

# JOURNAL



URANTIA.

*A News Journal for Readers of The Urantia Book*

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# International Conference France, August 3-7, 2002

Dear friends and readers,

The Association Francophone des Lecteurs du *Livre d'Urantia* is especially pleased to invite you to attend the coming International Urantia Association conference which will be held in August 2002 near Paris. The setting is a comfortable Holiday Center amid a green landscape located in close proximity to Dourdan, a charming small medieval village.

**The theme of this 2002 conference is:**

"LIVING THE ASCENSION PLAN IN TERRESTRIAL EXPERIENCE"

This will be the second IUA international conference to be held outside of the USA and the hosting team is desirous to emphasize the international character of the Urantia movement as shown by the number of associations which have been founded in the past eight years.

We would like to seize this opportunity to highlight the diversity and richness of the readership coming from so many regions of the world. We hope to do this in two ways:

- \* one is by having each continent participating in the content and spirit of the gathering.
- \* and the other is by facilitating informal meetings which should lead to a joyful intermixing of concepts, of persons, and of nations.

Evenings will mainly be reserved for entertainment: music, poetry, songs, etc. Visiting a splendid 17th century chateau, and enjoying a gourmet's menu is also on the agenda.

English and French will be the two official languages of the conference.

However, to limit the language barrier problems, formal speeches will be restricted as much as possible. Moreover, we will do our utmost to have some translators help with the workshops.

Note: a simultaneous reading and remote transmission of the speeches into several languages is also under consideration.

**Children and Youth**

A special program should be provided for children and youth participation in the events of the adult conference and a recreational program including all the games available in the Holiday Center.

**Location and Dates**

The conference will be held from Saturday afternoon August 3 to Wednesday morning 7, August in the Holiday Center "Le Normont" in Dourdan, a small medieval village located 30 miles (55 km) south of Paris.

FOR FURTHER INFORMATION AND REGISTRATION IN ENGLISH:

**[WWW.IUA2002.com/index\\_en.html](http://WWW.IUA2002.com/index_en.html)**

# Money and Higher Things

JEFFREY WATTLES, STOWE, OHIO, USA

APRIL, 2002

**H**ow easy it is for us who recognize the primacy of the spiritual to do less than our full share of material tasks! A selective reading of the life of Jesus may even seem to support this tendency. For example, Jesus did no public fund-raising, leaving that task to Matthew. Ready to rise above financial concerns, we may thrill to the Master's assurance:

*"When you wholeheartedly devote yourselves to the proclamation of the gospel of the kingdom, you should not be of doubtful minds concerning the support of yourselves or the families you have forsaken. If you give your lives truly to the gospel, you shall live by the gospel. If you are only believing disciples, you must earn your own bread and contribute to the sustenance of all who teach and preach and heal."* [1823:3]

A passage like this can inflame our desire to identify with the apostles. Recall, however, that **Jesus, when the twelve were first gathered, sent them forth to earn money and joined them in doing so.**

*Jesus now asked them how much money they had among them; he also inquired as to what provision had been made for their families. When it developed that they had hardly sufficient funds to maintain themselves for two weeks, he said: "It is not the will of my Father that we begin our work in this way. We will remain here by the sea two weeks and fish or do whatever our hands find to do ..."* [1544:3]

The apostles, moreover, were obliged to provide for themselves once Jesus left them.

*"You well remember when I sent you forth without purse or wallet and even advised that you take with you no extra clothes. And you will all recall that you lacked nothing. But now have you come upon troublous times. No longer can you depend upon the good will of the multitudes. Henceforth, he who has a purse, let him take it with him. When you go out into the world to proclaim this gospel, make such provision for your support as*

*seems best. I have come to bring peace, but it will not appear for a time."* [1944:2]

Urantia Foundation has fallen on times of great need, touching its ability to perform some of its main tasks. It may even be necessary to postpone existing commitments to translations. At this point, each IUA member or Urantia Foundation supporter has a great question to face: Do I really believe in the importance of the Foundation's key tasks?

What are *my* financial responsibilities? This question may strike fear in our hearts. Given many of our financial situations and family commitments, perhaps we do not like to recall some of the relevant teachings of *The Urantia Book*:

1. Melchizedek establishing a system of tithing.

*Upon the consummation of the solemn covenant, the reconciliation between Abraham and Melchizedek was complete. Abraham again assumed the civil and military leadership of the Salem colony, which at its height carried over one hundred thousand regular tithe payers on the rolls of the Melchizedek brotherhood.* [1021:4]

2. Jesus grew up with the practice of tithing.

*Mary maintained a dovecote on top of the animal house adjoining the home, and they used the profits from the sale of doves as a special charity fund, which Jesus administered after he deducted the tithe and turned it over to the officer of the synagogue.* [1361:4]

3. Jesus, with some qualification, acknowledged tithing as a duty.

*"Woe upon you, scribes and Pharisees and all other hypocrites who make sure that they tithe mint, anise, and cumin and at the same time disregard the weightier matters of the law—faith, mercy, and judgment! Within reason, the one you ought to have done but not to have left the other undone. You are truly blind guides and dumb teachers; you strain out the gnat and swallow the camel."* [1908:1]

One thing must be made crystal clear. I am not trying to prove that we each have a duty to tithe, let alone tithe to Urantia Foundation. With tithing in mind as a norm, we each need to see what giving is reasonable for us. Moreover, we may do well to distribute our giving in different directions. Nevertheless, we are all beneficiaries of what the Foundation has been doing for so many years. The trustees, for example, are unpaid, and they work, some of them at times, nearly a forty-hour week. We owe a great deal to them. Moreover, it seems clear that our unseen friends have many projects that they are pursuing through the teamwork coordinated by Urantia Foundation.

A church, with a mix of upper class, middle class, and lower economic class members may have a hard time raising funds, since the very expensive cars seen in the parking lot makes it easy for many to assume that the wealthy few should carry the financial burden. The middle or lower class folks may feel that they shouldn't be expected to do much. At some point, the wealthy may come to feel that the others are benefiting without contributing, and therefore abandon any responsibility when it comes time to help pay for all the advantages the church has to offer. Love of neighbor and wholehearted service suffer as a consequence. However, congregations where faith surges dynamically have no trouble paying the bills.

I recall years ago a visit to the former Boulder School for Students of *The Urantia Book* by Professor David Fraser, a Christian scholar who spent considerable time in East Africa helping church groups

to organize effectively. He sat in on a class in which the following passage came up for discussion:

*Whatever else may concern the wealthy in the judgment, at least three questions must be answered by all who acquire great wealth, and these questions are:*

1. *How much wealth did you accumulate?*
2. *How did you get this wealth?*
3. *How did you use this wealth?* [1822:5—8]

After the session I asked David Fraser for his comment; he expressed his observance of how ready these Americans were to assume that they were not wealthy.

Every job that is well done gives strength to others yet to come. Every challenge presents us with the alternatives: Shall we be fearful and defeated, or shall we respond with vigor? In every challenge we would all do well

*[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!"* [291:3]

*"Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included,"* said Jesus [1823:3]. Sometimes the greater thing is to descend to the humble level of material service. What do you think?

## Asociación URANTIA de México licensed

Interest in and sales of the *El Libro de Urantia* is slowly equaling that of the English text. Readers in the Latin American countries of Spain, Peru, Colombia, Argentina, Chile, and Bolivia have been organized in spreading the revelation for several years.

Many readers in the great country of Mexico have joined in this important work. On April 6, 2002, the local association, Asociación URANTIA de México, was licensed in beautiful Mexico City. This garden-setting meeting was attended by enthusiastic readers from various parts of the country. IUA representative Cathy Jones and Foundation president Richard Keeler participated in the beginning of this new association.

The Governing Board is:

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Congratulations to Asociación URANTIA de México. No doubt many will want to offer their support to this newest member of the IUA family.

— Cathy Jones

# Revelation, Truth from Heaven and Earth

MO SIEGEL, BOULDER, COLORADO, USA

MAY 22, 2000

**R**ecent discoveries concerning the use of human source materials in *The Urantia Book* have proven both enlightening and disturbing to *Urantia Book* readers. What is being discovered is that many teachings of *The Urantia Book* are parallel thoughts, gems of truth, or concepts found in other literature. In some instances, entire paragraphs or even pages of *The Urantia Book* closely parallel, restate, or blend together the concepts and writings of previous sacred texts, religionists, philosophers, and scientists.

After hearing about these discoveries, some readers have been stunned to find that some thoughts and exact phraseology contained in *The Urantia Book* come from human sources. After all, *The Urantia Book* claims to be the fifth epochal revelation to our world. And if that is so, how could the book contain the concepts and even exact writings of human beings? For those who believe that *The Urantia Book* is a miracle delivered directly from God, the research is heretical, attacking the foundations of universe truth and personal faith. To some, the studies cast doubt on the authenticity of the “revelation.” If *The Urantia Book* claims to be a revelation, then how can it contain human thought? And if it contains human words, is the book a fraud? What is the truth?

I have written this short essay to provide some explanatory context as we unravel the process of revelation used in the creation of *The Urantia Book*. This essay is not meant to be a scholarly thesis on the systematic procedures of revelation. How *The Urantia Book* was written and edited will occupy the minds of brilliant scholars for generations ahead. The recent studies have cracked open a door that the revelators expected and invited us to open. The revelators’ invitations for our careful study are found in their acknowledgements about authorship sprinkled throughout the book. When the revelators wrote their detailed descriptions on authorship, they knew this information would arouse the intelligent curiosity of people. As Jesus boldly stated, “. . . the truth never suffers from honest examination” [1711:3].

## What Is Revelation?

*The Urantia Book* describes two forms of revelation. The first is personal or auto revelation. Personal revelation is the process by which God speaks directly or indirectly to an individual. The act of auto revelation can be a dramatic rebirth experience similar to Paul’s transformation on the Damascus road or it can occur continuously throughout the life experience of an individual. Often times, those who have consciously or unconsciously experienced auto revelation have written down their thoughts. Some of those auto revelatory universe truths have undoubtedly found their way onto the pages of this revelation.

The second type of revelation is planetary or epochal revelation. Epochal revelation is a periodic phenomenon authorized and performed by celestial personalities. Epochal revelation is literally the act of the universe government stepping into the affairs of humankind and forever changing world history. Epochal revelation can be analogized to the process of turbocharging an engine. In the case of most turbocharged engines, the regular engine is modified, adding an extraordinary boost of power. Importantly, the turbocharger is generally added on to the current engine instead of replacing the current engine. Epochal revelation adds power to evolution but it does not replace evolution. Epochal revelation builds upon the foundation of evolution’s best thinking and practices.

Epochal revelation is a natural part of planetary evolution. *Revelation is evolutionary but always progressive* [1007:1]. *Revelation is a technique whereby ages upon ages of time are saved in the necessary work of sorting and sifting the errors of evolution from the truths of spirit acquirement* [1110:4]. Our world was not designed to be placed on autopilot. We are part of a grand universe plan where all the inhabited worlds are destined to be part of a united and fully operative system. Epochal revelation is an organic part of that process.

Since the beginning of human life on earth almost one million years ago, there have been five epochal revelations. These revelations are as follows: (1) The Planetary Prince and the Dalamatian civilization which occurred about 500,000 years ago. (2) Adam and Eve

approximately 38,000 years ago. (3) Machiventa Melchizedek approximately 4,000 years ago. (4) Jesus of Nazareth about 2,000 years ago. (5) *The Urantia Book* about 65 years ago.

### What Is *The Urantia Book*?

*The Urantia Book* describes itself as an epochal revelation, the fifth and most recent presentation of truth to our world. *The Urantia Book* differs from past epochal revelations because in the last four revelations many of the superhuman revelatory participants appeared in the flesh. Unlike past revelations, *The Urantia Book* is a written compilation presented by many types of universe beings. The superhuman authors and editors of the book range from nearly divine universe personalities to beings slightly above the human status. The text itself is a combination of original superhuman writing blended with restatements, direct quotes, or editing of past human writings, memory records, and conversations.

### What Was the Editorial Policy Used In Writing *The Urantia Book*?

Is a revelation “something that is revealed by God to humans”? Or is revelation “an act of revealing or communicating divine truth”? Both concepts are the first definition of the word “revelation” found in the *Merriam Webster Collegiate Dictionary*. And both concepts approximately describe the principles used in writing *The Urantia Book*. The book is a blend of old and new truth. Revelation is truth from above and below:

*Down through the ages of a world's history, the revelations of religion are ever expanding and successively more enlightening. It is the mission of revelation to sort and censor the successive religions of evolution. But if revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. [1007:1].*

*The Urantia Book* builds its revelatory teachings upon the foundation of man's highest truth understanding. Simply put, a group of universe personalities came to earth and edited, restated, simplified, quoted, and clarified the best of human knowledge and truth. Then they surrounded that truth with original composition, if and only if no previous human thought made the point.:

*“...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.” [16:7]*

### Specific Instructions Given To *The Urantia Book* Writers And Editors

*The Urantia Book* makes it clear that all revelations are regulated by a set of mandates that direct the process. In Paper 120, you can read the 17 points of instruction given Jesus before he came to earth. Likewise, the authors of *The Urantia Book* were also given guidelines, advice, mandates, and policies to follow in creating the fifth epochal revelation.

*Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. . . . Revelators must act in accordance with the instructions which form a part of the revelation mandate. [1109:3]*

*My revelatory commission forbade me to resort to extrahuman sources of either information or expression until such a time as I could testify that I had failed in my efforts to find the required conceptual expression in purely human sources. [1343:2]*

*Wherein these human concepts, assembled from the God-knowing mortals of the past and 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. [17:1]*

*When unable to find the necessary concepts in the human records or in the human expressions, I have next resorted to the memory resources of my own order of earth creatures, the midwayers. And when that secondary source of information provided inadequate, I have unhesitatingly resorted to the superplanetary sources of information. [1343:1]*

*In many ways I have served more as a collector and editor than as an original narrator. [1343:3]*

*As far as possible I have derived my information from purely human sources. [1343:1]*

The revelators also warn us of their limitations in imparting knowledge. These warnings are like caution signs on the highway of truth advising us to beware of fanaticism and fundamentalism in the belief of unchangeable and perfect truth.

*The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge. [1109:2]*

*These new developments [referring to science, new discoveries, and cosmology] we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessary 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**. [1109:3]*

*Always must the religion of revelation be limited by man's capacity of receptivity. [1007:1]*

### Three Reasons Why *The Urantia Book* Was Written This Way

There are at least three reasons why *The Urantia Book* was written by combining truth from heaven and earth.

**The Natural Way.** For those of us who would love to see water turned into wine and Jesus resurrected from the dead, the process of creating *The Urantia Book* seems dull. Imagine how much fun it would be if God had mysteriously written and unveiled a perfect and complete manual of new truth above the skies of Chicago. And since the universe government could easily interrupt radio signals, it would have been even more spectacular if they had broadcast a special planetary announcement about the book's arrival. But the process of creating and planting *The Urantia Book* on earth follows an unspectacular system that mirrors the procedures of past revelations. The fact of a revelation is dramatic. But the way revelation utilizes and integrates itself within the evolutionary stream of society is not dramatic. Revelation improves evolution from within. Jesus demonstrated this truth by his life.

*In and through all this extraordinary experience, God the Father chose to manifest himself as he always does--in the usual way--in the normal, natural, and dependable way of divine acting [1331:6].*

**Language Difficulties.** The celestial beings involved in the compilation of *The Urantia Book* had a difficult time translating higher truth into our limited human vocabulary. It is almost similar to university professors attempting to explain physics to kindergarten classes. The professors would be forced to express concepts in terminology that the kindergarten students could understand.

*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. [17:2]*

It must have been more effective to convey universe truth via human thought and language rather than to translate it from universe thought and language. On the mansion worlds, an analogous learning system juxtaposes the philosophies of man along side higher universe meanings called "Mota."

**Comfort With The Familiar.** The celestial authors must have known that we could accept truth more readily if it felt familiar. Most readers will tell you their personal experiences of feeling comforted when they came upon certain passages and exclaimed, "I have always believed that to be true." *The Urantia Book* also brings out the best of world religious thinking. It is reassuring to find your own beliefs being discussed in a positive light. Most people fear change of any kind, let alone change that requires rethinking eternal life. When people find their most cherished values extolled in the revelation, credibility and trust spread across the text.

### When And How Was Human Knowledge And Truth Used?

During the process of creating *The Urantia Book*, the superhuman writers and editors must have searched the records of the "thought recorders" who file every human thought and concept worth preserving. In the Foreword, they state:

*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 [17:1].*

In the acknowledgements detailing how Part 4 was written, we read:

*The memoranda which I have collected, and from which I have prepared this narrative of the life and teachings of Jesus--aside from the memory of the record of the Apostle Andrew--embrace thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations, more correctly restatements." [1343:2]*

*I have drawn freely upon all sources of record and planetary information. [1343:1]*

*As far as possible I have derived my information from purely human sources. Only when such sources failed, have I resorted to those records that are superhuman. When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, I invariably gave preference to such apparently human thought patterns...I well know that those concepts which have had origin in the human mind will prove more acceptable and helpful to all other human minds. [1343:1]*

With the human source research in mind, I have become keenly aware of comments the revelators made when describing the revelatory process. At study group the other night, I was struck by a phrase I had read numerous times but never noticed. The comment was in the "Ordination of the Twelve." Jesus had spent four hours with Peter, James, and John talking about the kingdom of heaven. I expected that the teachings of Jesus would be restated in modern phraseology. But to my surprise, here is how the material was presented: *This was a four hours' teaching conference, embracing scores of questions and answers, and may most profitably be put in this record by reorganizing the summary of this momentous afternoon as it was given by Simon Peter to his brother, Andrew, the following morning: ... [1579:3].* Amazingly, the revelators found it more effective for our comprehension to reorganize what Peter understood than restating the Master's actual teachings.

### **Examples of Human Writing, Thought Gems and Concepts Interspersed in The Book**

From the first page of the first Paper in Part 1 of *The Urantia Book*, you see the technique of building new truth within the framework of recognized truth. "The Creator covers himself with light as with a garment and stretches out the heavens as a curtain." (*The Bible*, Psalms 104:2). "God created the heavens and formed the earth..." (*The Bible*, Genesis 1:1). "Be you perfect, even as I am perfect." (*The Bible*, Mathew 5:48).

Throughout the entire *Urantia Book*, you see many quotes marked by quotation marks. Exact quotes are generally quotation marked. Another typical example is page 1069:3:

*"He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom. He gives power to the faint, and to those who have no might he increases strength. Those who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."* This quote originated in *The Bible*, Isaiah 40:31.

More universally applied throughout the book are human concepts or thought gems. Concepts are not direct quotes but they do directly reflect the thoughts of one or more human authors. A complicated example of this technique can be found in Paper 160, "Rodan of Alexandria." Many of Rodan's Greek philosophies are like minded with an early 20<sup>th</sup> century American writer named Henry Nelson Wieman. In Wieman's circa 1930 book entitled *The Issues of Life*, he discusses the "art of life." When comparing Wieman's book with the Rodan paper, it seems as though the revelators used many of Wieman's words and thoughts to express, in modern phraseology, Rodan's older Greek philosophies about the "Art of Living." Both Rodan and Wieman advocate a positive way of life consistent with Jesus' teachings and the editorial philosophy of *The Urantia Book*.

The evolutionary discourses in Part 3 of *The Urantia Book* have parallels in Wallace, Darwin, and many other evolutionists' writings. The 28 parallels between mortal philosophy and Morontia Mota on Pages 556 and 557 of *The Urantia Book* have their human origins with writers such as Goethe, Browning, Spurgeon, Francis, Rictor, Disraeli, Mills, Lowell, Delain, and many more. The "Acme of Religious Living" found on Page 1101 of *The Urantia Book* parallels the thoughts of Charles E. Jefferson in his book, *The Character of Jesus*, which was published in 1908.

Once you start looking for human thought in *The Urantia Book*, you will be amazed at the volume of human material. Without precise analysis, I estimate that at least 50 percent of the book's teachings have been previously expressed by human minds. For example, in Papers 1 through 5 you shall frequently see quotation marks surrounding Biblical and sacred text quotes. Randomly dispersed in Part 1 and Part 2 are concepts that sound familiar amid superhuman revealed truth on subjects as varied as the Co-ordinate Trinity-Origin Beings to details about the Isle of Paradise. Part 3 of the book is loaded with familiar thinking that feels like world history restated, sorted, and censored to present accurate time lines, verify real occurrences, and then contextualized by super universe meanings and values. If needed, planetary records are supplemented by superhuman knowledge when major gaps in human understanding must be filled.

Part 4 of *The Urantia Book* is built upon the foundations of human records and understanding. The acknowledgement in Part 4 is very specific; whenever and wherever possible, the revelators used human records. In fact, the basis for the narrative in Part 4 was supplied by a secondary midwayer who was assigned to the superhuman watch care of the Apostle

Andrew. The memory record of Andrew was extensively used in preparing Part 4.

### Common Elements of Past Revelations

Looking back at the last 500,000 years, we get a better understanding of how epochal revelation works. Revelation does not superimpose universe truth far beyond the thoughts and words of the evolutionary circumstances at the time of the presentation. Acts of wonder may accent revelation, but it does not direct the day-in, day-out ordinary circumstances of revelatory life. The universe meets us as and where we are found. Each revelation has been cast like a play for the life and times of the civilization it encounters.

A few common elements of revelatory process can be seen across the first four revelations. First, in all past cases, most of the beings who presented revelation took a human form. They lived human lives and filtered truth through the expression of the human mind and spirit. Instead of appearing as “angelic-like” or “Melchizedek-like” forms and thinking and speaking through superhuman minds, they chose the human condition.

Second, past revelations have occurred in the physical world and have been built upon the best known human practices of that age. For example, Dalamatia, the city constructed for the first revelation, utilized superior building practices of those early days. The buildings were beautiful yet simple one-story structures. They were designed so visitors to Dalamatia could understand the building systems and then teach the improved construction techniques to the surrounding tribes. Importantly, the revelatory visitors from the mansion worlds did not create imposing ten-story, dazzling office complexes constructed from the latest high tech materials found on the headquarters of 1000 planets. Dalamatia and the Garden of Eden were evolutionary headquarters bettered by revelation.

Third, in past revelations, the best of human knowledge was used as the foundation for revealed truth. In Dalamatia and Eden, the revelators taught the natives new and better ways to improve their prayer techniques, family life, trade policies, health and sanitation practices, and much more. In each case, the “new and better” was created upon the foundation of the best of the old.

*These wise beings know better than to undertake the sudden transformation, or the en masse uplifting, of the primitive races of that day. They well understood the*

*slow evolution of the human species, and they wisely refrained from any radical attempts at modifying man's mode of life on earth. [749:5]*

### A Simple Example of Jesus Building Upon Bible Scriptures

During the fourth revelation, Jesus expanded many of his life themes from gems of truth in the Old Testament. He took an evolutionary quote or concept and embellished it with revelatory truth. For example, at age seven, Jesus chose a Scripture from Isaiah for his birthday text. He read, “The spirit of the Lord God is upon me, for the Lord has anointed me, he has sent me to bring good news to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and to set the spiritual prisoners free.” (*The Bible*, Isaiah 61.1). On page 1391:1 of *The Urantia Book* you see Jesus embellish Isaiah 61:1 with other philosophically compatible Old Testament Scriptures in his first sermon at age 15.

During Jesus' ministry, he restated and dramatically expanded upon Isaiah 61:1. Here is an example of how he taught new truth by sorting, censoring, and compiling human knowledge, including the Isaiah quote. Said Jesus:

*"But, Nathaniel, there is much in the Scriptures which would have instructed you if you had only read with discernment.... 'As a father shows compassion for his children, so is the Lord compassionate to those who fear him. He knows your body; he remembers that you are dust.' 'He heals the brokenhearted and binds up their wounds.' 'He is the hope of the poor, the strength of the needy in his distress, a refuge from the storm, and a shadow from the devastating heat.' 'He gives power to the faint, and to them who have no might he increases strength.' 'A bruised reed shall he not break, and the smoking flax he will not quench.' 'When you pass through the waters of affliction, I will be with you, and when the rivers of adversity overflow you, I will not forsake you.' 'He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and to comfort all who mourn.'..." [1662:2]*

In Jesus' Ordination Sermon, he restated the Isaiah theme, “I send you forth to proclaim liberty to the spiritual captives, joy to those in the bondage of fear, and to heal the sick in accordance with the will of my Father in Heaven” [1570:3].

In Jesus' resurrection appearance to the two brothers from Emmaus, he greatly enhanced the Isaiah story line. Jesus said:

*And have you never read in the Scriptures concerning this day of salvation for Jew and gentile, where it says that in him shall all the families of the earth be blessed; that he will bear the cry of the needy and save the souls of the poor who seek him; that all nations shall call him blessed? That such a Deliverer shall be as the shadow of a great rock in a weary land. That he will feed the flock like a true shepherd, gathering the lambs in his arms and tenderly carrying them in his bosom. That he will open the eyes of the spiritually blind and bring the prisoners of despair out into full liberty and light; that all who sit in darkness shall see the great light of eternal salvation. That he will bind up the brokenhearted, proclaim liberty to the captives of sin, and open up the prison to those who are enslaved by fear and bound by evil. That he will comfort those who mourn and bestow upon them the joy of salvation in the place of sorrow and heaviness. [2035:1]*

The above example of Jesus sorting, sifting, and expanding upon human truth is just a peek into the way Jesus, the revelation, utilized human thought gems as the scaffolding to enlarge truth. Take any one of Jesus' major sermons and carefully study its sentences and structure. Then choose key words or phrases from Jesus' sermons and look them up in a Bible Concordance. You shall quickly discover how much truth that Jesus expanded upon from the Jewish Scriptures. Jesus was like a master jeweler creating the most beautiful ruby and diamond ring. In the center, he placed familiar truth as the ruby center stone. Then he surrounded the ruby with brilliant diamonds of new truth, accentuating and illuminating the inner stone.

Once you start studying *The Urantia Book* from this perspective, you shall be amazed at the exquisite revelatory compilation abilities used in weaving revelation into the tapestry of human evolution.

## Conclusion

When I first heard about the human source research, I got a nervous feeling in the pit of my stomach. I wondered if the discoveries would cause uncertainty in my belief system. Then I began to worry about other readers. Would the realization of human contribution to *The Urantia Book* cause people to question its authenticity? And how would we explain the book's authorship to new readers and to critics?

One evening after I had started writing this document, I looked through the house to find my most notated *Urantia Book*. After searching three

rooms, I realized that book was at my office. So I picked up another *Urantia Book* that I have not regularly used for 15 years. I turned to the first page of the first Paper and saw handwritten notes annotating the Biblical chapter and verse next to the exact quote in *The Urantia Book*. Those 23-year-old notes put a big smile on my face. The fact that the revelators had used human words and concepts was not new. I had penciled in references years ago. Then I remembered that in the 1980s I had helped publish *The Paramony*, a book written by my friend Duane Faw. *The Paramony* is a parallel and a harmony between *The Bible* and *The Urantia Book*. In Duane's work he shows hundreds of similar or exact quotes between the two books.

I remember my feelings when I first started reading *The Urantia Book* 31 years ago. A dear friend had begged me to read it. Reluctantly, I proceeded even though I was deeply bothered by its purported origin that sounded unbelievable, flaky, strange, and in direct conflict with my Biblical heritage. With skepticism and extreme caution I started reading page 21 regarding The Universal Father. A wave of comfort and reassurance filled my mind as familiar Bible quotes poetically flowed throughout the first pages. Maybe *The Urantia Book* was safe to read after all.

Writing this paper has been enlightening. As I have scratched the surface for better understanding of the human sources in the revelation, the more I have learned, the better I feel. This book is a masterpiece blending truth from heaven and earth. And at the end of the day, I may never fully understand the complete reasoning for how and why revelations occur the way they do. But more importantly, no matter how *The Urantia Book* was written, its teachings have directly led to the most transforming and real experiences in my life. *The Urantia Book* has given me knowledge and encouragement in pursuing a personal relationship with God. I feel certain that from on high, the right way of doing things has happened again. God is in the heavens and all will be well on earth.

Looking out my window, I see the snow-capped peaks of the Colorado Rockies. Many feet of deep snow has piled on top of the granite mountains. Maybe, I think, revelation is like those mountains. The deep snow is the new truth of superhuman knowledge sitting upon the granite base of human thought.

*The opinions expressed in this document are my personal viewpoints and do not represent the opinions or policies of Urantia Foundation, Jesusonian Foundation, International Urantia Association, or The Fellowship.*

# A Travelogue for the Greek Seminar: Attunement With the Divine Spark Athens, Greece March 9-10, 2002

STEVE SHINALL, CARTERSVILLE, GEORGIA, USA

*Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love. [557:12]*

**D**ear friends:

Sharing truth is a sacred trust. Therefore, when I was asked to consider if I would be interested in traveling to Greece to participate in a seminar, “Attunement With The Divine Spark,” based upon the teachings of *The Urantia Book* and focusing a series of lectures and workshops on our relationship with our Thought Adjusters, I was at once both surprised and honored to have been asked and also a little intimidated at the thought of doing it. Actually, that’s not entirely true. I was **very much** intimidated.

When comparing myself with others I’ve never really considered myself “public speaker material” and I was still feeling a little queasy whenever I thought about speaking to a group of truth seekers in a language that would have to be translated—to a group of people whom had only heard of the book in passing and knew even less about the teachings. You see, there is no Greek translation as of yet. We would be starting from square one.

Also, I would be following Dr. Jeffrey Wattles’ presentation at a similar seminar in Greece the previous year. Jeff is one of the most engaging speakers I have ever had the good fortune to witness, and he has an incredible knowledge of *The Urantia Book* teachings, in addition to being a wonderful person.

The thought of following in Jeff’s footsteps did little for my self-esteem.

For a couple of days I debated within myself the pros and cons of going or not going. I prayed on it and prayed some more. I finally found myself, one morning, staring into a mirror. After all, there are our spiritual obligations that really aren’t obligations at all but opportunities to serve and grow and take delight in the sacred trust of sharing truth with others.

And a voice, not of doubt, but from within spoke quietly and clearly, “You have been given this opportunity to serve. You have been given this chance

to demonstrate your beliefs and to share with others what has been shared with you. Trust and have faith in what you truly believe. Trust and have faith in yourself and God’s guidance and everything else will take care of itself.”

The voice I heard was not some mystical revelation speaking from a silvery mist. The voice I heard was my own, speaking out loud as I looked in the mirror to see who I really was.

And then I spent time explaining to my young son, Keegan, why I had faith that God would look after me and not allow anyone to hijack my plane and crash it into any tall buildings. He feared might happen and kept expressing those fears to me. I think, in looking back, I was convincing myself as much as I was convincing him. The events of September 11 still loomed large in our memories.

Yet the most difficult moment of all came when this healthy strapping boy of nine years had seated himself in my lap with his arms around my neck, his head under my chin and his face wet with tears, asking me, “Do you have to go, dad? Why do you have to go?”

And it was at that moment I knew why—why I **would** go in spite of my doubts and fears. And I answered that I was going because I believed that God wanted me to, that I would be trying to help others get to know God better.

“Can’t someone else do it?” he asked.

“Yes, son, someone else could do it. And some of those people are already doing it in other parts of the world. It is my turn to help. And one day it will be your turn,” I whispered, my voice and hand in his hair.

And for a while we sat there, in silence, holding on to one another, a swirl of emotions and longings. Neither of us willing to let go, our heartbeats marking time.

“I’m going to miss you, dad,” he said, in a small voice soft with sorrow and quivering with emotion, his arms tight around my neck. And my love for him overflowed and stung my eyes and we continued to hold on to each other as the silence deepened and the shadows of the afternoon grew long. It was sometime

later when his breathing came in hushed rhythms that I realized he had fallen asleep in my arms—the first time he had done so in years. A son finding refuge in his father’s embrace.

\* \* \*

*Anxiety must be abandoned. The disappointments hardest to bear are those which never come. [557:5]*

And so after weeks of exchanging emails with Costas Diamantopoulos, who organized the seminar and served as translator, the day came when all the necessary arrangements had finally been taken care of and I found myself on a flight to Athens, armed with a couple of bulging notebooks full of workshop ideas, notes and lectures and of course, my well worn *Urantia Book*.

Actually, I had something or I should say, someone else with me. Bert Cobb was also on my flight. It was a pure fluke that we would both be on the same plane together, neither of us knowing the other would be on that flight until just a few days before when we shared a phone conversation about the trip. Three Americans had decided to join me. Bert, Judy Van Cleave and Paul Premsagar. I took it as a good omen that Bert and I were, not only on the same flight, but sitting one behind the other. Throughout the flight I would turn around to see him smiling at me and every time he smiled I felt better and better. Judy and Paul were on other flights and also in my prayers.

We journeyed toward the East, racing to meet the sunrise. We caught up with dawn just as it broke over the Swiss Alps—an illuminated winter wonderland beneath our wings, snow-covered mountains crowned in glittering sunlight as far as the eye could see. We flew down the length of Italy and then out over the water towards Greece.

The man sitting beside me was returning to Greece, his homeland, after an 18- year absence. We talked for 9 hours before I realized we had not introduced ourselves. I told him my name was Steve and he said that was his name, too, in America. His Greek name was Stavros. He spoke of his time away, the reasons for it, his family, his brothers with whom he had become estranged, and some of the memories of the life he had left behind. His story was personal and touching and had its moments of sorrow and heartbreak. He needed to talk and I was willing to listen. As the flight lengthened, he began to smile at my replies and at my calling him the prodigal son

returning home. For indeed, he was going home. As we approached the airport with the green and blue Mediterranean beneath us, I insisted that we change seats so he could see out the window and look upon this land he had left so many years ago. And as we came nearer and nearer to landing I saw that his eyes were filling with tears that were beginning to run down his face.

“Excuse me,” he said in his halting English and his chin trembling. “I am having feelings.” He let me pat his arm while he wept for all the reasons that make us human, for all the reasons the prodigal son can believe in again, for all the reasons we come home.

The moment we landed and the wheels hit the ground he spun around to me and clasping my hand with both of his he cried out with such sincerity and joy, “Welcome to Greece, welcome to my home!” It would be but the first of many such spontaneous gestures of love and friendship I would encounter during my visit to this ancient land. I couldn’t help but smile and say thank you. It was nice to know one can go home again.

Sometime later, Bert and I found ourselves in a taxi racing in and out of traffic through downtown Athens doing somewhere in the vicinity of 70 miles [112 km] per hour. I don’t know if it was jet lag, but Bert seemed pretty calm about it all and only buckled his seat belt when my urging him to do so became too annoying to ignore.

Greece has a population of somewhere between 9 and 10 million people with 4.5 to 5 million of them living in Athens.

Pulling up in front of the Golden Age Hotel of Athens where the seminar would take place, we stepped out and were immediately immersed in the sights and sounds and hustle and bustle of modern day Athens. Bert gave me another reassuring smile. We had arrived.

\* \* \*

*The evolving soul is not made divine by what it does, but by what it strives to do. [557:8]*

## Day 1

We opened the seminar by immediately asking for a volunteer. I told them I needed someone to be God. I chose a woman who had raised her hand at the prospect of becoming divine, if only for a few minutes. She held a candle to symbolize the divine spark within us.

I had them imagine that they were in a circle around this spark of divinity while I began to read:

From *The Communion of Saints*, Saint Dorotheus of Gaza once wrote:

“Suppose that this circle is the world, and that the center of the circle is God? Leading from the edge of the circle to its center are a number of lines, and these represent the paths or ways of life that men can follow. In their desire to draw near to God, the saints advance along these lines towards the middle of the circle, so that the further they go, the nearer they approach to one and other as well as to God. The closer they come to God, the closer they come to one another; and the closer they come to each other, the closer they come to God ... such is the nature of love: the nearer we draw to God in our love for him, the more we are united together by love for our neighbor; and the greater our union with our neighbor, the greater our union with God.”

And from there, we were off and running. Jeff Wattles had kindly encouraged us to use any material on his website we might find helpful, and we took advantage of his offer, using his excellent “Overview of *The Urantia Book*” as a starting point for these eager new truth seekers. And then using *The Urantia Book* as a guide, and Costas as translator and commentator, we went over the chapters on “The Nature of God,” and “The Attributes of God,” and “God’s Relation to the Individual” as we attempted to lay a foundation for the teachings about our Thought Adjusters that would follow.

To be honest, I really had no idea what to expect from these people who had journeyed from their homes, some having come from as far away as Rome, Italy, to take part in this seminar based on the teachings of a book they had never read and of which no translation was yet available in their native tongue.

Jeff Wattles had already told me some of what to expect from his previous trip the year before. Jeff had done much to allay my earlier doubts and concerns and was also very helpful with his encouragement and guidance as I prepared for the seminar with Costas.

Jeff had also told me to expect a “vigorous” exchange from a very intelligent people—and he was absolutely correct.

I found these Greek truth seekers to be very eager and open and receptive to these “new truths” we attempted to share with them. They were quick to

raise their hands and ask questions and if they didn’t like our answers they would ask more questions.

But if one wanted to find a good example of the quick wit, humor and intelligence of this beautiful race of people you would have to look no further than the man standing beside me at the podium.

Costas Diamantopoulos, who organized the seminar, was tireless in his translation work, presentation efforts and good natured humor. At the end of the day, the success or failure of the seminar would rest on his shoulders and his translation skills. And I will save you the suspense: the seminar was a wonderful success due in great measure to the efforts of this man whom I’m honored to now call my friend.

I immediately recognized in his mischievous smile and bright eyes a kindred spirit. After being around him for a short while it was like I had known him all my life. Costas Diamantopoulos is, as we say down south, “a piece of work.” He is quite a character, quick to laugh and make a joke and yet very intense and sincere in his convictions and belief in sharing these teachings with others, especially his fellow countrymen. It is Costas who has taken upon himself the labor of love of translating *The Urantia Book* into Greek. It was Costas who saved the seminar when it looked like it might not happen. It was Costas who underwrote expenses from out of his own pocket when it needed to be done. Time and again he inspired everyone with his generosity, energy, wit and knowledge of the teachings. Once during the seminar I looked up from my notes and was amazed and somewhat mortified that he had decided to attempt to explain to the seminar participants whom, as earlier mentioned, had never had access to the book before—with very detailed overhead transparencies, no less—the deity hierarchy of Paradise.

“Costas,” I hissed out of the side of mouth while trying to smile at the same time, “what in the world are you doing trying to explain this to them. This is **way** too advanced.”

Like a child enjoying his first day at the beach, Costas was just beaming, “No, look at them, they love it! They **love** it!”

And it was true, to some degree. I was amazed to see most of the participants sitting on the edge of their seats taking notes and asking the most astoundingly astute questions, which they did throughout the entire seminar. Their hunger and thirst for truth was simply astonishing to behold and inspiring to experience. Almost everyone there had pen and paper out and was taking notes or raising their hands to ask questions.

Which brings me to this soapbox issue:

It has been my desire, for some years now, to see an increased effort on the part of readers from around the world to start thinking in terms of working together, sharing the teachings and communicating on a global, worldwide scale in addition to our national efforts.

I am always amazed at some of the reasons why some people find this to be a low priority. And almost all of these reasons appear to be fear based.

The reasons why everyone should encourage an exchange of ideas and dialogue on

an international level would seem to be most obvious. For those who still need convincing please attend the next seminar in Greece, or Paris or any other international event and see for yourself, a working example of why this is so important. We all have so much to learn from each other. And we all have so much to give.

And such was the case with my experience in Athens. Even though I traveled there as a teacher, I couldn't help but believe I was the one who came away the wiser for the lessons learned—and I told the participants exactly that.

The Greeks are a beautiful people with classic lines about their faces and intelligent eyes. They are also very friendly, quick to smile and graciously patient with some Americans who have little working knowledge of their language—which brings me to the next story.

As I mentioned, Paul and Judy also flew in and joined us. Paul, a retired physician living in New York, came up to me a couple of days after our arrival and the first day of the seminar with a look of pity and exasperation.

I should mention here that I was beginning to feel pretty good about everything. The seminar was going along quite well. Costas was doing a great job of translating. The participants were very well behaved, no one had thrown any vegetables as of yet and they seemed to be enjoying themselves. The reincarnation issue had not been raised as I had been forewarned might happen. And not a single mention was made the entire weekend of anything concerning copyrights and lawsuits.

And these Greeks always had the biggest smiles for me when I said good morning to them in their native tongue. Well, most of them smiled, but some of them gave me odd, if not downright dark, looks. “Well, they can't all be friendly,” I surmised.

But as I started out saying, Paul, who is somewhat conversant in Greek, came up to me with his quiet

smile and a look of both pity and bemusement. He put his hand on my sleeve and said with a deep sigh and some resignation, “Steve, why do you do that?”

“What,” I replied? “You mean say ‘good morning’ in Greek?” I was still smiling and waving to a couple of women who were bumping into chairs as they made their way to their seats looking back at me over their shoulders with odd expressions.

Another deep sigh from Paul was followed by his informing me, “Steve, you are not saying ‘good morning.’ You are calling them an octopus.” It appeared my pronunciation and inflection on certain syllables needed improving.

Well, that would explain some of the dark looks I got, especially from the older women who were probably not use to being referred to as an ocean creature by a foreign lecturer and especially at such an early hour of the day.

It appears the angels of our watch care do have a way of keeping us humble.

The first full day of the seminar was drawing to a close. We had started at ten that morning and we ended at seven that night.

Except for the sea creature episode, things were going better than expected.

\* \* \*

*Only a poet can discern poetry in the commonplace prose of routine existence. [557:6]*

## Day 2

We began our second day, which was a Sunday, with some meditation time and invited the participants to light candles for their loved ones or to the memory of loved ones already translated to the next life.

The experience was very sobering and moving. And again I was touched by the sincerity of these truth seekers.

As the seminar was centered on our relationship with our Thought Adjusters, Costas had thought it would be appropriate to sing “Pray, Tell Me How” which has become an unofficial anthem of *Urantia Book* readers in the United States. Costas explained to the participants the words and meaning of Rebecca Oswald and Michael Hanian's beautiful song. The song, for those unfamiliar with it, is an eloquent expression of love and thanksgiving written from the perspective of the finite creature to his or her indwelling Adjuster.

We enlisted the singing skills of Judy and Bert. I should mention here that Bert had to be persuaded about the virtues of his particular singing skills but was in fine form when it came time to perform. And with Costas and me rounding out the chorus, we sang for those gathered that morning. It is a testament to the beauty of the song that its message of love and thanksgiving transcended our ability to do it justice.

And it is a testament to the golden hearts of Judy, Bert and Costas that, to their everlasting credit, they sang with loud voices and angelic smiles. I know their guardian angels must have been smiling, too!

I must also mention my sincere appreciation for the support we received from Judy, Bert and Paul. All three Americans contributed throughout the weekend with the discussions at hand and Judy, on more than one occasion, came to the rescue of Costas and me as we searched for certain passages in the book. We would, time and again, look up to see Judy standing before us, smiling and with the book opened to the particular part we were looking for.

On behalf of Costas and myself, I wish to thank these three individuals for all that they shared and did. To each of them, we send our appreciation and love.

The second day involved more in-depth discussion and workshops on *The Urantia Book* teachings concerning the chapters on our Thought Adjusters and also the Spirit of Truth.

The most successful moments of the seminar were always the ones where we stopped talking and involved the participants in an exercise of some kind, which we tried to do as often as we could.

Perhaps the highlight of the entire weekend came when, as an exercise of communicating (suggested by Jeff Wattles, I might add), we had the participants write a love letter to their Adjusters. We had already spent much of the seminar on explaining who, what, where, how, when and why their Adjusters indwells them. We would now give them the opportunity to try to communicate with their mystery monitors in a personal and direct approach.

We also asked them to sit quietly for a while after they had written their letter and listen for their Thought Adjuster's response. We had already explained how the Thought Adjuster works on the superconscious level and that would be where the response would take place.

As the participants began their writing I closed my eyes for a moment in prayer and then began looking over my preparations for what would come next. What did come next I was unprepared for. After a few minutes into the exercise, the woman in front of me

had started crying softly to herself. Before I had time to recover from my surprise at this, another woman a few rows over began to weep, almost imperceptibly. And then another one began and then another.

I was so moved that these beautiful souls so eager in their quest for truth had so readily embraced and openly accepted these teachings and were so sincerely trying to communicate with their indwelling Adjuster. I struggled with my composure and finally gained control of my emotions with the intent of being the caregiver, if needed and not the one needing a handkerchief.

Which was going well until a small unassuming woman who had stayed quiet during the entire weekend got up. Costas had asked if anyone would like to share what they had written and she offered to do so.

She spoke in Greek and Costas translated. This is what she said, though much is lost in this paper translation without seeing the sincerity on her face and hearing the love in her voice.

She stood at the podium and spoke in a quiet voice:

“Lord, Till when I will be afraid to trust you?  
Till when I will be leaning on my own feeble  
power?  
I choose to knock on your door.  
I am saved that you have been waiting for me a  
long time.  
I have come, I am standing in front of the  
doorstep.  
Allow me, please, the entrance and my fear will  
have no place in my heart.  
The darkness will have no place in my life.  
I choose the light.  
Thank you.”

As everyone sat there in complete silence, warmed by this confession of love, she asked if it was okay if she read what she imagined was her Thought Adjuster's response.

And when our silence replied, she continued:

“Listen, my daughter,  
The table of your Father is always laid.  
The food is warm.  
The wine is in the cups.  
Come gather together in my name, all of you.  
You, my loved children.  
Time does not exist.  
I am the eternal present.  
Be blessed.  
Amen.”

Costas and I were both in tears as were most, if not everyone else, in the room.

It is hard to describe such moments as these. The old saying, "I guess you had to have been there" comes to mind. Everyone in the room had spent the better part of two days building and working up to this moment. With her simple but eloquent words it seemed that a spiritual release was reached and achieved.

It was certainly a defining moment of the seminar.

Again our day began at ten in the morning and proceeded to seven that night. More material was covered and by the last hour or so the effort of the entire weekend was taking its toll on both Costas and me. We were both very tired, especially Costas, who was serving double duty as both translator and presenter. But we were inspired time and again by the enthusiasm of the participants, and we covered a myriad of topics ranging from the many different body forms of the Mansonia worlds to what it might be like to fuse with one's Adjuster.

Many people kept asking when the Greek translation would be ready. And I kept reminding them that Costas could use all the help and support he could get.

At one point, Costas asked if anyone would be interested in forming a study group and eleven or twelve hands shot up.

At seven o'clock that evening we announced that we would stay as long as people had questions or wished to discuss anything we had covered or not covered. Only one person left and she apologized saying she had already committed to making a previous engagement.

Everyone else stayed. Around eight o'clock the hotel management sent someone up telling us that we would have to leave the room, and it was only then that people began to leave.

I spoke with Tonia Baney upon my return and was conveying to her how surprised I was by the Greek's spiritual hunger and thirst for the teachings of *The Urantia Book*. I wondered aloud to her my curiosity if it were just this race of people with their storied past of philosophical thinking that made them so willing and eager to embrace these revelatory truths, and she informed me that this same hunger existed everywhere books

were sold. Indeed, she had had very similar experiences in her travels to Russia and India. She spoke of the crowds of people that would gather

around the Foundation booths at the many different book fairs.

And so it would seem, that the world may indeed be on the cusp of a new era of spiritual enlightenment and acceptance, if these current experiences are any indication.

And as Tonia spoke to me of these things, my mind recalled the rolling hills of Greece and the olive orchards and fields of produce that would stretch off into the distance. Rarely had I seen anyone working in these fields and orchards although the crop was abundant.

And I was at once reminded of what the book so lovingly admonishes, ". . . *the harvest is plenteous, but the laborers are few*" [1681:8].

You do not have to take my word for it. Come see for yourself.

\* \* \*

*At Corinth they met people of every race hailing from three continents. . . . There was much to attract one's attention in this city, and Ganid never grew weary of visiting the citadel which stood almost two thousand feet above the sea. [1472:3]*

The American contingent, Judy, Bert, Paul and I, did many things besides attend seminar business. We used the subway to visit the Acropolis and explore the city and restaurants. We stood on the rock outside the Acropolis, with its magnificent view and where Paul gave his sermon. Someone said, "The spirit of truth lies heavy upon this ground."

And after the seminar was over, we rented a van and at Paul's suggestion, headed out to find Corinth and locate the citadel that Ganid "never grew weary of visiting." How many two thousand foot citadels could there be? And we were correct: there was only the one there.

We were all very excited about seeing some of the surrounding countryside.

As we drove nearer to Corinth we could see some ruins atop a small mountain. We had found the citadel. From a brochure we picked up at the entrance we learned:

"The steep rock of the Acrocorinth rises to the southwest of Ancient Corinth, surmounted by the fortress, also called the Acrocorinth, which was the fortified citadel of ancient and medieval Corinth and the most important fortification work in the area from antiquity until the Greek War of Independence in

1821. It is 575m high and its walls are a total of almost 2000m in length.”

We parked the van and then began the climb up the hillside and through the ruins, following the ancient footpaths lined with wildflowers, following in Jesus’ footsteps and those of the young boy Ganid. As I watched the flowers alongside the path before us, I wondered if a Creator Son leaves a spiritual essence upon the land where he passes, perhaps only seen or detected by certain beings of the spiritual realm. I smiled at the thought that perhaps these flowers that followed the paths throughout the ruins were but echoes of the spiritual illuminati left behind in Jesus’ wake as he passed by.

\* \* \*

### Postscript

It was with a heavy heart that I took leave of Judy, Bert and Paul on the steps of the Emminati Hotel as I prepared to fly back. I was leaving earlier than

anticipated. I was so moved by their loyalty in coming and by their support while there that I found myself moved to tears after saying our goodbyes.

Two planes and eleven hours later I found myself driving through downtown Atlanta returning the way I had begun. As image after image of the previous week’s events unfurled before my eyes I felt the emotion swell up inside of me. I was tired but happy. I was already missing my new friends and especially my old ones. I was glad to be back but wishing I could do it again.

“Excuse me,” I said to no one, “I am having feelings.” And then I wept for all the reasons that make us human, for all the reasons the prodigal son can believe in again, for all the reasons we go home.

People spend their entire lives in search of a God that lives within them. Those of us who are blessed with this knowledge also know that this life is but the beginning of an endless journey of discovery and adventure and service. We are forever returning to the source from where we began. At the end of the day, we are all prodigal sons and daughters going home again.

## It Is About Time

TRAVIS BINION, WARTRACE, TENNESSEE, USA

**N**ever in our conscious existence have we been unaware of time. Our experience indicates that when we are unconscious time marches on. Our experiences can be verified each time we wake by referring to one of our standard measures of time (the clock/calendar) provided we recall the value prior to becoming unconscious. Even when deprived of a measurement tool, by being isolated in a cave for example, we are aware that time is passing because of our internal bio-rhythmic processes, we just have no way of determining its value. So just what is this thing we call *time*? Is it a thing at all or just a convenient concept? This paper discusses some of the attributes of time and how it relates to our perceived universe.

Since time and space are inseparable only in the time-space creations, the seven superuniverses (135:2), this discussion is applicable only to that creation. The discussion is restricted to two definitions of time: (1) As a measure of duration, a temporal continuum, and (2) as an ordered differentiation of sequences, either

past, present, or future; a continuous chronology. The fact that something has an existence implies it also has duration even if that duration is eternity. Thus existence leads to duration. Time is a measure of that duration if the existence is within space-time.

Is time a real thing? *Like space, time is a bestowal of Paradise, but not in the same sense, only indirectly. Time comes by virtue of motion and because mind is inherently aware of sequentiality. From a practical viewpoint, motion is essential to time* [134:6]. But time is not an inherent quality of mind (135:4) although an awareness of sequentiality is. Thus time adds temporal order to sequentiality. Without periodic motion, time could not be defined. Without regular, repeatable, ordered motion, the measurement of time would not be accurate. But, time is not motion.

### Measurement of Time

For a standard measure of duration to be useful it must be linear, uniformly periodic, repeatedly consis-

tent and readily available. In ancient times, the period required for the earth to make one revolution on its axis (day) and one revolution around the sun (year) was sufficiently accurate for that era. However, neither the day nor the year is precisely uniformly periodic and repeatedly consistent over long periods. As science and commerce advanced, more accurate measures were required. Presently, the fundamental dimension (measure) of time is the second, arbitrarily based on the vibration frequency of the cesium atom (its internal motion). Specifically, the basic unit of time interval in the International System of Units, the second, is equal to 9,192,631,770 periods of radiation corresponding to the transition between the two hyperfine levels of the ground state of the cesium-133 atom as defined at the 1967 Conference Generale des Poids et Mesures. It is arbitrary that the day is divided into 24 hours, the hour into 60 minutes, the minute into 60 seconds. Other arbitrary time standards could be used just as effectively. Simple arithmetical conversions can be used to relate any group of duration definitions, provided each is self-consistent.

For example, *The Urantia Book* provides the approximate relation between Urantia and Orvonton standards as *The standard day of the superuniverse of Orvonton is equal to almost thirty days of Urantia time, and the Orvonton year equals one hundred standard days. This Uversa year is standard in the seventh superuniverse, and it is twenty-two minutes short of three thousand days of Urantia time, about eight and one fifth of your years* [174:2]. Thus if it is assumed that the superuniverse day is defined by the same event as on Urantia (one rotation about its axis), we can deduce that Uversa rotates much slower than Urantia. The length of the Orvonton year seems to be an arbitrary convenient interval not connected with the rotation of the seventh superuniverse about Havona (many millions of years). The length of our year is also a mere matter of convenience, encompassing the periodic events of the seasons and periodic celestial occurrences that result from our motion around the sun. It is not exactly equal to one orbit around the sun, being short by a little less than a quarter of a day each year.

### The Beginning, Reckoning, and End of Time

*Time is the stream of flowing temporal events perceived by creature consciousness. Time is a name given to the succession-arrangement whereby events are recognized and segregated. ....The motion of time is only revealed in relation to something which does not move in space as a time phenomenon.* [1439:2]

What does not move in space as a time phenomenon? The answer is any event. An event, once it occurs, is fixed in both time and space by the record of its occurrence. (Precision requires that one use, say, the beginning of an event as the time marker since the event itself will be of finite duration.) If the time function for any two events (processes) are known and can be related to the beginning of the same event in some manner, then the two time functions can be correlated by a third time function that encompasses them both. For example, the midwayers were able to correlate the birth date of Jesus in terms of the present calendar as August 21, 7 BC, by relating the present calendar to other calendars in the past that overlapped one or more events. The Catholic monk who devised the present calendar was unable to do that because he had no knowledge of the birth date in relation to the calendar that existed in 7 BC; hence, he chose an arbitrary beginning (anchor time) for the current era date reckoning. It should be obvious at this point that by accepting the midwayers' revealed information, a calendar could be devised with Jesus' birthday as the first day of the new calendar. If humankind had access to all the records of space/time, we could devise a calendar whose beginning date corresponded to the beginning date of the creation material reality, the seven superuniverses. We might even be so presumptuous as to call it an absolute calendar. Its use would be rather laborious because the numbers would be so large. Nevertheless, that calendar could be used to correlate all events in the seven superuniverses. Such a calendar may exist on Havona.

Does time have a beginning? Consider any finite process defined as a series of events, operations or actions applied to or inherent in a thing. [Note: In this section of the paper, the term *process* is used in both the finite and macro sense pertaining to interactions at the molecular level and above. Sub-atomic phenomena are discussed in another section. The term *inherent in* is used to designate those processes involving life during which the thing itself, via "pre-programmed instructions," defines the series of actions or operations applied to it; e.g., the process during which an embryo becomes a fetus.] Although the differentiation of events that describe a process may be somewhat arbitrarily defined, the time function for any process once defined must begin with the initiation of the process and end with its termination. A value of time prior to the beginning of the process under consideration has no meaning for that process. For example, the time function for a human body could be defined as begin-

ning at the moment the egg and sperm unite and terminating when the last vestiges of that body have decayed. The time function for a solar system could be defined as beginning the moment the collection of the initial cosmic dust that eventually forms the core of the system begins to condense and terminating when the system is destroyed. Time is an indirect bestowal of Paradise (134:6—indirect in that time results from motion within space. Thus time could not originate until there was motion in space. Space is a transcendental reality (1160:12), a bestowal of Paradise (134:6). (The word *transcendental* in this context means that space is beyond human experience. Humans can experience time, but not space, per se.)

Since time is only associated with space, time before the creation of the universe has no meaning since everything prior to that event is existential. Thus time must have begun the instant Deity created material motion within space. However, Havona is existential, is apparently within space, and time is germane to the Havona circuits. Each Havona world has its own local time, determined by its circuit. All Havona worlds in a given circuit have the same length of year since they uniformly swing around Paradise (153:2). Thus time may be existential on Havona, but it is certainly finite as far as the seven superuniverses are concerned, beginning at the instant of their creative process. Modern day physicists term this event the “Big Bang” occurring 14 to 20 billion years ago. *The Urantia Book* indicates a much slower and much more ancient process that is still continuing. For instance, our local universe began condensing 900 billion years ago (651:5), many eons after the creation of the first superuniverse. The universe probably began with a big whimper rather than a big bang.

[The perception of] *Time, even in a universe of time, is relative. If a Urantia mortal of average length of life should commit a crime which precipitated world wide pandemonium, and if he were apprehended, tried, and executed within two or three days of the commission of the crime, would it seem a long time to you? And yet that would be nearer a comparison with the length of Lucifer's life even if his adjudication, now begun, should not be completed for [another] hundred thousand Urantia years. The relative lapse of time from the viewpoint of Uversa, where the litigation is pending, could be indicated by saying that the crime of Lucifer was being brought to trial within two and a half seconds of its commission. From the Paradise viewpoint the adjudication is simultaneous with the enactment.* [618:2]

*Space is not infinite, even though it takes origin from Paradise; not absolute, for it is pervaded by the Unqualified Absolute. We do not know the absolute limits of space, but we do know that the absolute of time is eternity.* [135:1]

### Why are Space and Time Linked?

Let's consider an inflated rubber balloon, the kind you would use for a child's birthday party. Select a point on the surface of the balloon. Now, consider a straight line from the point to the knot that keeps the air from escaping. (Note that the line goes through the balloon, not along its surface.) Now suppose there is a tiny tube through the knot through which we can introduce or remove air. As we introduce air, the balloon expands and the point we've selected moves with respect to the knot. Our line (vector) lengthens and changes angle with respect to the knot as the balloon expands or contracts. If we were to select two points and construct a vector to each, the two vectors would change relationship one to the other as the balloon expands and contracts. Let the knot represent Paradise (the only stationary object in the master universe) and the two points any two points in space. Given the two billion year respiration cycle for space (134:1) and the location of the two points at some instant with respect to Paradise, one could write a time-dependent mathematical expression describing the relationship of the two points with respect to Paradise and hence to each other. The time function can begin at any arbitrary instant when the location of the two points with respect to Paradise is known but not before their creation. There could be much more going on at the two points than just respiration. Let the two points become a point of the surface of the sun and a point on the surface of the earth. The mathematical expression just got a lot more complicated, yet it still is solvable.

Now let's suppose we are concerned not only with the location of the two points but also with the processes that are occurring there. Recall from the discussion above that processes have a definable time function compatible with God's physical laws. A Life Carrier laments:

*Time and space are indissolubly linked; there is an innate association. The delays of time are inevitable in the presence of certain space conditions. [That is, it takes a finite duration for events to occur.] If spending so much time in effecting the evolutionary changes of life development occasions perplexity, I would say that we cannot time the life processes to unfold any*

*faster than the physical metamorphoses of a planet will permit. We must wait upon the natural, physical development of a planet; we have absolutely no control over geologic evolution. . . . we are all under the jurisdiction of the Supreme Rulers of Paradise, and time is nonexistent on Paradise. [739:5—6]*

While they undoubtedly comprehend space-time, the Supreme Rulers of Paradise are in no hurry. They have devised material processes that are limited by finite velocities and interaction times. The maximum velocity of information exchange between materials in space is thought to be the speed of light. (Information exchanged via gravity phenomena appears to be instantaneous.) Common processes that operate at such velocities are radio, television, radar, and electrical power transmission. Most physical phenomena are much, much slower. For example, the formation of Nebanon to its present state has consumed about 875 billion ( $8.75 \times 10^{11}$ ) years. (652)

Furthermore:

*Time and space are a conjoined mechanism of the master universe. They are the devices whereby finite creatures are enabled to coexist in the cosmos with the Infinite. Finite creatures are effectively insulated from the absolute levels by time and space. But these insulating media, without which no mortal could exist, operate directly to limit the range of finite action. Without them no creature could act, but by them the acts of every creature are definitely limited. [1303:2]*

The bottom line is that space and time are related because God's laws require finite and orderly action intervals that govern the processes of space and even our existence in it.

### The Order of Time

It is a well-established observation and philosophical principle that we live in a causal universe, i.e., every effect has a cause except the first uncaused cause that most choose to call God. Consider that A is the cause of B via some process that may have intermediate cause and effect events (a causal chain). The laws of physical processes require that under identical circumstances and processes if A is activated, B will be the effect. Thus the order of events producing B from A is identical each time A is activated. If the circumstances change or the process relationships are modified then, C may be the effect of A rather than B. Thus, A may be the cause of several effects via different processes. [Note: The logic does not preclude A being an effect of another cause.]

Since the processes involved require a finite duration to execute, we can say that the process sequence from A to B or A to C is time ordered in the direction from A to B or A to C. However, equations that describe physical processes as functions of time are independent of the direction of time. That is, the equations are just as valid whether the value of time is taken as positive or negative, increasing or decreasing. The direction of the process merely changes. A is still the cause of B. But, for example, by changing the direction of time, the process yielding B goes from right to left instead of left to right. Thus the causal chain of events in and of themselves does not provide any information concerning the direction of time, merely its order.

### The Direction of Time

Can a process be reversed such that an effect produces its cause? In principle, one could reverse the process above and have B produce A. Such processes are called reversible. A truly reversible process is possible only in the absence of friction in its many forms. If friction is involved, producing A from B cannot occur without modifying the process by adding work to overcome the friction. Processes involving friction are termed irreversible. Since friction, in some form, exists in every process, there are no reversible processes; all processes are irreversible. The word *friction*, a mechanical term, has been used to introduce the concept of irreversibility. However, most processes occur in non-mechanical systems. Yet they are limited by the same laws that limit mechanical systems, the First and Second Laws of Thermodynamics. The first law states that in all changes there exists a certain property of the system, called energy or its equivalent mass, that remains constant during closed processes. [Note: Closed processes are simply those in which all changes involved are included in the system being considered. Strictly speaking, the master universe is not a closed system since energy is constantly being added to it via nether Paradise. However, that fact doesn't negate the argument of time direction.] The second law states that there exists another property of the system called entropy that cannot decrease in a closed process.

If a system in state A is transformed into a state B via a process and if the entropy remains constant in the transition, then it will also remain constant during the inverse transition—and the process is said to be reversible. If, however, the entropy is increased in the transition from A to B (the entropy in state B is greater than in state A), then the inverse transition would represent a decrease in entropy and is thus impossible by

the Second Law of Thermodynamics—thus the process is irreversible. The existence of a direction for the physical process is thus formulated by a state function called *entropy* that has a determinate value for every given state and thereby orders physical systems in terms of an increasing numerical value. Strictly speaking, reversible processes never occur. Thus the entropy of all systems subject to processes is always increasing.

Now let us assume that an instantaneous cross section throughout the universe represents a physical state that can be assigned a definite numerical value of entropy. If you like, that moment can be the instant the superuniverses creation began and a value of zero could be assigned at that moment. The universe as a whole (system) possesses at every moment a specific value of entropy, the sum of the entropy of all its subsystems. That entropy is subject to the Second Law of Thermodynamics and thus provides a process direction; a direction in which to measure its duration—a direction of time.

Time proceeds in the direction of increasing universe entropy. It is an empirical fact that the entropy of all subsystems of a whole system increases in the same direction. Thus, if we define a direction of time for the universe, the same directional definition applies to all subsystems in the universe. Accepting this convention of defining time through increasing entropy is inseparable from accepting causality as the general explanation of effects. It is a physical law that causality, not finality, governs the universe processes. The past produces the future, not vice versa. The present is merely the intermediary between the past and future; it contains records of the past and active agencies that produce the future. The past, however, is completed and unalterable. Furthermore, since by definition, processes that increase entropy are irreversible, it follows that time is also irreversible.

### The Constancy of Time

Can time be different in the various parts of the universe? Certainly the measurement of time can since its measurement, unit definition, and beginning instant is arbitrary. However, once the definitions at various locations are known, it is an easy arithmetical exercise to convert one to the other. The question really is, does time progress at different rates in various parts of the universe? Physicists citing the theory of relativity believe it does. Einstein's theory says that as one's velocity increases, time in the moving object as viewed by a stationary observer slows down approaching zero as

one's speed approaches the speed of light. This result is a direct result of the assumption that the speed of light is constant regardless of the frame of reference. That is, the stationary observer and the moving observer "sees" light moving at the same speed regardless of the direction from which it comes. The equations that describes the time phenomena is

$$t_0 = t(1 - v^2/c^2)^{1/2}$$

where,  $t_0$  is the time observed by the stationary observer,  $t$  is the time of the moving observer,  $v$  is the moving observer's velocity and  $c$  is the velocity of light.

Further, the theory implies that if one is in a strong gravitational field, time also slows down relative to a lesser gravitational field. As weird as time dilation (time rate changing with velocity or gravity) may seem, both effects seemingly have been verified experimentally.

Let's examine some of the experiments used as confirmation of the time dilation prediction of Einstein's theory.

*Transverse Doppler effect:* Ives and Stilwell made the first direct observation of time dilation in the 1938. Their experiment basically looked for a transverse Doppler shift. If a source is moving towards an observer, then the frequency (cycles per second) of radiation will be increased; whereas if it is moving away from the observer, the frequency will be decreased. [Note: You can experience the Doppler effect in the sound domain by observing a train whistle change tone as the train approaches then recedes from you. The change in the sound frequency is directly proportional to the train speed. In the light domain, since it is assumed that the speed of light is constant, it is postulated that the frequency change in the light must be the result of a change in time, i.e., cycles per second decrease with increased velocity of the emitting object.]

Ives and Stilwell shot hydrogen atoms down a tube, with velocities (relative to the lab) ranging from about 0.0025 to 0.004 times the speed of light. As the hydrogen atoms were in flight they emitted light in all directions. Looking into the end of the tube (with the atoms coming toward them), Ives and Stilwell measured a prominent characteristic spectral line in the light coming forward from the hydrogen. This characteristic frequency was Doppler shifted toward the blue because the source was approaching them. They also placed a mirror at the opposite end of the tube, behind the hydrogen atoms, so they could look at the same light

from behind, i.e., as the source was effectively moving away from them. It was shifted toward the red. The experiment of Ives and Stilwell confirmed the time dilation effect of Einstein's theory to within about 3%. A modern experiment by Kaivola, et al, using lasers and two-photon absorption, agreed with the time dilation factor to within  $4 \times 10^{-5}$ .

*Thermal motion:* Thermal vibrations (those due to temperature) can cause atoms to move quite fast, of the order of 1 kilometer/second. While the time dilation factor for such velocities is still quite small, thermal effects have been detected by Pound and Rebka using the Mossbauer effect. The Mossbauer effect involves essentially recoilless emissions from atoms in solids. (The atom recoils against the entire solid, and the huge relative mass of the solid with respect to the atom renders recoil entirely negligible.) A useful feature of Mossbauer emissions is that the spectral lines have a very well defined frequency with a very narrow width. Pound and Rebka used gamma rays from iron nuclei to study the emission frequency. Heating a sample, thus making the atoms vibrate faster, causes a lengthening of the characteristic period (decrease in frequency), which is a measure of time. This was indeed observed, and they inferred that time for the atoms slowed down because of its increased velocity.

*Cosmic ray muons:* A more dramatic example of time dilation can actually be observed in nature with quite modest equipment. Cosmic rays are very high-energy particles, mainly protons, from outer space. When they enter Earth's atmosphere they interact with the nuclei of the atmospheric gas molecules. One of the products of these reactions is a subatomic particle called a muon. In the laboratory, muons decay with a mean life of 2.2 microseconds. Now suppose that the muon is generated at an altitude of 10,000 meters with a speed 99.9% that of light. This speed corresponds to a time dilation factor of 22. Were it not for the time dilation factor, the muons would travel, on average, about 650 meters before decaying and thus very few would reach Earth's surface. However, copious numbers of muons can be detected at sea level. With the time dilation factor included, they travel 14,000 meters before decaying, thus accounting for the numbers reaching sea level.

*Particle accelerator experiments:* An effect occurs in high-energy particle accelerator laboratories. Since many subatomic particles are unstable and live for only very short times, it is not possible to accelerate them. Instead, one takes stable particles, such as the proton or electron and accelerates those. This primary beam is then aimed at a target. Collisions with the target gener-

ate a high-speed secondary beam of unstable particles. This secondary beam travels downstream to the experimental area. Were it not for the time dilation effect, this beam would typically travel only a few centimeters before decaying and the luminosity of the secondary beam at the experimental area would be too low to perform experiments. In one particularly interesting experiment, Bailey et al, measured the half-life of muons circulating in a storage ring. The muons were circulating at 0.99942 times the speed of light and the half-life was found to be 29.3 times greater than that of muons essentially at rest. This corresponds to within  $1 \times 10^{-3}$  to the time dilation factor for this high velocity.

In these four experiments, time dilation has been inferred and required certain fundamental assumptions that may have affected the result. There is at least one experiment in which the supposed time dilation was measured directly. By necessity, all of the direct experimental verification of the time aspect involved atomic clocks because humans have limited ability to accelerate things larger than atomic particles to near the speed of light. Let's suppose you had four atomic clocks of equal precision. After precise synchronization, two are put on an eastbound plane going around the world; the other two, on a westbound plane going around the world. If Einstein's theory is correct, because of the orbital speed of the earth, the clock going east would be slightly slower and the west going clock slightly faster when they returned to the starting point. This is exactly what happened, the average increment being about 166 nanoseconds (billionths of a second) per trip when corrected for the earth rotation effect. Theory predicts  $157 \pm 22$  nanoseconds.

Pretty convincing evidence, huh? There is one other wrinkle in relativity theory that isn't talked about much. The same mathematical expression that gives rise to the idea of time dilation also indicates that length (the dimension in the direction of travel) is subject to "length dilation." That is, the length of a rod, for example, that is traveling in a direction along its axis is shortened, to a stationary observer, in the same proportion as time is shortened. However, dimensions in directions other than the direction of travel are not effected. That portion of the theory has not been experimentally verified.

Why would God do such a thing? Why does God find it necessary to subject his creatures to varying rates of time or dimensions as viewed from his stationary position as a function of their speed or the gravita-

tional field in which they find themselves? The beings that measure time within space, the chronoldeks, are stationed on all inhabited worlds. Is the time they measure a function of the local planetary speed and gravity? The Supreme Rulers of Paradise are timeless beings, have infinite patience, and let physical time-dependent processes do what they were designed to do. Why would they want the rate of time passing to be different in different parts of the cosmos? Perhaps they don't. There is at least one possibility that would explain the observations.

Does the rate of time really change, do the processes themselves change, or is only the process that we use to measure time effected? Note that all of the verification- experiments only involved atomic processes. So it is proper to state that experimental evidence shows that at least some atomic processes are effected in some manner by relativity considerations? But are all processes effected similarly? If Pat and Jane became pregnant at the same time and Jane was traveling at 0.8 the speed of light during her pregnancy, would Jane's child require a six-months-shorter gestation period relative to Pat's? If the little baby or even Jane were doing somersaults in the direction of travel, would Pat see its height wax and wane? Or, if Jane were on the moon, would her child be born later than Pat's because of the lower gravity? What if Jane was weightless during her pregnancy? Would the fetus not grow at all? Physicists who believe in the relativity theory would answer yes to each of these questions. Unfortunately, there is no way given present technology to experimentally answer these questions. As far as physicists are concerned (they can be a stubborn lot), it is time that is varying rather than the rate of the observed processes. That seems pretty far-fetched to a lot of folks, particularly Jane and Pat.

*When finite creatures attempt to conceive of infinite unification on the finality levels of consummated eternity, they are face to face with intellect limitations inherent in their finite existences. Time, space, and experience constitute barriers to creature concept; and yet, without time, apart from space, and except for experience, no creature could achieve even a limited comprehension of universe reality.* [1173:3]

Thus we must await further advances to expand our comprehension. Perhaps we will understand this phenomena on the Mansion worlds. There is hope.

*The time-space concept of a mind of material origin is destined to undergo successive enlargements as the con-*

*scious and conceiving personality ascends the levels of the universes. When man attains the mind intervening between the material and the spiritual planes of existence, his ideas of time-space will be enormously expanded both as to quality of perception and quantity of experience. The enlarging cosmic conceptions of an advancing spirit personality are due to augmentations of both depth of insight and scope of consciousness. And as personality passes on, upward and inward, to the transcendental levels of Deity-likeness, the time-space concept will increasingly approximate the timeless and spaceless concepts of the Absolutes. Relatively, and in accordance with transcendental attainment, these concepts of the absolute level are to be envisioned by the children of ultimate destiny.* [1439:6]

Thus we are promised an expanded understanding as we progress inward. It is comforting to know that with hard work we will not remain in our present state of ignorance for all of our existence. Enjoy the growth process every chance you get!

*Acknowledgement:* Much of this discussion is derived from the concepts of Hans Reichenbach published in 1956 and 1958 to which I am gratefully indebted. I am also grateful to Dr. Philip Calabrese who made valuable suggestions for revision of the manuscript.

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## IUA Websites National and Local

### International Urantia Association

<http://mercy.urantia.org/iua>

### INTERNATIONAL IUA CONFERENCE 2002

Paris - August 3-7,2002

<http://www.iua.2002.com>

### Australia/New Zealand

<http://www.urantia.org.au/anzura>

### Estonia

<http://www.urantia.ee>

### Finland

<http://www.urantia.fi>

### France

<http://www.urantia.org/france>

### Northern Light Urantia Association (Canada)

<http://www.ganid.org>

### United States

<http://mokap.home.mindspring.com/usua>

### Greater Lake Michigan Urantia Association

[http://www.sit.wisc.edu/~amgreene/Urantia\\_GLMUA.htm](http://www.sit.wisc.edu/~amgreene/Urantia_GLMUA.htm)

### Lone Star Urantia Association

<http://www.lonestarlight.com>

### Ohio Students of *The Urantia Book*

<http://www.q1.com/osub>

### Oregon Urantia Association

<http://www.oregondonter.org>

### Urantia Association of Florida

<http://home.tampabay.rr.com/stawin/UrantiaFL/index.htm>

## New Book Has Chapter on Urantia Movement

SIoux HARVEY, LOS ANGELES, CALIFORNIA, USA

**B**rad Gooch includes a chapter on *The Urantia Book* in his book *Godtalk: Travels in Spiritual America*. The chapter is entitled “He’s Only a Thought Away: Sleuthing *The Urantia Book*.” In this 60 pages Gooch gives the origins and the historical background (most of the chapter is history of the book and Dr. Sadler) and asks many critical questions based on Martin Gardner’s book and Matthew Block’s research on source materials for *The Urantia Book*. In addition to these two, Gooch interviewed Tonia Baney, Bob Salone, Mo Siegel, Kathleen and Trevor Swaddling, Paula Thompson, Carolyn Kendall and Meredith Sprunger, as well as some readers less familiar in IUA circles.

Gooch spent five years researching his book. He does not spend much time on the teachings themselves but focuses on Dr. Sadler’s life and the connection with the book. Gooch also spent time with a select group of readers to try and discover what we do. He attended study groups and did interviews. Gooch seemed to accurately reflect what was said (he taped the interviews) but got many of the small details wrong. For example where he is not quoting from his tapes there are misspelled words and inaccurate descriptions.

Gooch describes his reactions to *The Urantia Book* after the first study group:

As the readings continued, my mind filled with a heady mix of interplanetary travel, abstruse theology, and the grand wish that life could exist on other planets and continue to exist after the unraveling of this mortal coil. If the book were being pitched for a Hollywood movie, it might well be as “The Ten Commandments” meets “Contact.”

and

One problem in understanding the book comes with its dizzying roll call of otherworldly officials, go-betweens, functionaries, angels, near deities, spirits, bodies, planets, galaxies, stars, transport vehicles, and communication devices

somehow linking together various worlds separated by time, space, and moral distance in an updated version of the medieval “chain of being.”

The effect is of an exotic linguistic tissue laid over a nuts-and-bolts grid.

In my opinion this chapter gives a journalistic overview of the history of the *Urantia Book* reader community from a person who is not intimately familiar with the teachings. Besides the historical background he focuses on what he sees as the main issue in the community at the moment—Block’s research on source materials for the book. Gooch gives numerous citations from Block’s work showing the parallels and poses questions about how the book was actually constructed. Block does not come out and say that Sadler wrote the book; instead he says, “In the past I’ve learned not to be rash in assuming that something is original to *The Urantia Book*, because the very next day I find something.” Gooch sees our main problem is how we will deal with this information.

There is no conclusion to his book, so you have to glean his opinions from the chapter. Gooch did research Sadler’s background and concludes that Sadler was **not** a “cross between a mad scientist from a 1950’s film and a strange cult guru.” He writes, “Sadler is definitely one of America’s homegrown religious leaders, an original along the lines of Joseph Smith, Ellen Smith, and Mary Baker Eddy, though on a smaller scale. Yet he has remained largely hidden from public view. . . . Sadler eschewed all public exposure or proselytizing.”

The nature of the book would make it nearly impossible for a person to gain a full understanding of “detailed reporting on the social aspect of the spiritual scene in America” in 361 pages. On the whole it is a brief look at the Urantia community gained from historical research and interviews with about 25 people.

—May 8, 2002, email post to the IUA list

## Choi Removed from Urantia Foundation Board of Trustees

**K**wan Choi filed a lawsuit on February 25, 2002, to prevent his removal from the Board of Trustees of Urantia Foundation. After two hearings, the court denied his request for a Temporary Restraining Order, which meant that the Trustees could record the "Certificate of Removal of Trustee" in the official records of Cook County, Illinois.

The Trustees have three months to select a new Trustee.

I attended the most recent hearing on April 24, 2002. Dr. Choi was not at this hearing but was represented by his attorney. During the hearing, the judge commented that the next hearing would concentrate on the *Declaration of Trust* and the *By-Laws* of Urantia Foundation. These are the two documents under which Urantia Foundation operates.

Two attorneys from the Illinois Attorney General's Office appeared at the hearing. The Attorney General represents the interests of the public in non-profit charitable trusts. They have the responsibility to investigate any allegations of wrongdoing by a charitable trust.

The Attorney General filed affidavits in the Choi case (available at <http://www.urantia.org/newsinfo/agaff.pdf>). These affidavits show that Urantia Foundation meets its fiduciary reporting responsibilities and has fully responded to all inquires from the Attorney General's office, which finds "no need to take corrective action." The affidavits also show that Dr. Choi has never complained to the Attorney General about Urantia Foundation. However,

when Dr. Choi began to suggest possible financial improprieties, Urantia Foundation notified the Attorney General.

The primary function of Urantia Foundation is the dissemination of the true and accurate teachings of *The Urantia Book* to the world. The Trustees of Urantia Foundation are committed to this work, and great progress has been made.

The community of *Urantia Book* readers continues to suffer from destructive disunity. Our community could accomplish much more if we would work together in recognition of the fatherhood of God to extend the brotherhood of mankind.

During the last seven years, I have been present at and participated in many meetings of the Board of Trustees. Much of the information in Kwan Choi's affidavits and attachments are taken out of context. They reveal only parts of a larger series of events.

I believe actions speak louder than words. Four Trustees voted unanimously to remove Kwan Choi from the Board of Trustees for very good reasons. Then, on three more occasions, they again voted unanimously against his reinstatement, each time after having given Dr. Choi an opportunity to dissuade them. To me, these actions speak volumes.

Sincerely,

Tonia Baney  
Executive Director, Urantia Foundation

# INTERNATIONAL URANTIA ASSOCIATION JOURNAL

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