

A Monotheistic Blast Off

How the launch of the Webb telescope in 2018 will consummate a global consciousness of the Universal Father

JOHN ZAVALA JR
USA



Rocket launch photo

The aspirations behind this scientific endeavour are based on the objectives of cosmic mechanics, the **hows** of creation. How did the universe evolve since the so-called hypothetical Big Bang? How did the galaxies form? Our galaxy? How are the suns and planets made? Though these and related questions fuel the rockets of the Webb, its primary mission is to find planets. And find them it will. Moreover, there is one other question which science inevitably asks, off the record so to speak, in such an ambitious effort. It is a question which the spiritual man asks of his material mind, a question ▶

Continued on page 3

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IN 2018 THE JAMES WEBB SPACE TELESCOPE, or JWST, is slated to rocket from earth and take up position beyond the moon. This multibillion dollar piece of technology is the next generation of space telescopes designed to peer into the uncharted depths of the cosmos. Once it's secure in orbit it will begin to transmit photographs of such exquisite quality that the Hubble engineers could only dream about. Since 1990, and with several upgrades, the soon to be obsolete Hubble telescope has provided the world an enormous amount of stellar data, revealing much galactic phenomena of picturesque beauty. The Hubble's success brought humanity to the doors of cosmic intrigue. The Webb telescope is about to take us through.

It would be interesting to note that the Webb has six times the ability to collect light than its predecessor, utilizing eighteen mirrors spanning more than six-point-five meters compared to the Hubble's two-point-four meter single unit. This engineering configuration will allow NASA greater control to maintain a super sharp focus on the light it receives being able to adjust by hair-width increments. At the touch of a keyboard the human eye will behold things never seen before. This macrocosmic depth perception has the potential to change our world.¹

¹ Technical data derived from CNN reports.

IN THIS ISSUE

- 1 **A Monotheistic Blast Off**
JOHN ZAVALA JR, USA
- 2 **Editorial**
SUZANNE KELLY, USA
- 9 **Exploding Dark Islands**
NIGEL NUNN, AUSTRALIA
- 13 **History of The Publication Mandate**
CAROLYN BOWMAN KENDALL, USA
- 15 **Being About the Father's Business**
DAVID LINTHICUM, USA
- 18 **Behind the Scenes of the Hebrew Translation Project**
GABRIEL RYMBERG, ISRAEL

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Greetings fellow *Journal* readers,

OUR FINAL EDITION OF the *Journal* for 2014 has a slightly different format, with one very long and very well written piece entitled “**Monotheistic Blast Off.**” John Zavalla, Jr., gives us a wonderfully controversial and forward looking perspective on the upcoming affect “First Discovery” or “First Contact” with extraterrestrials will have on the various belief systems currently practiced on this tiny planet. Utilizing multiple sources of written history and current technological endeavors, he speculates that the upcoming “*launch of the Webb telescope in 2018 will consummate a global consciousness of the Universal Father.*”

John presents us with his viewpoint and most assuredly gets all Urantia Book readers thinking about that inevitable day and its effect on all religions. “*Religion will be hard pressed to meet the influx of questions that the masses will have once First Discovery (the discovery of life) is made. How will theologians and clergy respond? For students of The Urantia Book, the answers repercussive of new cosmic discoveries are nothing if not academic. For others, like Christians, the intellectual exploration for theological coherence will have significant ramifications upon their religion.*”

I reached out to *Journal* Staff when I received this article and asked for their reviews, Vern said, “*It is exactly this kind of integrated philosophical investigation that is needed to help us achieve greater understanding and arrive at spiritual unity under the Fatherhood of God.*” And James, “*I liked the main theme of the article and agree that First Discovery is going to change*

everything. No one out there is ready... except some very progressive thinkers and Urantia Book readers.”

I agree with both of them and with most of what John Zavala, Jr. has to offer me as a student of *The Urantia Book* and planet earth.. URANTIA... URANTHIA... EARANTHIA ... EARTH.... HMMMM...

In keeping with the subject of universe discovery, we have an intriguing article by Nigel Nunn, our resident physicist and long time contributor, “**Exploding Dark Islands.**” When a skeptical reader asked about scientific revelation in *The Urantia Book*, Nigel pointed to an apparent Urantia Book prediction, that “*black holes can explode.*” Now everybody knows that black holes do not explode, so the reader’s skepticism was undented. But his curiosity was aroused. Nigel’s article is intended to tickle that curiosity. In true scientific fashion he certainly tickled mine: “*If some cooling and contracting mass (say from cold accumulation or the remains of a dead star) weighs more than about 3 times the mass of our sun, its own gravity will eventually make it collapse into a ball so small and dense that something weird happens: it disappears.*” Say what?

Our third article was a presentation given at the Study Group Symposium “**The History of the Publication Mandate**” by Carolyn Bowman Kendall, who is a surviving member of the original Forum. Subtitled “**The Timing of The Urantia Book—Introduction to the Publication Mandate**” Carolyn relates her personal experience and gives us a delightful and historical introduction to the timing and the publication instructions given with the completion of *The Urantia Book*. “*As it happened, formal approval came from a personality who arrived on Urantia on August 21, 1951. He was a here-to-fore unknown Melchizedek Son named Norson. He was introduced as The New Regent of the Acting Planetary Prince.*” As to the ‘timing’ we must take heart that our participation in this revelation has been acknowledged... “*You who have dedicated your lives to the service of the Book and the Brotherhood*

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Note: All submissions must follow quotation guidelines when using quotes from *The Urantia Book*; e.g. [Paper 141:4.2, page 1590:5]

can little realize the import of your doings. You will doubtless live and die without fully realizing that you are participating in the birth of a new age of religion on this world.” Wow, how spectacular is that? But there is even more astounding information in her presentation!

Next is “**Being About Our Father’s Business,**” a report on the Prisoner Inquiry Response Team (PIRT); by David Linthicum. This is an inspiring article of action ▶

A Monotheistic Blast Off cont. from page 1

that epitomises the coordination efforts of science and religion: is there life on these planets?

Speaking from my previous Christian experience, the prospect of extra-planetary life comes with a lot of uncertainty and knowing this, I've sought to understand the cause. After much study and correspondence with many influential leaders from various Christian denominations, evangelicals and Mormons alike, my research has led me to conclude that Christianity is virtually silent on the matter because, as disconcerting it may sound, **it doesn't know how to answer it.** And Christianity isn't alone. Having extensive experience in Islamic theology, I can also say that most Muslims are likewise uncertain about extra planetary life. Like Christians, the idea of a cosmic civilization has never really taken root in their religious consciousness. The general consensus is that a galactic society develops **after**

Editorial cont. from page 2

and dissemination by a small group of readers. *"PIRT is a sub-committee functioning under UAI's Dissemination Committee; 2014 marks this committee's tenth year of service. Since the inception of PIRT over 3,200 inmate letters have been processed and approximately 1,600 Urantia books have been sent out. Nearly all of the books provided to inmates have been slightly damaged books that were returned to Urantia Foundation by bookstores and then made available to PIRT."* Thank you to all the selfless members of PIRT who are invaluable tireless servants of the Revelation and who are always *"about the Father's business."*

Our final article **"Behind the Scenes of the Hebrew Translation Project,"** By Gabriel Rymberg, gives us a light hearted, yet in-depth look at the time, dedication—and complete *"effort of love"* it takes to translate an epochal revelation. Gabriel is the chief translator on a team of three talented individuals who are on a spiritual mission. Any translation is an immense task and some cannot even grasp the complete commitment needed. *"Before commencing the translation, the chief translator translated from English into Hebrew a list of special terms consisting of more than 1,000 entries. These terms include all of the names of personalities, places, and things revealed in the book, as well as all the special words the revelators created to supplement the English language in order to denote concepts unknown on Urantia at the time of the revelation."* Translators are Awesome!

"I have been on a long search for answers, some of which were found in The Urantia Book, all of them were found in the heart." I don't know you personally Gabriel but I love your spirit and the incredible ability and dedication of you and your team! Onward and Upward!

Suzanne Kelly skelly@wtmi.net ■

the events in the *Book of Revelation* (from the Christian interpretation) and the events of the *Day of Judgment* (from the Islamic interpretation) when the struggle of good and evil consummates with the established planetary reign of Christ and the prophet Muhammad respectively. However, with what Webb may find it will no doubt change these paradigms altogether. It is possible that it may even change the nature of these religions.

Obviously that's outlandish at this point. It's not like the Webb will allow scientists to see the city lights on the dark side of a planet thereby actually discovering the outward signs of life even though this technology has the capability to detect planetary atmospheric bio-signatures such as carbon monoxide, carbon dioxide, and hydrogen chloride through spectrum analysis of reflected sunlight. And even still, an atmosphere of CO₂ doesn't necessarily infer an industrial age; it just may indicate a great deal of volcanic activity. Perhaps the proof of life may come through what scientists call "the red age"; an atmospheric bio-signature produced when chlorophyll-containing photosynthetic plants reflect red light. Again, such findings are just hypothetical possibilities.²

The important thing to consider is how the discovery of life will bear upon these religions. Whether or not the Webb provides us with "outer-sight" if you will, into the existence of cosmic life, one thing is very clear: neither the *Bible* nor the *Quran* create a narrative of extra-terrestrialism; though they infer it nonetheless, like in the Psalms, the writings of the prophet Isaiah, and in the opening Quranic Surah. For example, to whom is the psalmist referring when he writes "Praise ye the Lord from the heavens" if he didn't actually mean personalities that were **in** the heavens?³ Or, to whom is the prophet Isaiah addressing when he writes "Sing, O ye heavens" if not to the inhabitants in the heavens?⁴ And what worlds are these that the prophet Muhammad speaks when he penned "Praise be to Allah, the Cherisher and Sustainer of the **worlds?**"⁵ Therefore, because our sacred books do not elaborate on extra-terrestrialism theologians haven't really had much need to write extensively at cosmic levels."

Until now.

Religion will be hard pressed to meet the influx of questions that the masses will have once "First Discovery"

Speaking from my previous Christian experience, the prospect of extra-planetary life comes with a lot of uncertainty and knowing this, I've sought to understand the cause. After much study and correspondence with many influential leaders from various Christian denominations, evangelicals and Mormons alike, my research has led me to conclude that Christianity is virtually silent on the matter because, as disconcerting it may sound, it doesn't know how to answer it.

² CNN reports.

³ Ps148¹ *Bible*—KJV

⁴ Isa 44²³ *Bible*—KJV

⁵ ISur2 *Quran* (emphasis mine)

(the discovery of life) is made. How will theologians and clergy respond? For students of *The Urantia Book*, the answers repercussive of new cosmic discoveries are nothing if not academic. For others, like Christians, the intellectual exploration for theological coherence will have significant ramifications upon their religion. Knowing this, I've

...God is Creator by faith only, and it has been this convenience that has somewhat nurtured a taboo toward any theoretical explanation on how, what, and even who, God creates. Furthermore, as I inferred earlier, no literary consideration of a coupled Creator and Father has been given any legitimacy in theology regarding extra-planetary life.

prepared an example of what Christianity may experience in their theology and how that change will affect their relationship with Islam. Then I will narrate on the factors I think will create the conditions in which the world will come to recognize the Universal Father. Finally, I will close by pointing to the opportunity, perhaps the very opportunity we've been preparing for, sharing *The Urantia Book* on a more potent level. What may result of our efforts is uncertain. However, the potential to aide in the realization of a world-wide brotherhood inspires me to do my part and though I cannot help but to think of how insignificant my contribution may be, it is my hope that my infantile cosmic mind may provide some sense of gravity to the prospect.

The Bible teaches that God created the heaven and the earth. Many of the prophets such as Isaiah further teach that our world and its "heaven" thereof, were made to be inhabited and governed accordingly. "God created the heavens and formed the earth; he established the universe and created this world not in vain; he formed it to be inhabited."⁶ Theological consistency would dictate that many of the life inhabited planets the world will behold in the coming years possess material civilizations reciprocal with their super-material administrations all governed by God. This concept of a cosmic government is a difficult one for Christians to grasp. That is primarily because the *Bible* is silent regarding God's celestial government organization. The depth of Christian understanding on this oversight goes only to the level of guardian angelship. Little do Christians realize that there is a seraphic planetary government much akin to something like the United Nations, having departments that minister to various elements of human civilization. If theologians could only reflect again, upon the words of the Master when he said "now shall the prince of **this** world be cast out"⁷ they may, in light of newly revealed inhabited planets, grasp the concept of a Planetary Prince, a world governor in the spiritual domains of the planet.

However, it is difficult to get certain minds to take such philosophic liberties as I so often discover. Nevertheless, I find success when I point out the following: assuming for a moment that the planets we are about to discover harbor life, we can equally assume that the God who created us created them and thus this God who we worship is the same God they worship though, if experience teaches us anything, worships

in a much different way that is in accordance and commensurate with their intellectual and cultural development. It is true that Christians may have a difficult time grasping God's organization and administration of the universe but, fortunately, it isn't as near difficult for them to embrace a universal belief of a monotheistic Deity. Christians believe that "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee,"⁸ and therefore God's creative sovereignty over those cosmic civilizations will go without question; whether they exist or not and whether they believe in God or not. In the wake of new cosmic discoveries many theological perplexities will indeed ensue, yet at the centre of this paradigm shift is an unmovable and everlasting theological constant: the belief of one God of all creation.

Notwithstanding, a Christian monotheism will not go unscathed. In fact, the biggest theological change for Christianity upon "First Discovery" will be, perhaps, the further evolution of their concept of God as Father and Creator. Presently, Christians accept God as Creator-Father; the God of all creation and the Father of its inhabitants. But I must note that they believe that God is Creator by faith only, and it has been this convenience that has somewhat nurtured a taboo toward any theoretical explanation on how, what, and even **who**, God creates. Furthermore, as I inferred earlier, no literary consideration of a coupled Creator and Father has been given any legitimacy in theology regarding extra-planetary life. Therefore, this Father concept has only had a planetary meaning. This at once, reveals why science has outpaced Christianity over the last two hundred years in theoretical development. (It also explains why there is such a vast gulf between Intelligent Design and Evolutionism.) Suffice it to say, in science's quest for First Cause, science utilizes a **cosmic frame of reference**, not limiting their theoretical explorations to just planet earth. Whereas theology, because of the ever present vicissitudes of life, concerns itself more with the local frame of reference.

Be it as it may, when extra-planetary life becomes a human reality Christians will be inclined to extend their Father concept because, if faith is to have any consistency, they must embrace these other planets in God's creation. "Our Father who art in heaven" takes on a more profound interpretation indeed. You see, Christians will have to forego the idea that each planetary civilization has their own god; to postulate cosmic polytheism would be blasphemous for them. Inadvertently however, this newly budding paradigm will thrust Christian theology onto the same cosmic playing field as science. And thus, because of faith, Christians will be forced to make their own scientific discoveries about God. (Apparently, the biggest intellectual battles between Christianity and science are yet to come.) Now, the only way for them to do this is by turning their attention to another of their well established concepts: the Trinity.

However, the current Christian perception of the Trinity is horribly underdeveloped in contradistinction to

⁶. Isa 45¹⁸ *Bible*—KJV

⁷. Ps 12³¹ *Bible*—KJV (emphasis mine)

⁸. Ne 9⁴ *Bible*—KJV

their monotheistic concept. It's like Elohim versus Yahweh in the Horeb Valley below Sinai during the Exodus. No contest. Still, just like with the masses at Sinai, both concepts of God exist in Christian circles today. To my knowledge, never in the history of Christendom has there ever been an attempt to seriously postulate the functions of the Trinity, nor to comprehend its true purpose.⁹ It's a theological convenience to attribute the concept of Elohim to such profound but lacking-in-scientific-accuracy verses like Gen-1. In the beginning God created the heaven and the earth.¹⁰ The Hebrews of course, laid the ground work, but it has fallen to Christianity to actually construct for themselves the natures of the Paradise Deities. Christianity will have no other option save to turn to the concept of the Trinity for they will be looking to reconcile all those unanswered questions regarding such things like space-time, spirit force, ultimate reality, and infinity. These things and a great deal more will present themselves as "First Discovery" develops. And answers will be found. For it is in the comprehension of the Trinity—a threefold manifestation of a monotheistic God—that will account for all reality; here, there, and the relationships between.

Speaking of our ancient predecessors, it was the Hebrews that had a profound grasp of deity, otherwise they could not have evolved the deanthropomorphism of their monotheistic concept. The evolution of the God concept as recorded in the *Bible*, matured in the minds therein the idea of a God of the tribe to the Father God of the world, plowing its way through nationalistic deity derivatives of the Jewish nation. Yahweh may have been the God at Sinai albeit he evolved into a Universal Creator that was punctuated by the Master as the Father in heaven. And now, with "First Discovery" on the horizon, it is all but inevitable that Christians promulgate this development further and postulate **The Universal Father**, the God of—literally—**ALL** creation. This conceptual expansion will be Christianity's theological *carp de maitre*, an unprecedented confession of faith to the world. But wait! If Christianity expands their monotheistic concept wherein to embrace the Father's "other" children, then this creates a particular problem here at home. Let us now examine this problem.

Notwithstanding the broader—cosmic—prospect of what an expanded concept of God may bring, there is however, a catch, a theological repercussion if you will, that necessitates a greater mental effort to solve. New deity revelations do not negate new theological challenges. Here, it is the double standard that is created when the two frames of references, extra-planetary and planetary are examined in unison. If God is the Universal Father **cosmically** speaking, then to avoid the double standard Christians will have to allow for the theological provision that he is also universal **planetary** speaking. A "mono-centrifugal" God means that

⁹ My research also extended into Mormonism.

¹⁰ God⁴³⁰ in the original Hebrew is translated Elohim⁴³⁰ which, according to James Strong, is a plural derivative of Eloah⁴³³ meaning Deity. Thus, "God" in Ge 1 is properly translated "Gods" and the interpretation is best illustrated in Abraham 4¹ (*Book of Mormon*/ Pearl of Great Price). And then the Lord said: "Let us go down." And they went down at the beginning, and they, that is the Gods, organised and formed the heavens and the earth.

Allah, Brahman, Buddha, and a whole host of others are not so dissimilar after all. But let us understand, Christians will be quick to dismiss this idea. I mean, haven't we had wars because of the vast differences between the gods? However, some may say, and more religiously correctly I think, that these wars of the gods were more the theopolitical fights of men than anything else. Whatever the case, however will Christianity reconcile this double standard dilemma? Is there a nontheopoliticalist who can aide the Christian mind? Hmmm, I wonder.

Well, let's first put the argument into theatre and perhaps, the key philosopher will be revealed.

To continue then, consider the similarities between, let's say, the Christian concept of God and the Islamic one. Both are monotheistic. Both are considered **THE** Creator. Both are designated Supreme and Almighty. All the hosts of heaven are subject to them. And I can list a hundred more "universal" parallels but I think I've drafted my point. So, other than the conceptual differences of "Allah" and "Father", why is it they are religiously as far apart in theological agreement as our star is to the next?

For students of *The Urantia Book*, the answer is simple:

The truth and maturity of any religion is directly proportional to its concept of the infinite personality of God ... [Paper 1:5.10, page 28:7]

And further

... to its grasp of the absolute unity of Deity.... [Paper 1:5.10, page 28:7]

Logic would dictate that the idea of a 'personal' God creates a more intimate relationship with that God which, as might be expected, elevates the degree of spiritual consciousness in that religion. Even if we were not the key philosophers I suggest we are, and we've never known *The Urantia Book*, could we conceive anything of deity more personal than the concept of Father in whom represents the spiritual ideals of the exalted idea of divine personality?¹¹ Perhaps not. But we must confess however, that this conception would not have been possible without the eloquent demonstration by the **SON** of this Father. Therefore, it would only be natural for us to brother (and sister) Christians because God is to us a Father, and though our concept is a bit larger in scope, it nonetheless remains indicative of the personal relationship, the tender affection, and fatherly devotion revealed by the Son.

Now, being well versed in the *Quran*, as well as maintaining correspondence with my Islamic associates, I can qualifiedly state that from the Muslim position, the

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¹¹ *The Urantia Book* [Paper 1:5.1, page 27:3]

¹² *The Urantia Book* [Paper 1:6.5, page 30:4]

concept of Father borders on offensive. (Fortunately for me, the concept of the personality of Deity actually facilitates fellowship,¹² which explains why my associates and I have become enduring friends.) But let me be absolutely clear about this. Muslims do not reject the concept of personality per se; they are just inclined to reject the Father-Son paradigm that the personality concept may imply. Considering this, Christians beg to ask, “how could the idea of God as a Father be offensive?” The answer is

If the Christian confesses that these worlds and inhabitants thereof are the cosmic progeny of the Universal Father, then in that same confession they must concede in the reality of Allah because that is how their Islamic brothers and sisters perceive the one Father.

an amalgamation of two reasons: First, when exploring the Islamic mind, it will be discovered that their concept of Allah rejects the incorporation of said paradigm because “he” as it were, is unequalled in regards to his attributes. Otherwise stated, Allah is infinite and eternal and this makes him transcendent to personality. Second, this rejection has been aggravated over time becoming an antagonistic repercussion due to the proselytising competition from both sides of the religious line. Hence, the offensive factor. However, notwithstanding the historical circumstances surrounding this hostility, that which prevails in Islamic

consciousness is the notion that since Allah is transcendent to personality, he is alone in the universe, father of nothing. And as it follows, there are none equal to him nor is there anyone with whom he can communicate with as an equal, let alone a son. Lest we forget, it was Gabriel, not Allah that directly conveyed the *Quran* to the prophet Muhammad demonstrating to Muslims at least, that Allah does not reveal himself as a Father-like personality but through subordinate proxy.

Ergo, the differences between the God-concepts of Christianity and Islam are not so vast concerning the **reality of God** but because of the **interpretation of God**. Such things like sectarianism, dogmatism, and institutionalism differentiate this reality into segregated castes of society making them theopolitical in nature. All this is academic, I understand. Howbeit, I would like to emphasise that this difference of interpretation is nothing more than a point in personality perception: Christians recognise God as Father, Muslims will not, but not that they cannot. Fundamentally, Christianity and Islam are no different in terms of religion for they are both monotheistic and evolutionary. And as it is with all the Christians and Muslims I know, this personality differential is the dividing point of this monotheism. As far as I can tell, it is actually the root of this division.

In theory, Christians already believe that God the Father is also the Father of Muslims—as well as everyone else. *The Bible* is elaborate with this teaching: “Have we not **all** one Father?”¹³ There is... One God and Father of **all**, who is above all, and through **all**, and in you **all**”¹⁴ “God that made the world and all things therein ... hath made of one blood **all** nationals. For in him we live, and move, and have

our being ... we are also his offspring”¹⁵ He’s even “a father to the fatherless”¹⁶, no less. And therefore the double standard implies the burden be on Christians to put this belief into practice. This is the great test that faces Christianity today. If the Christian confesses that these worlds and inhabitants thereof are the cosmic progeny of the Universal Father, then in that same confession they must concede in the reality of Allah because that is how their Islamic brothers and sisters perceive the one Father. Christians would understand that Allah is the Father but that Muslims cannot yet receive that so to correct this, Christians must literally live in a way whereby they can. Oh, the responsibilities of the cross!

By sheer circumstances, Christians would be induced to embrace Muslims as family for the sake of their integrity of the Master’s commandment to love. Can they realise that such love is in their best interest?

Heretofore, Christians and Muslims have not taken the necessary steps to reconcile this personality differential because their beliefs have set the parameters. But these parameters are about to change—for everyone. While calling attention to the contrastive monotheistic differences to a couple of religious giants of the world, it should be made clear that such conducive examination will be illuminated by the starlights of “First Discovery.” And though speculation of “First Discovery” may be presumptuous at the present time, a global exposure to the subject of cosmic deism will ultimately be beneficial for all mankind. A new era will dawn as the inevitable discovery of life initiates a world-wide monotheistic revolution of the likes we have never seen.

Humanity will spark this revolution while on the common ground found in the indivisibility of the Universal Father. “Hear O planet earth, the Lord God is **ONE** God.” Despite the reality that all our monotheistic concepts are in various stages of intellectual and spiritual development around the world (mono-centrifugalism), let it not eclipse the fact that they are, nonetheless, monotheistic. Whether this one God of planet earth is called the “Supreme Yahweh” (Judaism), identified as the “One First Cause” (Taoism), denominated as “Brahman” (Hinduism), perceived as the “Eternal Buddha” (Buddhism), or is known as “Ahura-Mazda” (Zoroastrianism), doesn’t invalidate the postulate of one universal Deity. Truth is, we all believe in one God regardless of our preferred religion, we just don’t agree that we do.

Nevertheless, like it did twenty centuries before Christ, six centuries thereto, and six thereafter, these great monotheisms were born en masse from the philosophic battles deriving from the clash of the polytheistic titans. Over time, the idea of exalting one God above all (called henotheism) sooner or later becomes the ideal solution to the reconciliation of the inconsistency of many gods. The Hebrews did it. The Chinese, Indians, and Persians did it. Even the Arabian Bedouins did it (most definitively, I might add). Now the world is poised to do likewise.

Howbeit, not without the global pains of henotheism.

When once “First Discovery” is made, no genuine monotheistic religion is going to accept the conceptual possibility of cosmic polytheism. No way. Let me emphasize it again: the notion that each inhabited planet we will discover

¹³. Mal 2¹⁰ *Bible*—KJV (emphasis mine)

¹⁴. Eph 4⁴⁶ *Bible*—KJV (emphasis mine)

¹⁵. Ac 17^{24,26,28} *Bible*—KJV (emphasis mine)

¹⁶. Ps 68⁵ *Bible*—KJV

worships a Deity that we think is other-than-ours runs directly counter to what all of us believe of God yet simultaneously postulating the “ONE” validates the unity of all of ours. How is that possible? Because indivisibility doesn’t denote the identity of God. Instead, it emphatically declares the unity of God. In this universal belief of one cosmic Deity—here, there, and everywhere—is the henotheistic basis which will socially amalgamate planetary monotheistic unity.

If this is the case, then it’s only logical to ask, what then, would stop all these religions from believing that all their “one” Gods isn’t actually “ONE” God?

In a word: sectarianism.

Sectarianism will forever be insuperable unless or until we overcome our fear of one another. In this, we must ask ourselves, are we sure we wish to venture into the unknown of “First Discovery”? Surprisingly, the answer is yes. I believe we’ve begun to realise the futility of allowing false evidence appearing real to continue its propaganda in preventing real and meaningful global relationships. Nevertheless, there remains a potent group, albeit a minority, that holds the power of f.e.a.r. over the many. These theopoliticalists are unbecoming of human desire for progress. It is not my intention to pass judgment; I only observe that those in the theo-political realms inadvertently prevent spiritual development. Again, this is not a judgment because they do not hinder on purpose. They are victims of what I call the “knotted ball of string syndrome.” They are heavily tied up in the strings of tradition and the threads of ancient mores and feel overwhelmingly engrossed to disentangle the knot. Therefore, the knots of theology get tighter and tighter and before they know it, the sacredness of their faith has been bound by fear.

For example, once the Webb telescope is up and photographs begin to compile, speculation from all walks of life will ensue, speculation even from religion. Theopolitical types will have a difficult time with that because speculation means to think and wonder about these new discoveries. Quite obviously, they will fear that given any length of time and depth of perspective, any new personal understandings that may derive from such an experience will almost certainly challenge the status quo.

Here’s an illustration. Many in Christianity fear the global concept of one God because they have been taught that such a reality means yielding their spiritual sovereignty. But this vacuous teaching is just another facet of f.e.a.r. and is simply not true. A moment’s reflection would reveal that the mistake is made by coupling spiritual sovereignty with religious sovereignty; they are not the same thing. God alone is spirit sovereign and this makes everyone spiritually equal in contra-distinction to theopolitical religions which are not.

Thus, a conflict of interest is almost certain to evince itself between the earnest seeker of truth and, in this case, the ecclesiastical authority of the Church. Albeit, no religion will escape such controversy in the wake of “First Discovery.” The religious hierarchies all around the world, particularly those in Rome, Salt Lake City, and Jerusalem, will all suffer mass defections from their prescribed faiths. Can we reference a time such as this? Where an event of epochal significance could potentially make a collective impact on religion in

toto? The bestowals of Melchizedek or Michael perhaps, but obviously I’m speaking in more instantaneous terms considering the fact we live in an information age. Moreover, and more importantly, never in the history of the world has the time been so ripe for a planet-wide religious rebellion. Why? Because sectarian religion has refused reality to the Universal Father.

I’m dramatizing all of this of course, to impress upon the mind the profound implications the Webb telescope may bring. Obviously, it’s not the satellite itself that will generate the aforementioned controversy. The seeds of rebellion heretofore exist; they just lie dormant, save the exceptions of the few who, for various reasons, realise the causes of theological controversy. I am one of these few and through my own trials and tribulations I offer an elaboration of my observation.

In my years upon this earth, I have incontrovertibly learned that theopolitics and sectarianism incarcerates the soul. And in my experience I have irrecoverably concluded that the fostering of spiritual freedom (the pursuit of eternal life) can no longer rest disproportionately with any one institutionalised religion, but must be shared by all religions, everywhere.

A religious rebellion is a henotheistic necessity in the achievement of monotheistic unity because the Spirit of Truth has been suppressed for too long. When this Spirit is collectively set free, true spiritual progress and a genuine human brotherhood will finally gain substantial momentum in the years leading up to First Contact. As the value of human relationships increase, so will this value consciousness punctuate a global monotheistic concept of the Universal Father. And it is my prayer that the spiritual potentiality of this global concept ultimately trumps all our theopolitical loyalties of the world.

Almost eight decades have past since the first words of *The Urantia Book* were revealed. Since then, a Foundation was organised, books were printed, translations ensued, programs were designed, and study groups were formed. **A group consciousness has taken root.** Now all this effort is about to be called to fruition. “First Discovery” may perhaps become the single, most important paradigm-altering event of modern time to which should sling our civilisation into the era of light and life. This inevitable human achievement will create a time-sensitive and critical window of opportunity¹⁷ for members of **Urantia Association International** and **The Urantia Foundation**. In light of this, there are questions we must ask ourselves, are we ready for this opportunity? Have we sufficiently prepared ourselves for such a historic event? And I ask, isn’t this the exact type of thing the all-wise administrators on **Uversa** foresaw transpiring in this neck of **Nebadon’s** woods?

As a member of Urantia Association, a brother, an amicus humani generis so to speak, I feel that it is our duty

Over time, the idea of exalting one God above all (called henotheism) sooner or later becomes the ideal solution to the inconsistency of many gods. The Hebrews did it. The Chinese, Indians, and Persians did it. Even the Arabian Bedouins did it (most definitively, I might add). Now the world is poised to do likewise.

¹⁷. The time period between “First Discovery” and First Contact.

to be ready for this opportunity. Without our knowledge and understanding of the cosmology of the universe, theopolitical ideologies and sectarianism will prevail reperussing in distorted and incomplete views as they monopolise mainstream religious and secular channels of information. If these groups have their way, the potential to retard civilized progress increases, prolonging the attainment of a global consciousness of light and life. That reason alone is enough to trigger our ethical sensitivities of human responsibility. (Not to mention how much more difficult it would be for us and our children to fulfil the mandate of the **revelatory commission**.) And that is why I believe with all my heart, that Uversa had something exactly like this in their collective mind when they commissioned *The Urantia Book* prior to any human space exploration.

...to trigger our ethical sensitivities of human responsibility.

I believe with all my heart, that Uversa had something exactly like this in their collective mind when they commissioned The Urantia Book prior to any human space exploration.

Being a lone ranger of sorts, among Christian and Islamic groups, I can identify with the enormity of the task that will be brought to bear. But I don't consider myself at a disadvantage. It doesn't matter that the strata of Christians and Muslims account for nearly two-thirds of the world's population.

It is of no consequence that the sales of *The Urantia Book* haven't yet crossed the one-thousandth of one percent mark of total human population either. It doesn't even faze me when I'm outright persecuted for the gospel's sake.

Why? Because faith allows me to see the stone the builders rejected under all that theopoliticalistic mortar. And I have chipped away at it. And I have made progress. I have brothered Christians and in turn, we have brothered Muslims. All because we have found indivisible-familiarity in our human spirits unto the recognition of the Universal Father. That would have never been possible had I not explored *The Urantia Book*.

Now, that's a discovery!

Glossary

Anthropomorphism According to the Merriam Webster's Collegiate Dictionary, Eleventh Edition: an interpretation of what is not human or personal in terms of human or personal characteristic. Accordingly, *The Urantia Book* teaches that Christianity for example, achieved the highest anthropomorphism concept possible in that this religion "...Elevated the concept of anthropomorphism from the ideal of the human to the transcendent and divine concept of the person of the glorified Christ." [Paper 5:4.9, page 67:7] Deanthropomorphism on the other hand, is the dehumanization of all that is not personally classified.

Cosmic Polytheism A philosophy of many planetary monotheistic deities.

Deanthropomorphism See Anthropomorphism.

Double Standard A double standard is a set of principles that applies differently and usually more rigorously to one group of people or circumstances than to another.

Era of Light and Life Also known as "the Age of Light and Life" the age represents the final evolutionary attainment of a world of time and space.

First Cause Science's hypothetical postulate of the absolute beginning of creation.

First Contact The initial contact with another planetary race of beings.

First Discovery The initial observable discovery of extraplanetary life.

Henotheism The gradual elevation of one deity over the many of the group.

Indivisibility The absolute unity of the many.

Knotted Ball of String Syndrome The reluctance to revise one's theology in light of new understandings.

Monocentrivalism I have coined the term monocentric to encompass the idea of a monotheistic Deity (the Universal Father) having an inherent center in culture around the world. Monocentrivalism is a concept that embraces the belief of one God superimposed on religion, science, and philosophy. Hence, monocentrivalism is the philosophic attempt to reveal a maturing global monotheism in various religions around the world.

Monotheism A belief in one God.

Nebadon The name of our local universe.

Religious Sovereignty Ecclesiastical authority which assumes exclusive rights over religion.

Revelatory Commission A body of superpersonalities commissioned to reveal the Papers of *The Urantia Book* being guided by certain mandates of revelation.

Sectarianism, According to The Merriam-Webster's Collegiate Dictionary, Eleventh Edition: of or relating to a sect or sectarian being limited in character or scope.

Spiritual Sovereignty The freedom to pursue God in a philosophic way that is in agreement with one's highest ideals.

Theopolitical A paradigm where theology is guided by politics.

Urantia Book The Fifth Epochal Revelation to our planet being authorised by high deity authorities and authored by numerous superpersonalities in 1934-5.

Urantia Association International (UAI), A worldwide association based on the concept of the Fatherhood of God coupled with the pursuit of fellowship through the dissemination of *The Urantia Book*.

Urantia Foundation, Established in 1950 as a nonprofit, charitable trust with responsibility for publishing *The Urantia Book*.

Uversa The capital of Orvonton, the Seventh superuniverse (the Milky Way galaxy). Authorisation for *The Urantia Book* came from this city-world. ■

Exploding Dark Islands

NIGEL NUNN
Australia

MANY STUDENTS OF *THE URANTIA BOOK* start off quite impressed by its fabulous, “sci-fi” cosmology. But as naïve assumptions and misunderstandings about science get undermined, their interest in this “scientific content” can cool off. One student, who’d championed “Urantia Book science” for 20 years, recently hit this credibility wall. In a Urantia Book discussion forum, he asked (what he thought was) a rhetorical question:

“So, can YOU think of a novel scientific proposal of *The Urantia Book* that does not have a human origin? Can you think of something, anything, unique to the book that we might await science to discover independently?”

I could think of a few, but as a student of astrophysics, I’d become intrigued by one in particular. So I replied: “*Here’s one: that black holes can explode.*”

This caught him by surprise. He thought he knew a thing or two about black holes, and that they might be related to what *The Urantia Book* calls “dark islands.” But as everybody knows, *black holes do not explode*. Besides, where in *The Urantia Book* does it mention exploding dark islands? His scepticism was undented, but his curiosity was aroused.

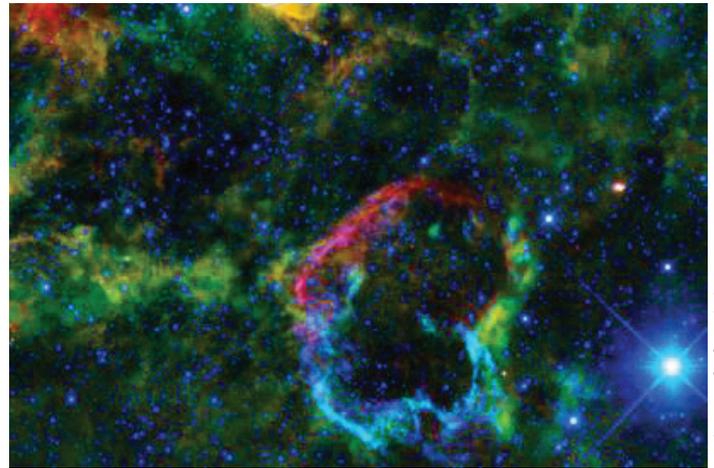
This article is intended to tickle that curiosity. It begins with a quick review of black holes in section 1. Section 2 explores how such objects might explode. Section 3 points to a possible connection with the Higgs mechanism. Sections 4 and 5 reconsider the nature of spiral galaxies, and section 6 concludes.

1. Black holes—some background

Native physics currently proposes three types of “black hole”: (1) little ones, weighing from 3 to 20 times the mass of our sun, (2) big ones, weighing millions or billions of times as much, and (3) microscopic ones, that may weigh nothing at all. The first type are born when a big star dies. The big ones were proposed to explain what we see at the center of galaxies. The “microscopic” ones will not concern us here.

Let’s consider the first type first, since both mainstream physics and *The Urantia Book* start off with a similar story. These are known as “*stellar mass black holes*,” and weigh between 3 and 20 times the mass of our sun.

* * *



Explosion of infrared photo

If some cooling and contracting mass (say from cold accumulation or the remains of a dead star) weighs more than about 3 times the mass of our sun, its own gravity will eventually make it collapse into a ball so small and dense that something weird happens: it disappears. What’s thought to happen is that when such an object shrinks below a certain size (see Schwarzschild radius), then any photons falling within the radius of that ball of space get trapped behind an apparent/electromagnetic horizon. The cooling and contracting object is still there, but light can no longer bounce off it for our telescopes to see. It becomes like a dark spot in space. In 1934, *The Urantia Book* referred to these as one type of “*dark island*” [Paper 15:6.11, page 173:1]. In the 1960’s, when mainstream science began to get interested, they became known by the catchy name “**black hole**.”

Our “*faintly glimpsed*” [Paper 195:7.5, page 2078.8] ideas of relativity explain this trapping of light by a bending of space. The idea goes that the mass of a black hole warps space, so that all local paths for photons spiral down into a funnel of curved spacetime. But in *The Urantia Book* we read that “*space is nonresponsive to gravity*” [Paper 11:8.3, page 125:6]. Which implies that this contracting mass is not bending space itself, merely perturbing a medium in which light appears to wave.

The formation of an electromagnetic horizon, and its effect on light, is no longer controversial. But what happens behind (inside) that horizon is. Current physics has no theory to explain how the collapse of matter can be stopped, once gravity squeezes it smaller than its Schwarzschild radius. So physicists have to take seriously the idea of *total collapse*—a star’s worth of mass-energy squeezed smaller than a grain of sand. The problem here is that as volume gets smaller, density gets bigger. By believing that a star collapses to a point (singularity), generations of students have been asked to believe in division by zero, and some embarrassing infinities that follow.

Einstein, among others, rejected this idea, claiming that nature would have a way to avoid such abuse of spacetime. Nevertheless, all agree that such a collapsing ball must shrink to a size smaller than its Schwarzschild radius, and thus be lost from view. This idea, of gravity hiding the light from a star,

He thought he knew a thing or two about black holes, and that they might be related to what The Urantia Book calls “dark islands.” But as everybody knows, black holes do not explode. Besides, where in The Urantia Book does it mention exploding dark islands? His scepticism was undented, but his curiosity was aroused.

was first proposed by John Michell... in 1783! Such objects were first referred to as a “black holes” in 1964.

So what’s the difference between these standard model “stellar mass” black holes, and Urantia Book dark islands? To astronomers, there’s no difference at all. As compact objects hidden behind an electromagnetic horizon, they will be discoverable only by their gravitational effect on nearby stars, and maybe as a tiny patch where light is bent in characteristic ways. But there’s one big difference: the hypothetical **black hole** is nature’s ultimate dead end; *The Urantia Book* **dark island** is nature’s most efficient bomb.

2. Exploding dark islands

So what’s all this about dark islands exploding? Paper 41 section 3 sets the scene:

“The enormous pressure, accompanied by loss of heat and circulating energy, has resulted in bringing the orbits of the basic material units closer and closer together until they now closely approach the status of electronic condensation. This process of cooling and contraction may continue to the limiting and critical explosion point of ultimatonic condensation.” [paper 41:3.6, page 458:6] emphasis added

This paragraph begins by describing the formation of what’s called a **white dwarf**. If a cooling and contracting star weighs less than about 1.4 times the mass of our sun, then electron degeneracy pressure (a quantum effect) can halt the collapse. “Electronic condensation” is one way to describe the state of atomic electron shells in this first kind of compact object.

However, if the compacting object weighs a little more, then “*this process of cooling and contraction may continue*” to the next level—“nuclear condensation.” When electron degeneracy pressure is overwhelmed by gravity, electron shells are forced into atomic nuclei to combine with protons. The result is a neutron star, held up by another quantum effect, neutron degeneracy pressure.

Before going on, it’s worth pausing to consider the story so far. When we say “white dwarf,” we need to imagine the entire mass of our sun, cooled and contracted into a volume the size of the earth. When we say “neutron star,” we need to imagine that same amount of matter squashed into a volume only 10 km across—the size of a small city. Think about that.

Which brings us to the cutting edge of physics. Our “standard model” can handle neutron stars. After all, they’re just a collection of neutrons, packed very, very tight. But if we add a little extra mass to our cooling and contracting ball, then gravity wins and the neutrons start to melt. Here’s where our standard model falls short.

The problem lies in the way we model quarks. The standard model treats neutrons as more or less robust little structures, with a certain capacity to resist gravitational collapse. But we also model neutrons as triplets of quarks, so when the neutrons in a neutron star begin to melt, what happens next depends on how we model those quarks. Currently, we treat them as nothing but disturbances in a quantum field. Our mathematics allows these quarks to pair up in ways that allow “wave-functions to overlap,” so all those quarks in all those neutrons can theoretically form a condensate the size of a single quark. It’s this abstraction that allows singularities—the hypothetical black hole. Such theory predicts no way

to recover this trapped mass-energy, so it seems that black holes must be nature’s ultimate dead end.

Here’s where the difference between “dark island” and “black hole” kicks in. *The Urantia Book* treats quarks not as abstract oscillations, but as *clusters of huddling ultimatons*. In *The Urantia Book* scheme, when gravity overwhelms a neutron star, “*this process of cooling and contraction may continue*” yet again. The idea is that another level of degeneracy pressure exists to halt the collapse. Recall that a neutron star is about 10 km across. If this next level of support falls below the Schwarzschild radius (say 4 km), then the cooling and contracting object still disappears behind its horizon (just like a black hole), but instead of total collapse to singularity, it stabilizes as a “dark island.” It’s in this dark, phenomenal, stable state that dark islands can be put to work:

The Dark Islands of Space. These are the dead suns and other large aggregations of matter devoid of light and heat. The dark islands are sometimes enormous in mass and exert a powerful influence in universe equilibrium and energy manipulation. The density of some of these large masses is well-nigh unbelievable. And this great concentration of mass enables these dark islands to function as powerful balance wheels, holding large neighboring systems in effective leash. [Paper 15:6.11, page 173.1]

Astronomers can now locate these dark islands. So far, all those found appear to weigh less than about 20 times the mass of our sun. Another thing about such objects is that as they get heavier (say by siphoning gas from a binary partner) they get smaller. So a 20 solar-mass dark island, held up by some sub-nuclear degeneracy pressure, may be less than 1 km across. When they say “enormous in mass” and “of unbelievable density,” they mean it. But let’s not forget that Urantia Book Paper 41:3.6 ends with a punch line:

“This process of cooling and contraction may continue to the limiting and critical explosion point of ultimatonic condensation.” [Paper 41:3.6, page 458.6] emphasis added

How many ways can we read “limiting,” “critical” and “explosion”? Here, the author explains that “*this process of cooling and contraction may continue*,” but only so far. Once gravity tries to force the component ultimatons into each other’s tiny space, the contraction stops. This marks the end of the line, the limiting and critical level of ultimatonic condensation. But he also says “explosion.” What sort of explosion might this be?

“In nature, ultimatons escape the status of physical existence only when participating in the terminal disruption of a cooled-off and dying sun.” [Paper 42:6.3, page 476.5]

Here the author is talking not about the little explosions that go bang on the surface of white dwarfs. Nor is he talking about those flashy supernovae that mark the birth of neutron stars. Those small explosions merely rearrange matter. But this “*terminal disruption*” is something else: imagine all the finite and absonite energies bound into those clusters of huddling ultimatons; now imagine all this energy, well-nigh instantly released. Since the violence of an explosion depends not only on the total energy released, but also on the rate, an instantaneous release of 20 solar-masses worth of energy would surely catch our attention.

Well, yes and no. It’s safe to assume that such explosions are related to gamma ray bursts. But given the ultimatonic

nature of such events, and the absonite ancestry of ultimatons, such events may be beyond what we call the electroweak scale (see Paper 42:5.3-4, “*ultimatonic and infraultimatonic rays*”). What we measure as “gamma ray burst” may turn out to be just the low energy, “electroweak” tail of an unmeasurable ultimatonic event. It’s this unimaginable release of energy I had in mind when I called *The Urantia Book* dark island “nature’s most efficient bomb”.

But wait, there’s more.

3. Switching off the Higgs mechanism?

Since it’s (local, linear) gravity that causes all this matter to contract, and since we think of (local, linear) gravity as being caused by mass, and if such mass really is induced by a *Higgs-type* mechanism, then “*pause to consider*” what might happen if such a mechanism can be switched off.

First a technical detail. Mathematically, we model massive particles as quantum objects called spinors that flip very fast between states called left and right. It’s this rate of flipping (“chiral oscillation”) that defines a particle’s mass. Now, if we imagine these spinors not as mere mathematical abstractions, but as primitive (“*pre-electronic*”) clusterings of huddling ultimatons, then at this point of ultimatonic condensation, when even these primitive clusters melt, there’d be nothing left for the Higgs mechanism to flip. Which would mean, *suddenly*, no mass upon which (local, linear) gravity can act; no attractive force to constrain 20 solar masses worth of agitated ultimatons, each with their antigravity action engaged...

“Ultimatons are capable of accelerating revolutionary velocity to the point of partial antigravity behavior, [...] ultimatons escape the status of physical existence only when participating in the terminal disruption of a cooled-off and dying sun.” [Paper 42:6.3, page 476:5]

20 solar-masses worth of $e = mc^2$, released in a moment. “*Pause to consider...*”

If the Higgs mechanism really does switch off when all “*flip-able*” (chiral) structure has dissolved, this would help explain why dark islands *must* explode when they reach that “*limiting and critical*” size. And if the recycling of dead stars is a standard feature of the universe economy, then what a neat solution it becomes.

4. Black holes of the supermassive kind

A second type of black hole, proposed by cosmologists, is called “supermassive.” These are thought to be just like the stellar mass kind (apparent horizon surrounding a singularity), only millions or billions of times heavier.

Physicists assume that if such monster black holes exist, then they must be built up by merging thousands of the smaller kind. Of course, this assumption implies that *middle-weights* must exist, formed by the merger of just a few. But as discussed above, if cooled and compacted objects all explode when they reach a critical size (about 20 solar masses), then the merger theory would not work, and the existence of supermassive black holes becomes very hard to explain.

So why do cosmologists think supermassive black holes exist? They were invented to explain two things: (1) the orbits of stars close to a rotational center in the Milky Way, and (2) quasars—outflows from the centers of young galaxies.

First some background, and then a few thoughts about an alternative that might explain both things.

In the 1950’s radio astronomers noticed clouds of hydrogen orbiting a common center in the Sagittarius part of the sky. In the 1970’s, this center was located, and called Sagittarius A* (**Sgr A***). More recently, two teams have been mapping orbits of individual stars around Sgr A*. Their measurements imply that these stars are orbiting something with the gravitational pull of 4 million solar masses, but which is smaller than the distance of Mercury from the sun. The only way current physics can explain this is with a very, very heavy black hole—a *supermassive* one. Regarding the nature of such a beast, it’s worth noting that after 17 years exploring and speculating about Sgr A*, leader of the US team Andrea Ghez said: “*But surprisingly, it seems that [these supermassive] black holes are not as hostile to stars as was previously speculated.*” TED Talk link: http://www.ted.com/talks/andrea_ghez_the_hunt_for_a_supermassive_black_hole

Given current assumptions about space and matter, the idea of a “supermassive black hole” was not a bad first guess. If we assume only relativistic gravity and angular momentum, Sgr A* sure looks like something with the mass of 4 million stars packed into a volume 44 million kilometres wide. However, while **cosmologists** may be happy to take supermassive black holes for granted, **astrophysicists** point to problems. Such as angular momentum—all that mass should be “orbiting,” not dropping through an event horizon. Also, in a young, “big-banged” universe, such objects would not have had time enough to form.

So is Sgr A* simply an accumulation of collapsed matter, or something else? Alternatives need only explain the motion of a handful of stars in orbit around Sgr A*. For example, what if these stars are moving in a vortex, not orbiting a mass? Would this be a simpler solution? As it turns out, this appears to be what *The Urantia Book* predicts. *The Urantia Book* explains the origin of all spiral disks of stars, both big and small, as the handiwork of “*force organizers*.” Here’s a taste of what these guys are said to do:

“Paradise force organizers are nebulae originators; they are able to initiate about their space presence the tremendous cyclones of force” [Paper 15:4.4, page 169:4]

“they are nebulae creators. They are the living instigators of the energy cyclones of space” [paper 29:5.5, page 329:5]

“Upon the appearance of gravity response, the Associate Master Force Organizers may retire from the energy cyclones of space” [Paper 42:2.12, page 470:3]

Regarding these “*cyclones of space*,” technically they are vortices in a condensate of “space potency.” When acted upon by the associate force organizers, this condensate evolves from a cyclone of “*primordial force*” into a rotating spheroid of “*ultimata*.” Here we should note that since this ancestral spheroid of ultimatonic mass is *pre-electronic*, it must be electromagnetically dark.

But let’s focus on the center of this vortex. We find not a supermassive accumulation of collapsed mass, but a transcendental agent acting as axis of rotation for a flattening sphere of dark matter. In Paper 57, we find a brief description of how this works:

“875,000,000,000 years ago the enormous Andronover nebula number 876,926 was duly initiated. Only the presence of the

force organizer and the liaison staff was required to inaugurate the energy whirl which eventually grew into this vast cyclone of space. Subsequent to the initiation of such nebular revolutions, the living force organizers simply withdraw at right angles to the plane of the revolutionary disk, and from that time forward, the inherent qualities of energy insure the progressive and orderly evolution of such a new physical system." [Paper 57:1.6, page 652:2] emphasis added

It was from this ancient cyclone of ripened force that most of the stars of Nebadon were born. But for astrophysicists, the interesting thing about this ancestral cyclone is that it was invisible:

"800,000,000,000 years ago the Andronover creation was well established as one of the magnificent primary nebulae of Orvonton. As the astronomers of near-by universes looked out upon this phenomenon of space, they saw very little to attract their attention. Gravity estimates made in adjacent creations indicated that space materializations were taking place in the Andronover regions, but that was all." [Paper 57:2.2, page 652:5] emphasis added

While describing one of the "magnificent primary nebulae of Orvonton," the author points out that the only indication of anything at all was some "gravity estimates" indicating some kind of "space materialization." Which is just what we would expect—this "magnificent nebula" must remain utterly dark until the ancestral ultimatons have had time to huddle and cluster into leptons and quarks. Only then, when the core of this vast mass of ultimata has evolved to what *The Urantia Book* calls "the electronic stage," can photons first appear.

Worth noting here is that the above describes the evolution of a baby disk of stars in the superuniverse age. But further along in this section we read that the birth of these nebulous spirals is much the same in the outer space levels, only on a larger, "master universe" scale:

"The near-by star students of that faraway era, as they observed this metamorphosis of the Andronover nebula, saw exactly what twentieth-century astronomers see when they turn their telescopes spaceward and view the present-age spiral nebulae of adjacent outer space." [Paper 57:3.2, page 653:2]

To sum up, in this scenario, the simple assumption of a supermassive black hole is replaced by some kind of superfluid vortex anchored to an absonite axis imposed by the pre-echo of the transcendental presence of a *force organizer*. In this case, those tell-tale stars orbiting Sgr A* would not be in simple orbits about a supermassive mass; they'd be interacting with a superfluid flow.

Which raises a question: what happens when that *force organizer* leaves? Is his transcendental action replaced with some equivalent effective mass, or does some anchoring, absonite axis remain? Who knows! But given the discussion above, it's likely to be something more interesting than a mere accumulation of dead stars.

5. Quasars

Quasars ("quasi-stellar radio sources") are the other reason why cosmologists think supermassive black holes must exist. The thing about quasars is that they seem to be too bright. They all have high redshift, which is thought to imply great distance. But if they really are at the distance implied, then physics struggles to explain how so much energy is released from such a small volume of space.

Current theories call on relativistic outflows from accretion disks around supermassive black holes. But what if their redshift is not a true indicator of distance?

"Redshift" refers to the shifting of spectral features to longer wavelengths. But wavelength is determined by "cycles-per-second," so redshift is a very time-dependent thing. Anything that affects the rate of flow of time will invalidate naive assumptions based on "*redshift = distance*." For example, if the ancestral disks of dark matter (within which galaxies evolve) really are spun up by master force organizers, think about the timelike commotion when a **transcendental** force organizer "...exits, stage right."

"Subsequent to the initiation of such nebular revolutions, the living force organizers simply withdraw at right angles to the plane of the revolutionary disk, ..." [Paper 57:1.6, page 652:2] emphasis added

A transcendental force organizer "*withdrawing at right angles*" from the center of his disk must surely leave behind some timelike repercussions. Could this explain the quasar-like commotion and anomalous redshifting that we measure at the center of young galaxies?

"Pause to consider..." the centrifugal forces, the angular momenta, the gravitational perturbations and timelike distortions associated with a super-galactic disk's worth of ultimaton dark matter, locked onto the absonite presence of an associated transcendental Master Force Organizer. Since galaxies are enduring components in a future-eventuated master universe, it's not hard to imagine them being anchored by absonite axes. And what better way to dial up high redshift than to pass light through an absonite anomaly?

6. Conclusion

In Paper 101 the author states "**The cosmology of these revelations is not inspired.**" [Paper 101:4.2, page 1109:3] Some students read this as "*we have revealed nothing new*," then overlook what the authors were free to do.

In the spirit of "**authoritative elimination of error**" [Paper 101:4.6, page 1109:7], the authors explain (1) that our assumptions about cosmological redshift are erroneous, and (2) that matter is something more than a mathematical abstraction. With these two simple hints, they reset the foundations of our physics.

One feature of these new foundations is that matter is made from ultimatons. This article points out two implications of such a fact: that stellar mass black holes can explode, and that spiral galaxies must be embedded in vast disks of dark matter.

Now hold it right there. Correcting erroneous assumptions about redshift is one thing, but revealing the ultimaton? Would this not violate their "prime directive," those pesky "limitations of revelation" [paper 101:4, page 1109:2]?

That's a good question, which we can only answer with another: if the ultimaton is not discoverable by finite means, do those limitations apply?

* * *

Native physics is quivering on the brink of discoveries that will move it beyond last century's standard models. Think what it could mean if these inevitable breakthroughs were triggered by students of *The Urantia Book*.

Nigel Nunn, November 2014 ■

History of The Publication Mandate

The Timing of *The Urantia Book* Introduction to the Publication Mandate

CAROLYN BOWMAN KENDALL
USA

Greetings.

I AM HAPPY TO BE SPEAKING TO ALL OF YOU attending the Study Group Symposium. My name is Carolyn Bowman Kendall, and I am a surviving member of the Forum. The Forum was the group that studied the evolving Urantia Papers for 30 years before the papers were published as *The Urantia Book*. I was a member in the last five years of the Forum. I was invited by Gaetan Charland to provide some background information about the Publication Mandate.

Many readers ask about the purpose of the Publication Mandate, and whether it was a genuine communication from the same planetary overseers who provided the revelation. They also ask whether it is still timely. I assure you that all of the pre-papers material, as well as the messages that came after the Papers were completed, were communicated by the same beings as the Urantia Papers. They came in the same voices or the same writing, and by the same techniques as the Papers themselves.

First, the correct title of the so-called Publication Mandate was: “**The Timing of *The Urantia Book*,**” and the subtitle was: “**Introduction to the Publication Mandate.**” The attached order authorizing publication was fairly brief as I understand. It granted permission to the human contact commissioners to proceed with the final steps of publishing *The Urantia Book*. The contact commissioners could not just rush ahead to publish the Urantia Papers any time they wanted to; they had to wait for permission from the revelators.

As it happened, formal approval came from a personality who arrived on Urantia on August 21, 1951.



Fifth Epochal Revelation poster

He was a here-to-fore unknown Melchizedek Son named Norson. He was introduced as The New **Regent** of the **Acting** Planetary Prince. We know that the Planetary Prince of Urantia is Christ Michael, who achieved that title soon after his baptism, in January A.D. 26. (p. 1512 and 1025). He replaced Caligastia who had joined in the Lucifer Rebellion. Michael did not remain on Urantia to assume direction of the daily administration of our world. Machiventa Melchizedek was recently bestowed with the title of vicegerent Planetary Prince. Although Machiventa has visited Urantia in connection with the Urantia Revelation, he has not assumed direct management of the unseen beings who govern our world. We don't know how long Norson will remain to direct the Urantia Revelation, but, as Bill Sadler said on the day the message was read, “We cannot have two Planetary Princes.” Or three, for that matter.

The previously unknown Melchizedek Son was accompanied by Machiventa Melchizedek and by Gabriel, the Bright and Morning Star of Nebadon. He was introduced to the contact commissioners. The visitors were present during the observance of Jesus' Birthday on August 21.

They were invisible to human eyes.

The Urantia Papers had been in preparation since January 1925, and had evolved gradually, through two series, until 1935. Much of the effort between 1925 and 1941 was consumed with clarification of the text with

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the revelators, and with retyping, proofreading and making approved corrections of the text.

There was a wait of several years because of World War II and the Korean War, as well as a succession of further threats to the security and peace of the world. The revelators granted permission in June 1941 to begin setting type. The printer of choice was R.R. Donnelley and Sons, of Chicago,

I heard the mandate and the eloquent Introduction read to the Forum by Bill Sadler. Bill expressed the personal opinion that they probably would not hear anything further from "our friends," saying, "I guess we are on our own from now on."

Illinois. Each part of the book was set in type as funds were available. The revelators waited until the Forum had completed a full reading of Part IV in their Sunday meetings before authorizing typesetting of Part IV. The last paper of Part IV, the Jesus Papers, was read January 8, 1948. Part IV was set in type by June 1950.

Three months after his August 1951 arrival Norson sent a communication to the contact commission, on November 22, 1951. He appointed a Supreme Court of Urantia consisting of the heads of the various orders of beings functioning on the planet. He also advised that the affairs of the contact commission would be turned over to Urantia Foundation on February 11, 1954. In

August 1952, he sent another communication which stated: "I, and I alone, shall direct the publication of *The Urantia Book*." And he said, "If I do not provide such information on or before January 1, 1955, then the Trustees of the Urantia Foundation should proceed with plans for publication in accordance with their own judgment. I reserve the right to intervene at any time." When asked why they had not heard from him for an entire year, he responded that he "had been working to prevent World War III."

Norson's third message was the Publication Mandate and "**The Timing of *The Urantia Book***," which was read to the Forum on September 21, 1952. This date was confirmed by a notation in a private diary. I heard the mandate and the eloquent Introduction read to the Forum by Bill Sadler. Bill expressed the personal opinion that they probably would not hear anything further from "our friends," saying, "I guess we are on our own from now on."

The Forum members had been thinking in terms of large assemblies of groups after publication, but when one man in the audience heard that we were to establish thousands of small study groups, his comment was, "Now they tell us." Everyone else in the Forum was quite excited to know that the book would soon be available for them to read at home.

There was some discussion as to what was meant by the statement in the Introduction to the Mandate, "*The book belongs to the era immediately to follow the conclusion of the present ideological struggle.*" Some felt he was speaking of Communism. Others felt it was some other political upheaval, while another believed the world would not be ready until the Lucifer rebellion had been adjudicated and the circuits were opened. No answers were provided.

The Mandate was read again to the Forum on April 4, 1955. Copies of this statement were placed in each of the Urantia Brotherhood departmental committee secretary's notebooks, and copies were also given to various leaders. It was read to many individuals as they rose to assume leadership roles in the years after publication. Nothing further was received in writing.

COMPILED BY: Certain members of the General Council of URANTIA BROTHERHOOD

FOR: The files of the Executive Committee of URANTIA BROTHERHOOD

PRESENTED: 4 April, 1955 Read to the Forum by William S. Sadler,

"It seems appropriate, a second time, to bring to the attention of the Executive Committee certain wise comments and advices which have been gathered over a period of years and which pertain to the future problems of the URANTIA BOOK. These advices could well be presented under the general caption:"

"The Timing of *The Urantia Book*"

We regard the Urantia Book as a feature of the progressive evolution of human society. It is not germane to the spectacular episodes of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution in human society. The Book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the cosmos of a new and improved era of human relationships. And it is for this better order of affairs on earth that the Book has been made ready.

But the publication of the Book has not been postponed to that (possibly) somewhat remote date. An early publication of the Book has been provided so that it may be in hand for the training of leaders and teachers. Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translations into other languages.

You who have dedicated your lives to the service of the Book and the Brotherhood can little realize the import of your doings. You will doubtless live and die without fully realizing that you are participating in the birth of a new age of religion on this world.

The future is not open to your mortal comprehension, but you will do well to diligently study the order, plan, and methods of progression as they were enacted in the earth life of Michael when the Word was made flesh. You are becoming actors in an ensuing episode when the Word is made Book. Great is the difference in these dispensations of religion, but many are the lessons which can be learned from a study of the former age.

You must again study the times of Jesus on earth. You must carefully take note of how the kingdom of heaven was inaugurated in the world. Did it evolve slowly and unfold naturally? or did it come with sudden show of force and with spectacular exhibition of power? Was it evolutionary or revolutionary?

You must learn to possess your souls in patience. You are in association with a revelation of truth which is a part of the natural evolution of religion on this world. Overrapid growth would be suicidal. The book is being given to those who are ready for it long before the day of its world-wide mission. Thousands of study groups must be brought into existence and the book must be translated into many tongues. Thus will the book be in readiness when the battle for man's liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind.

Being About the Father's Business

DAVID LINTHICUM
USA



While one of us is in chains, none of us is free, photo

OVER THE PAST TEN YEARS A SMALL committee of extremely dedicated UAI members have been quietly going about the business of disseminating *The Urantia Book* to those who find themselves in the deepest, darkest of places, our nation's prisons. Prior to the formation of this committee answering inmate letters was a service that Urantia Foundation staff performed as part of their reader services outreach.

James Woodward and Rick Warren, then UAI Dissemination Committee Chair, came up with the idea of forming a committee to take over those responsibilities from the Foundation in order to free Foundation staff for other important work. Thus, the official formation of the **Prisoner Inquiry Response Team (PIRT)** was effected in December 2004; by early 2005 a small group of volunteers had been selected, policy and procedures were formulated and the committee was off and running.

PIRT is a sub-committee functioning under UAI's Dissemination Committee; 2014 marks this committee's tenth year of service. Since the inception of PIRT over 3,200 inmate letters have been processed and approximately 1,600 Urantia Books have been sent out. Nearly all of the books provided to inmates have been slightly damaged books that were returned to Urantia Foundation by bookstores and then made available to PIRT.

Regardless of the condition of the books sent the feedback from the recipients has been tremendous. We have numerous inspirational letters of appreciation from inmates who testify that *The Urantia Book* is life-changing, inspirational and, as you well know, answers many of the questions that linger regarding the nature of the Deities, the cosmos, our planetary history and the marvelous teachings of Christ Michael. Our hope is that these revelatory teachings will work to transform these individuals and reap untold benefits once they have served their terms and are returned to civil society. The light of truth is penetrating even the darkest of places—our nation's

prisons! We are happy to announce that these new Urantia Book students are spreading the word to their friends and family members as well.

Over the years some have asked me why so much time and energy is being devoted to prisoners. Are we not casting pearls before swine? In response to these type of questions I refer the reader to Jesus' own admonition to his Apostles:

"And mark well my words: I have not come to call the righteous, but sinners. The Son of Man came not to be ministered to, but to minister and to bestow his life as the gift for all. I declare to you that I have come to seek and to save those who are lost." [The Bible cf. Matt. 9:13b; Mark 2:17; Luke 5:32, 19:10; The Urantia Book, Paper157:6.9, page 1750:3]

The light of truth is penetrating even the darkest of places—our nation's prisons!

This is the service PIRT endeavors to foster and carry forward, to minister to those who sit in darkness and to offer them the saving truths of the Fifth Epochal Revelation. Jesus was adamant that he was here to seek out the sinners, the lost coin, welcome the prodigal son's return and save the lost sheep.

"Jesus was very partial to telling these three stories at the same time. He presented the story of the lost sheep to show that, when men unintentionally stray away from the path of life, the Father is mindful of such lost ones and goes out, with his Sons, the true shepherds of the flock, to seek the lost sheep. He then would recite the story of the coin lost in the house to illustrate how thorough is the divine searching for all who are confused, confounded, or otherwise spiritually blinded by the material cares and accumulations of life. And then he would launch forth into the telling of this parable of the lost son, the reception of the returning prodigal, to show how complete is the restoration of the lost son into his Father's house and heart." [Paper 169:1.15, page 1853:2]

So who are these PIRT volunteers? Joy Brandt, Jeanette Schafer and I comprise the original charter members. Joy retired a couple of years ago and has recently returned from Ecuador where she had been spreading the teachings. Since that time we have added Maramis Choufani, Myra Hight, Alfonso Garcia and Rev. William J. Sadler, Jr. to the committee.

We tend to sympathize with the victims – especially if they are children – we tend to feel extra compassion for the elderly, the weak and helpless. Yet when it comes to the perpetrators of that abuse people tend to stick with their original feelings that often cry out for immediate revenge or retribution of some kind...

And to me, they are just as easy to love as any of God's children.

David Linthicum—I joined this effort because I understand that good people sometimes do bad things and find themselves incarcerated. My own family has seen its share of misfortune. I have a cousin who served five years in prison and my brother served a two-year sentence. They both went on to live normal, productive lives once they had paid their debt to society. There are so many who sit in our nation's prisons that truly regret their misdeeds and seek salvation and forgiveness. I have faith that the Father and our unseen friends will guide those who sincerely search for truth onto the path of light and righteousness.

Jeanette Schafer—Joining the PIRTeam was an easy progression for me as I had been volunteering with members of the Oregon Urantia Association for a number of years to provide study group sessions for students of *The Urantia Book* at Oregon State Penitentiary. I saw firsthand the transformations that took place and the importance of having a book of epochal magnitude in the hands of prisoners. They seek truth like no segment of the population I am aware of. *The Urantia Book* is a means of spiritual comfort and its life-saving message is spreading from inmate to inmate. The letter below exemplifies this:

"I heard about the book Urantia. I mean everybody in my institution is talking about it. I heard that you donate this book to prisoners and when I heard such good news it gave me hope. I'd been told this book is truly divine and sublime and will help me grow and evolve to higher heights and search deeper dimensions. They tell me the teachings are truly authentic. So I send warm greetings of love and respect because what you are doing is really saving souls."
—Angel, Marion Correctional Treatment Center, VA

PIRT is truly making a difference in the lives of those who are incarcerated and without hope.

Maramis Choufani—It is usually easy to love and care about someone who has suffered at the hands of abusers of any kind. We tend to sympathize with the victims—especially if they are children—we tend to feel extra compassion for the elderly, the weak and helpless. Yet when it comes to the perpetrators of that abuse people tend to stick with their original feelings that often cry out for immediate revenge or retribution of some kind to cause those perpetrators to suffer as much as, if not more, than their victims. In lieu of that, society seems to feel some satisfaction in the lengthy sentences imposed on them—sentences that not only strip the perpetrators of all the "niceties" of life (including decent human contact) but also heaps upon them additional daily misery, often to the point of creating a worse monster than the "monster" who got sentenced in the first place.

As a PIRT member I can "see" the change in many inmates as they read more and more of *The Urantia Book*. I stay with them as they grow in their spiritual journey and become new individuals. They truly want to learn more and get closer to God; they hunger to exchange whatever hate or anger or harm they harbored in their hearts toward others for a Christ-like love of their fellowmen.

And to me, they are just as easy to love as any of God's children.

"Devote your life to proving that love is the greatest thing in the world." [Paper 192:2.1, page 2047:5]

Myra Hight—I was introduced to *The Urantia Book* because of a parolee who found the book "inside," who shared it with my friend, who shared it with me. When recent encounters with the prison system came into my life I wanted to find a way to get *The Urantia Book* into prisons, to give back what I had received. After reading a UAI post from Jeanette Schafer, sharing an especially inspirational message from an inmate, I asked her what she was doing. After she told me I asked her if I could join the PIRTeam. I am constantly inspired by the letters that come in; here are some of their words that I'd like to share with you:

"I thank you deeply and dearly for all you do, not only for me but all of us in prison who are in such great need to learn a new and different way of accepting life as it comes to us daily. A new way, other than the old ways of doing things that got us to this point in life...prison. So often we prisoners are left in limbo."—Travis, CSP, California

"I can breathe better since Urantia."—James, Riker's Island, NY

"I sincerely thank you. The book has helped me to get beyond my fear and to become all I can be."—Kenneth, Lansing, IL

"I got my book the day before a three week lockdown. During the lockdown I got to Part III and have many questions."—Thomas, Big Spring, TX

"I will be in prison for the rest of my life. The Urantia Book is changing who I am and gets me through each day."
—Terry, GSP, Georgia

"We found a tattered Urantia Book with big sections missing. What we could read was very inspiring. Could you please send another book to this prison?"—Brian, CRIC, Portland

Alfonso Garcia—Alfonso, as a member of the Texas Gulf Coast Study Group in Pearland, Texas, was familiar with the work the study group host was doing with PIRT. After Joy Brandt retired and decided to travel and spread the teachings in South America there was a real need to find a replacement Spanish translator. Alfonso agreed to lend a hand and has been instrumental in translating letters from inmates.

Rev. William J. Sadler, Jr., D. Div.—After beginning my "Resurrection of Death Row" ministry at the Polunsky Unit Maximum Security Prison in Livingston, Texas, I was shocked to learn that truth-seeking inmates had been passing around pages torn out of a single copy of *The Urantia Book*. One of



Seeking redemption, receiving compassion.

my advisees, Chris “Cujo” Wilkins, impressed upon me the fact that many inmates sincerely wanted their own copy of *The Urantia Book*, and that the spread of *The Urantia Book* authors’ message of our Father’s love was being greatly impeded by the shortage of books.

I knew something about the PIRT program because David Linthicum and I had discussed the program a bit while travelling to and from conferences. So, I contacted David and he arranged for eight copies of *The Urantia Book* to be sent to the longing prisoners. David and I then discussed the PIRT program more thoroughly. We considered that not only does my “Resurrection on Death Row Ministry” involve answering questions by mail and occasionally shipping books, it is also primarily a face-to-face/person-to-person ministry. We both agreed that my personal ministry does not entirely fit within the existing PIRT parameters. However, because there are some overlaps and I am garnering much experience pertaining to prisoners and dealing with prison institutions in general, I agreed to join the PIRTeam.

I hope that at some point UAI and/or local UAI affiliated groups will establish programs that will also personally minister to inmates on death row as well as the general prison population. In the meantime I will share my experiences and know-how with my fellow committee members.

Tamara Strumfeld serves as our Urantia Foundation contact for all PIRT matters; we are eternally grateful for her kind assistance and dedication to this committee’s efforts over the years. Approximately every other month PIRT receives a packet of inmate letters that Tamara and Urantia Foundation staff have collected. Once I receive the packet the letters are read, sorted and forwarded on to each PIRT volunteer for further handling. Typically, the committee then sends the inmate our PIRT letter which explains who we are and what we are able to offer (Urantia Books only). It is rare that a book is ordered based on the first letter from an inmate; our process of first sending the PIRT letter serves to sort the wheat from the chaff. Just under 50% of those who receive the PIRT letter actually end up requesting a book.

We offer *The Urantia Book* at its retail price of \$19.95 for a softcover edition plus \$8.00 shipping/handling. Many can’t afford the purchase price so we also offer slightly damaged books for just the shipping charge. Our experience has shown that a large percentage of inmates are indigent, with no means of earning money and often no ties to the

outside world. For these individuals PIRT donates a book to the inmate.

It should be noted that PIRT has been self-funded since its inception. We operate with the support of a very small handful of private donors, local associations and Urantia Association of the United States (UAUS). Revenue from book sales to inmates alone are insufficient to fully fund PIRT. The PIRT volunteers pay for their own P.O. Box (required for security purposes), stamps, envelopes, etc. PIRT funds are used **exclusively** for books only. If you wish to support this program, please send your donations to UAI and indicate that it is for the **PIRT Restricted Fund**.

Recently PIRT expanded its scope to include a pilot project to foster inmate-led study groups inside the institutions. This is a time-intensive project but a logical next step for the committee. Now that we have a rather extensive database of those who have received *The Urantia Book* over the years we are now going back to those individuals and asking them if they would like to host a study group at their facility. The committee developed a unique study group guide specifically for inmates and we are hopeful that the future will see more and more study groups emerge in our nation’s prisons.

It is also our sincere hope that the PIRT model will eventually expand to other countries around the world. It is our firm belief that more can be done, that there are those in our Urantia Book community that would jump at the chance to follow Jesus’ example and minister to those who languish in prison. The saving messages in *The Urantia Book* have the power to effect great change in individuals, families and nations.

Let us be about the Father’s business and assist him in his search for the lost sheep.

“By nature, before the rebirth of the spirit, mortal man is subject to inherent evil tendencies, but such natural imperfections of behavior are neither sin nor iniquity. Mortal man is just beginning his long ascent to the perfection of the Father in Paradise.” [Paper 148:4.6 page 1660:5]

“Men are, indeed, by nature evil, but not necessarily sinful. The new birth—the baptism of the spirit—is essential to deliverance from evil and necessary for the entrance into the kingdom of heaven, but none of this detracts from the fact that man is the son of God. Neither does this inherent presence of potential evil mean that man is in some mysterious way estranged from the Father in heaven so that, as an alien, foreigner, or stepchild, he must in some manner seek for legal adoption by the Father. All such notions are born, first, of your misunderstanding of the Father and, second, of your ignorance of the origin, nature, and destiny of man.” [Paper 148:4.8 page 1660:7]

Submitted by:

David Linthicum

PIRT Sub-committee Chairman ■

...I was shocked to learn that truth-seeking inmates had been passing around pages torn out of a single copy of The Urantia Book.

Behind the Scenes of the Hebrew Translation Project

GABRIEL RYMBERG
Israel

How It All Started

A TRANSLATION OF *THE URANTIA BOOK* cannot be anything else but a “labor of love.” In fact, the first question I was asked when I approached Urantia Foundation about translating the book into Hebrew was: “Do you propose to translate the book as a labor-of-love or as a labor-for-hire?”

It took about a year for me to complete the first and second readings (every translator is asked to read the book cover-to-cover at least twice before commencing work).

At that time, almost three years ago, I was reading the book for the first time, and from the moment I began, I could not stop. I would read in every spare moment, squinting on my little iPhone screen.

It took about a year for me to complete the first and second readings (every translator is asked to read the book cover-to-cover at least twice before commencing work). Then I took a test consisting of the translation into Hebrew of two full papers of my choosing. I chose the Foreword (just kidding). I chose Papers 1 and 120. Soon after, the Papers were submitted to a long-time reader who is fluent in Hebrew. Following his green light, in May of 2012, the translation project began in earnest.

Would you like to know what is required to produce a high-quality translation of *The Urantia Book*? Then, you are cordially invited to read on.

The Team

We started as a duo, and we are now a trio. A team that is both minimal and complete. No wonder the triads are so popular in the universe of universes. Our team members complement one another with our skills and contributions.

One team member was born in Israel and has lived in the U.S. for many years. He has been studying *The Urantia Book* for the last forty years and has a perspective that comes with such a long experience. He is principally



Combination of two powerful symbols photo

responsible for the accuracy of the translation and its fidelity.

About a year ago, our third member joined the team. He is a native of Israel and a gifted poet, writer, and editor in English and Hebrew. In the application of his unique skill, the draft becomes a “symphony of words” with vast superior quality in comparison with the first draft.

As for me, I am Gabriel Rymberg, and I serve as chief translator. I have been translating professionally for four years. I have been on a long search for answers, some of which were found in *The Urantia Book*, all of them were found in the heart.

The Process

We would like to share with you the details of what it really takes to translate *The Urantia Book*. What follows is indicative of all the translations that are officially sponsored by Urantia Foundation. The Foundation’s



Gabriel at work

process is designed to ensure that a translation is of the best quality by using the best translation practices.

Before commencing the translation, the chief translator translated from English into Hebrew a list of special terms consisting of more than 1,000 entries. These terms include all of the names of personalities, places, and things revealed in the book, as well as all the special words the revelators created to supplement the English language in order to denote concepts unknown on Urantia at the time of the revelation. An example is absomite.

Next, we started with the Papers themselves. In order to produce a quality translation, we started with the Foreword and are proceeding in sequential order to Paper 196. However, the translation process embraces two drafts of the entire book. The initial draft is produced by the chief translator, paragraph by paragraph, section by section, and paper by paper. Next, each of the revisers reads this draft and comments on it. Comments are made paragraph by paragraph, and we all use a dedicated tool developed by the Foundation specifically for this process—The Translator’s Portal. As soon as both revisers have commented on the initial draft, the chief translator integrates all of the comments, and this constitutes the “final” first draft. At the current rate of work (two papers per month), the duration of this phase is projected to be a little more than eight years.

Once the final first draft is complete, the entire team will switch to “revision” mode. All three of us will re-visit the entire book and make comments, and then the chief translator shall integrate all of the comments

into the second draft. This second draft will then be ready for publication. The duration of this phase is projected to be an additional two years.

Why Does It Take Ten Years?

One might ask why it takes ten years to translate *The Urantia Book*. To achieve the highest fidelity in meaning to the English text and the highest possible aesthetic representation in the target language can require 15 minutes or more to translate one paragraph. And I read and re-read it until I feel I cannot do any better at this point. Professional translators, working for hire, have a limited amount of time and attention that they can invest in any particular task because the customer will not be willing to pay them more. This is why the translation of *The Urantia Book* cannot be anything but a labor-of-love inspired by the Spirit of Truth and the Thought Adjusters of all the individuals involved—not to mention our unseen friends.

To achieve the highest fidelity in meaning to the English text and the highest possible aesthetic representation in the target language can require 15 minutes or more to translate one paragraph.

We Need Your Support

The estimated time that it will take for three people to complete this translation is the following.

90 hours/month x 12 months x 10 years x 3 persons
= 32,400 hours.

This is the equivalent of 1,350 days or 3.7 years of non-stop work.

At any given time, Urantia Foundation sponsors and manages several translation and translation-revision projects. If you find in your heart the desire to contribute financially to the Hebrew translation or to any other translation (the following languages are currently being translated for the first time: Japanese, Chinese, Farsi, Czech, and Hebrew), you can ask to dedicate your contribution to the translation fund of Urantia Foundation.

Gabriel Rymberg, on behalf of the translation team,
Nazareth, Israel ■



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