science, that will tempt some present and future students to claim that the cosmology is from God (inspired) and so therefore practically infallible and absolute. That would be trouble for the future. That will be the time to point out the disclaimers.

“There are seven different conceptions of space as it is conditioned by time. Space is measured by time, not time by space. The confusion of the scientist grows out of failure to recognize the reality of space. Space is not merely an intellectual concept of the variation in relatedness of universe objects. Space is not empty, and the only thing man knows which can even partially transcend space is mind. Mind can function independently of the concept of the space-relatedness of material objects. Space is relatively and comparatively finite to all beings of creature status. The nearer consciousness approaches the awareness of seven cosmic dimensions, the more does the concept of potential space approach ultimacy. But the space potential is truly ultimate only on the absolute level.” (130: sec 7, ¶ 6)

So here the *The Urantia Book* identifies the confusion and failure of our scientists to accept pure space as a reality, and non-empty. Have scientists yet discovered this? Just a few. And according to the midwayer authors, Jesus asserted that only mind can partially transcend space relatedness in human knowledge. This is still ahead of contemporary science.

“There is innate in matter and present in universal

space a form of energy not known on Urantia. When this discovery is finally made, then will physicists feel that they have solved, almost at least, the mystery of matter.” (42: sec 1, ¶ 3)

So here the Mighty Messenger writing for Gabriel, head of all created personalities in the local universe including all Melchizadeks, claims that a type of energy will “finally” be discovered on Urantia. This could be the wave energy of quantum mechanics. In any case, clearly a long delay is suggested before this scientific discovery is “finally” made. “And so will they have approached one step nearer the Creator; so will they have mastered one more phase of the divine technique; but in no sense will they have found God, neither will they have established the existence of matter or the operation of natural laws apart from the cosmic technique of Paradise and the motivating purpose of the Universal Father.”

So physicists will learn the “cosmic technique of Paradise.” What technique? They don’t yet even recognize the existence of a Paradise center, let alone its technique. But that may be coming soon with discoveries of quantum entanglement and “spooky action at a distance.”

So physicists will learn the “cosmic technique of Paradise.” What technique? They don’t yet even recognize the existence of a Paradise center, let alone its technique. But that may be coming soon with discoveries of quantum entanglement and “spooky action at a distance.”

“Subsequent to even still greater progress and further discoveries, after Urantia has advanced immeasurably in comparison with present knowledge, though you should gain control of the energy revolutions of the electrical units of matter to the extent of modifying their physical manifestations—even after all such possible progress, forever will scientists be powerless to create one atom of matter or to originate one flash of energy or ever to add to matter that which we call life.” (42: sec 1, ¶ 4)

Above, in line 39, the Mighty Messenger is not talking about 20th century science. He is talking about science far into the future after it has advanced “immeasurably in comparison with present knowledge,” and he even states flatly (and precisely) that “forever will scientists be powerless” to among other things “add to matter that which we call life.”

These are scientific statements of the impossibility of such knowledge or ability by human discovery. Here is a scientific statement that is intended to last for ages, not a “few short years” or need revision in “a very short time.” Otherwise *The Urantia Book* is not what it purports to be. If it makes precise statements, then they must be accurate.

In the next paragraph this Mighty Messenger lays out the transmutation of primordial space force through two stages of Paradise force organizers and power directors to the atomic stage of energy. *The Urantia Book* author is therefore talking about energy stages about which our scientists are not at all presently aware. But their revelation must have been considered essential for an adequate revelation of Paradise, where Jesus said he had once lived with his Father and our Father.

“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: sec 2, ¶ 1)

The Mighty Messenger is obviously trying to explain energy evolution well beyond our present concepts and words.

(Look for the conclusion in the next issue of the Journal.)

Phil Calabrese is a professional mathematician and a reader of The Urantia Book since 1970. More biographical information will be included at the conclusion of this paper in the next issue of the Journal.

Significant Books

“Astrobiology: The Origins of Life and the Death of Darwinism”¹

by Rhawn Joseph

A review of this book published in Amazon.com states: “This amazing book may be the most important book written in the last 1,000 years.”² “If Joseph’s theory is correct, then he is the greatest thinker of all time—which also makes him the most dangerous man of all time, at least from the perspective of the scientific establishment.”³ If all this seems an exaggeration to draw our attention, it is at the very least an extraordinary book, with extraordinary implications. If half the claims the book makes are in fact borne out by research, it will surely be seen as a watershed in the history of science, especially that of evolutionary theory.

Rhawn Joseph may not be a household word, but he is a writer and researcher with a long pedigree of accomplishments. He has done extensive research in neuroscience and written a widely used textbook in the area. During the 1970’s he challenged the prevailing notion that the brain was just a “black box” that had nothing to do with cognition. His theory of the sexual differentiation of the brain, a radical and much maligned theory at the time, is now accepted as mainstream. It also helped lead to understanding the differentiation of functions of the “left brain vs. right brain.” His research on the “neuroplasticity” led to a new understanding of the profound effects of the environment on learning, memory, and perception.

If half the claims the book makes are in fact borne out by research, it will surely be seen as a watershed in the history of science, especially that of evolutionary theory.

Joseph’s research also led him increasingly into the area of genetics. He became convinced that the environment acts on gene selection, and that the transfer of acquired and precoded traits is a factor of evolution, thus calling into question the Darwinian or neo-Darwinist’s theory that random mutation accounts for the development of diverse life forms in all its variety, and thus, “the origin of species.”

Further research led him to develop the theory of “evolutionary Metamorphosis.” Among the basic tenets of this theory is: “only DNA begets DNA,” and “only DNA begets life.” He considers the idea that DNA arose spontaneously in an organic soup absurd. “A single

macromolecule of DNA is so incredibly complex, the notion that it was randomly assembled in an organic soup is the equivalent of discovering a computer on Jupiter and then arguing that it was spewed out of the Methane sea.” (p. 19)

The genetic instructions for all life, he believes, were present in these earliest life forms. He became increasingly convinced that evolution has “unfolded in accordance with specific DNA-based instruction which had been inherited from the first creatures to appear on this planet...” (p. 8) “The genetic instructions and the genetic material for creation of the human genome existed a priori.” (p. 18) DNA containing the instructions for life were thus present in the earliest life forms on earth, such as bacteria, and must have come from a source much older than the earth.

He became increasingly convinced that evolution has “unfolded in accordance with specific DNA-based instruction which had been inherited from the first creatures to appear on this planet...” (p. 8) “The genetic instructions and the genetic material for creation of the human genome existed a priori.” (p. 18) DNA containing the instructions for life were thus present in the earliest life forms on earth, such as bacteria, and must have come from a source much older than the earth.

A related basic tenet is that built into this DNA are the instructions to interact with, and engineer, the larger environment of the organism. Responding to the environment, previously “silent” genes (introns), switch on and produce the needed sequence of transforming events that lead from a hostile and sterile environment, such as existed on our early planet, to one that is life nurturing, with an oxygen rich atmosphere. When its task is done, these genes switch off, and other genes (including genes within genes) then trigger the next stage of necessary development, which in turn give expression to the step wise unfolding of increasingly complex life forms, ultimately leading to human life.

“Contrary to Darwinism...the evidence now clearly indicates, the evolution of life has been genetically predetermined and precoded, has unfolded in accordance with specific genetic plans and DNA-based instruction, and has been striving (and still striving) toward fulfilling specific genetic goals: the dispersal and activation of silent DNA and the replication of life forms that long ago lived on other worlds.” (p. 19)

“Life has not evolved randomly, but in a step-wise, progressive, highly predictable, molecular-clock like fashion.” (p. 6) “There is nothing randomly variable about DNA or its expression or variability, except, perhaps in the regard to those “mutations” that result in disease and death.” (p. 153) “Mutation is always a pathological process.” (p. 301)

Quoting research from the Human Genome Project: “...the many processes in genome evolution have shown that de novo generation of building blocks—single genes or gene segments coding for protein domains— seems to be rare,” (p. 154) “...highly expressed genes’ and clusters of interacting genes, ‘cannot be explained by random variation.’” (p. 154) In other words, new genes are not produced randomly or by chance, they are under precise regulatory control.

“Life has not evolved randomly, but in a step-wise, progressive, highly predictable, molecular-clock like fashion.” (p. 6) “There is nothing randomly variable about DNA or its expression or variability, except, perhaps in the regard to those “mutations” that result in disease and death.” (p. 153) “Mutation is always a pathological process.” (p. 301)

Such research prompted Gene Myers, chief computer scientist at the headquarters of the Celera Genomics (the company that competed with the government coalition to sequence the entire human genome) to state that the architecture of DNA is so incredibly complex, “It’s like it was designed.” When a reporter asked him if he was implying a designer, an intelligence, something more than the fortuitous bumping together of chemical in the primordial slime, Myers replied, “There’s a huge intelligence there. I don’t see that as being unscientific. Others may, but not me.” (p. 18, originally in “Science and Nature,” Feb., 2001.)

If the ability of DNA to engineer the environment and the unfolding of life and various species in a pre-coded and a carefully regulated process seems difficult enough to believe, there’s a related and equally amazing conclusion that researchers are drawing. It relates to the role of DNA in producing lymphocytes (antibodies, or killer cells, as part of the immune system’s response to foreign bodies): “As originally proposed by Macfarlane Burnet, and which has since been confirmed; the genetic instruction for producing every possible lymphocyte exists apriori; that is without prior exposure to the antigens which require their production. They exist prior to the diseases which make them necessary.” (p. 301)

In other words, the organism does not wait until exposure to pathogens are matched by random mutations which give them a beneficial advantage, namely survival. Rather, the antigens to every possible disease the organism will ever face, at least in the natural world, is already preprogrammed into the DNA. (I’ve stated natural world, because how this applies to synthetic chemicals produced by modern societies is not addressed.)

If this isn’t controversial enough, early on in his book he seeks to illustrate his other than earthly origins for life theory by appearing to adopt the equally controversial writings of Zacharia Sitchen. Sitchen goes beyond the bounds of the pioneering work of Samuel Noah Kramer in translating and interpreting ancient Sumerian texts, and has collected and collated a massive amount of data from ancient tablets, tablets *The Urantia Book* says have long been resting on the dusty shelves of many museums. Those familiar with Sitchen’s work will recognize the parallels, at times remarkable, between the stories that emerge from these texts and the history of the emergence of civilization given in *The Urantia Book*. Of course, there is an enormous amount of material in his works not mentioned in *The Urantia Book*, and it often differs in significant ways. While Sitchen allows some room for interpretation, he appears to treat these stories as literal history that have been handed down largely intact over the millennia without being corrupted and shaped by the pre-scientific, myth building tendencies of early peoples. Nevertheless, an increasing number of people, like Joseph, who see the possibility or necessity of the source of life coming from outside our own planet, accept his writings as having a historical foundation.

However, using the work of Sitchen can hardly add to the appeal of his basic thesis for mainstream scientists, although it’s something he doesn’t seem to mind. He considers many basic theories of mainline science, such as Darwinism and the “Big Bang,” as “junk science” anyway.

Neither Joseph nor Sitchen, however, are the first to promote the thesis that life on earth was seeded from beyond. The idea of “panspermia” was introduced by the Swedish scientist, Svante Arrhenius, over 100 years ago. Over the last 30 years or so, well known astronomers Fred Hoyle and Chandra Wickramasinghe have championed the view that life bearing comets brought living cells to the earth some 3.8 billion years ago, and bacteria, larger cells, and viruses have continued to bombard the earth ever since.⁴

Interesting, Francis Crick, co-discoverer of the double helix structure of the DNA molecule, also came to a similar conclusion: namely, that life was so miraculous, so improbable, and so incredibly complex, that it likely

Astrobiology, ... cont.

came from beyond this world in a process of “directed panspermia.”

By the time one finishes reading the presentation and synthesis of study after study supporting his (at first) seemingly unlikely thesis, one’s proverbial jaw is likely resting on the floor. If not, the reader is either not understanding it, or is refusing to allow its significance to soak in.

Amidst the flux and uncertainty that often characterizes so much in science, Darwinism, or neo-Darwinism, has appeared to be a nearly unshakeable bastion of certainty. But the number of critics is growing, along with the evidence that the basic tenet of random mutations explains all—does not, and in fact, explains very little. If Joseph is correct, the days of Darwinism are indeed numbered.

Amidst the flux and uncertainty that often characterizes so much in science, Darwinism, or neo-Darwinism, has appeared to be a nearly unshakeable bastion of certainty. But the number of critics is growing, along with the evidence that the basic tenet of random mutations explains all—does not, and in fact, it explains very little. If Joseph is correct, the days of Darwinism are indeed numbered.

For Urantia Book readers, it will become obvious that Joseph’s conclusions are very much in line with the book’s understanding of evolution, an understanding that up until now has been clearly out of step with current scientific theory. Evolution, according to *The Urantia Book*, is neither accidental nor random, but reflects the progressive unfolding of life, according to a predetermined plan, and culminates in intelligent, self-conscious life:

“The long drawn out processes of peoples, planets, and universes are under the perfect control of the universe creators and administrators and unfold in accordance with the eternal purpose of the universal Father, proceeding in harmony and order and in keeping with the all-wise plan of God.” (*The Urantia Book*, p. 46)

Joseph expressed it this way: “Nor is there anything random about the evolution of species, and there is an obvious progression from single cell to women and man. Only nihilists, those who fear the ‘guiding hand of god,’ and those claiming that bacteria and humans have an equal value, would argue otherwise.” (p. 154)

While Joseph doesn’t fear using the idea of God, he does not posit the necessity of a Creator and seems to al-

low that in an almost ageless universe, life—DNA—and its ability to learn and engineer increasingly intelligent life, could have somehow evolved without direction. Philosophically, of course, this does not solve the question of beginnings and how intelligence and consciousness could emerge from fundamental matter.

However, it does add fuel for the long standing debate that has unfortunately become polarized along the lines of Darwinian “evolution” vs. “intelligent design” as championed by Creationists. What is largely missing from the debate is the option of intelligent “evolution by design,” (my words) which I believe *The Urantia Book* affirms and the research of Joseph and others support. If the fundamentalist view of Creationism seems naïve and dogmatic, the challenge can be made that Darwinism is equally so. In the closing chapter of their book, “Cosmic Life-Force,” Hoyle and Wickramasinghe make the observation: “Any weakening of the carefully erected Darwinian edifice, it is thought, would open the flood gates to fundamentalist dogma. The truth must be that there is a lot that is basically wrong with Darwinism and a good deal that is in essence, though not in detail, right with the fundamentalist point of view. Whatever the historical circumstances might be, there can be no justification at all for rejecting outright the concept of cosmic life and the logic of a creation. The facts clearly point in this direction.”⁵

Although scientific thought and traditions change slowly, Urantia Book readers may well find in the not too distant future that its supposedly out of touch science of evolution is slowly and surely becoming mainstream.

¹Joseph, Rhawn, *Astrobiology: The Origin of Life and the Death of Darwinism*, San Jose: University Press California, 2001.

²Review published in Amazon.com

³Ibid.

⁴Fred Hoyle and Chandra Wickramasinghe, *Cosmic Life-Force*, New York: Paragon House, 1988.

Merlyn Cox is a retired United Methodist pastor, a member of the Ft Wayne Urantia Society, and current editor of the Spiritual Fellowship Journal,

ON THE SUPREME: AN ESSAY

by Mel Quinn

In thirty years of acquaintance with *The Urantia Book*, no part of the revelation has inspired me more than the papers on the Supreme.

The world-class cosmologist and mathematician, Stephen Hawking, is known to have said that “we know how the universe began, but we just don’t know why.” No better answer to this question can be found than in *The Urantia Book’s* papers on the Supreme.

The concept of the Supreme brings an elevating factor into the processes of time and so implicitly into the stories of our lives. It sieves, cleanses and establishes in a state of forever all the true, good and beautiful meanings and values of our earth careers, and artfully links these experiential values with the grand enterprises of eternity.

To convey the inspiration to be received from the idea of the Supreme, I offer here my personal interpretations, which may or may not meet the test of a strict exegesis of the text. Also, I set aside distinctions in the text between the Supreme Being, God the Supreme, and the Almighty Supreme, choosing instead the term “the Supreme” to represent all of that—the totality of that Being who is and is becoming.

The text suggests that the Supreme arises from the Trinity in recognition that the Father I AM—All that Is, the forever and forever all-perfect Absolute—is tantamount to being in a straight jacket. Absolute-bound, perfection petrified, prisoner of his own grandeur, what more can the Father I AM be? What might he yet desire? What might he yet become?

This breakout of the I Am from the symmetry of pure and absolute existence is conjectured by science to be the “bang” of our beginning; more to truth, it is an echo of mighty purpose, the surge of Infinite Potential into finite condition to develop new expressions of itself.

To be more than the I AM is, the Absolute of Reality must break from the symmetry of pure and absolute perfection and inaugurate a becoming that is not germane to his Absolute Being.

The unbinding of the Absolute from absolute condition occurs when he decides to transfer something of his infinite potential from infinite to finite, from a

state of pure and perfect being to a state of unperfected experiential becoming.

This breakout of the I Am from the symmetry of pure and absolute existence is conjectured by science to be the “bang” of our beginning; more to truth, it is an echo of mighty purpose, the surge of Infinite Potential into finite condition to develop new expressions of itself.

So, in God’s plan comes the finite. This wondrous but not perfect place is framed by time and space to be the causeway of God’s own passage from Being to Being’s Becoming.

The Father I AM loves his finite becoming, desires to be part of, one with all experiencing subjects (you and I) of this becoming. His indwelling us is for this.

Infinite Perfection chooses to exist in the soul-temples of our individual human likenesses because it is precisely at this near-animal rung of personal existence that I AM takes up again the greatest journey ever undertaken in the greatest story ever told: the coming into being of the Will of the ages, the emergence into glory of the Supreme, the Mighty God of Experience.

We trail the clouds of glory of the Supreme in this development. More significantly, we continue it. The stored treasures of our souls, the meanings and values of our lives, are delivered into the arc of the Supreme as it rises over the world and into the beyond.

Great love is enacting this, and great aim. For the Supreme, God’s becoming, in union with finite existents is the all-glorious, otherwise not possible, supreme completion of Original I AM—the “how” or the “more” of his being, the rising thunderhead of God’s eternity.

Evidence of the Supreme’s time development is written across the annals of cosmic and terrestrial history: first, the cosmic forces, then the elements, then a quibble of chemical mass, a blob of protoplasm, then development through the phyla of the organic—worm, insect, fish, frog; then the jump to hairy primate, becoming erect, looking like us, hairless, and adorned with features more refined and manners more civil, growing in grace until ready for holding court with angels.

We trail the clouds of glory of the Supreme in this development. More significantly, we continue it. The stored treasures of our souls, the meanings and values of our lives, are delivered into the arc of the Supreme

On the Supreme... cont.

as it rises over the world and into the beyond.

All people in all evolving universes of all creation sojourn with us in this supreme adventure of time and experience. "Heroes of a thousand (other) faces" join us in the becoming of the God of Experience. A vision of joy comes to view when the revelation suggests that all things and beings of love-laden (deathless) value mount together into endless glory in the interconnecting halls of the Supremacy of Being.

In this grand precession we hold a trailing but important place. The revelation reports that agencies on high envy we "carbon units" who taste the entire spectrum of evolutionary creation from the pulsings of first particles, to electro/chemical stirrings, to flights of Spirit.

In this grand precession we hold a trailing but important place. The revelation reports that agencies on high envy we "carbon units" who taste the entire spectrum of evolutionary creation from the pulsings of first particles, to electro/chemical stirrings, to flights of Spirit.

While this time-ticking, moment by moment, showing and passing on of Being's becoming is planned to be orderly in growth, it suffers turbulence and rendings of its progress in the stormy fallen-ness of free will human affairs, as here on earth.

Yet the revelation tells us we can handle disruptions in creation's plan. Father endowed, Christ accompanied, Spirit inspired, angel attended, we are indeed will

equipped to prove the primacy of Spirit and to build the sinews of the Supreme even amid trying difficulty.

The Supreme grows as our souls grow. The tendrils of its spirit extend from the works of our hands, the choices of our lives. At this level of creation, our caring is the Supreme's substance and function. Our loving thoughts, words and deeds bring its healing creativity to the world.

Clearly, God has made us his complements and partners in the evolution of the Supreme. In fact it is the secret of the ages and the "why" of our existence that the Father I AM finds His own Supreme identity in the beings of His creation who experience becoming.

This is why the Father sends personality-bare fragments of himself to indwell us and seek to be the persons we are. By the leading of this Presence, a destiny of fused creator/creature existence in the glories of the Supreme is ours to choose. Indeed, the most inspiring idea in *The Urantia Book's* revelation of the Supreme is that God has already chosen his children of the evolving universes to be the "more" of his being, the further completion of himself. What better answer is there to the "why" of our being here?

Mel Quinn is a long time reader of The Urantia Book and a member of the Fort Wayne Society study group.



The Spiritual Fellowship Journal

P. O. Box 9118

Ft. Wayne, Indiana 46899

Return Service Requested

NON PROFIT ORG.

U.S. POSTAGE

PAID

Permit # 650

Fort Wayne, IN

Spring-Summer, 2005