

Here are some comments about The Urantia Book and its roll with regard to religion made in 1958 by William S. Sadler, Jr. This man was an early pioneer of The Urantia movement. His father, Dr. Sadler was the driving force behind having the papers printed in book form. Sadler, Jr. was the first president of The URANTIA Brotherhood which was recently disfranchised by URANTIA Foundation.

(Transcribed from audio taped lectures in 1958)

As follows...

I think there is a possibility of developing, from this blue book, a religion the like of which this world has never yet seen. A religion that's full of good humor. A religion which is full of the joy of existence. A religion which is totally devoid of fear on the theological or spiritual nature.

A religion which people wear casually and yet earnestly. A religion which is gracious in its tolerance, in its leashed strength. A religion which has nothing to do with any one day of a week. A religion which pervades the whole of a human life, twenty four hours a day. A religion which is dealt with in a familiar, friendly way. A religion which is a part of a human being.

A religion which is inseparable from philosophy, from ethics, from morality, from economics, from political thinking, and everything else. A religion which seeps down through all the levels of a human personality until it becomes indistinguishable from the whole social fragrance of that human being.

This, to me, is religion which appeals. And this, to me, is a religion which you don't find very much of in human history.

You remember in this government on a neighboring planet? They don't have any churches at all. Here's a world that's evolved to the point where it's ahead of us, at least socially, economically, and politically. No church has yet appeared in that society. That intrigues me. That intrigues me. What do you think about this idea of religion?

This is a religion which you're good-natured about. This is a religion where you don't pick it up gingerly, you know. You breathe it, like you breathe air. You drink it like you drink water. It's a normal part of living. It's real. It's not something that's dissociated, compartmentalized, or set off. It's something which your--it's so much a part of your life that you're casual with it. It's a familiar thing.

Here's a thought about religion. Can we have religion without a priesthood?

Audience: Yes.

I think I am about one of the most unbishop-like persons ever to become connected with a religious movement. I am absolutely a layman. And anything other than that thought is repulsive to me. Can we have a thing like this without having priests and ministers?

Of course, Nathaniel's argument was, Jesus knows him [God] as a person, can communicate with him as a person, and we can communicate with Jesus.

But if you have God alone, if you've got Unitarianism, unitarian monotheism. Then, as you begin to philosophize your religion, and as you de-anthropomorphize, de-humanize the God concept, you stand in danger of winding up not with God, but with an Absolute. An impersonal focus of universal law. And, damn it, you can't worship an Absolute. You can't have much feeling about an Absolute.

When you de-personalize God, you de-vitalize religion. You end up with a code of ethics, a philosophy, a metaphysics, a cosmology. You can have a beautiful Cadillac, but, brother, you ain't got no spark plugs in the engine!

That's the difference between philosophy and religion. It doesn't have so much to do with morals, virtue, and ethics. But it has to do with--listen. The Urantia papers present, I think, the most sane religion that's ever been offered the human race.

If you want the calories of temporal success, don't look for it in the Urantia papers, or in religion. These temporal calories, by which you grow temporally fat--you define fat in any way you want to--you get by temporal effort.

As Rodan well said, if you want to be materially rewarded, then you have got to pitch your economic tent alongside the stream where wealth flows. And you can bestow wonderful life up in the highlands and be wholly unrewarded.

But what would calories taste like without condiments? These papers present religion not as changing the caloric content of temporal life, but as providing the salt wherewith life achieves an entirely different flavor.

Religion is not calories, in the temporal sense. But religion changes the taste of the calories of temporal living. Does this make sense to you? I think you enjoy eating each day much more if you have the salt and pepper of a religious attitude and a cosmic philosophy.

Well, fellow Argonauts--

Audience: Laughter.

Pull theology and cosmology out of this--this complicated book is the simplest religion ever presented to man.

Now, that's terrifying and comforting at the same time. This complex religion is at the same time the simplest religion that's ever been presented on this world.

Sadler, Jr., 1958