



## A FORUM FOR ISSUES OF CONCERN TO STUDENTS OF THE URANTIA BOOK.

The issue addressed in this first instalment of the YOU-BE is that of beginning a public ministry of the *Urantia Book*, as distinct from a ministry—public or personal—of the Gospel of Jesus. By a public ministry of the Book, we refer to an attempt to contact persons (en masse) and inform them regarding the existence and content of the Book by any means OTHER THAN personal—one on one—conversation.

### Why the Urantia Book Now?

The growing edge of evolutionary religion today has arrived, basically, at the same religious philosophy found in the *Urantia Book*. Many religious leaders are presenting views almost identical with *Urantia Book* teachings. Why was the *Urantia Book* given to our planet when evolution seems to be accomplishing its goals? There are probably more reasons for this than any of us know; but fundamentally, revelation is given because it is an effective expediter of evolution and saves aeons of time.

A related question is, "why does God lead individuals to become missionaries of new and enlarged truth when this action causes opposition and persecution within their own families, among their friends, and in society?" The preponderance of rational thought and "sensible" human wisdom cautions against such controversial ministry. A committee of contemporary friends would have almost certainly advised Moses against his mission: to revitalize a group of Hebrew slaves and spearhead a new religious awakening. Paul was told that he deserved death for going about stirring up religious and social unrest. The ways of God often do appear to be absurd, or even evil, to a great many people.

Many of the missionaries of the past have been reluctant messengers. Moses tried to escape by pleading inability. Jonah fled to the sea. Paul suffered blindness and intense mental anguish; eventually he followed God's inner leading. Doing so does not, usually, lead to a life of ease or popularity.

I have long felt a calling to bring a knowledge of the *Urantia Book* to the religious and educational leaders of our culture. I have tried to examine this sense of calling critically, to question it, even to ignore it. But if I am to

keep my integrity of soul, I cannot deny it. As Paul Tillich points out, we must have the courage to be, to actualize our authentic selves. I have tried, therefore, to follow this inner guidance. I believe an outreach ministry of the *Urantia Book* should be activated now; indeed, that it is past due.

After twenty-five years of thought and experimentation I am convinced that only the *Urantia Book* itself can bring about a spiritual renaissance. Evolutionary bootlegging of the teachings of the Book merely adds, on the same level, to that which many religious teachers are now doing. Only the integrated message of the *Urantia Book*, in my judgment, can transform our society in time to save our world from much evolutionary disaster and suffering.

The growing edge of religious development in our society has already arrived at the essential truths of the *Urantia Book*. It is evolutionally important that this vanguard of religious leaders know about the Book. Fundamentalists are even now denouncing the Book, and it is wise to acquaint mainline religious leaders with the Book before reactionary zealots distort information about it. The angels of the churches are in charge of supervising developments in the first one hundred years of this movement. This illustrates the importance the revelators place on the Christian Church being introduced to the Fifth Epochal Revelation. One fourth of this critical period has already passed with no serious, systematic, ministry outreach to Church leaders. It would be tragic to default in this crucially significant missionary responsibility.

It may be later than we think. Much of the world is experiencing chaotic conditions. Our world is in critical need of spiritual foundations which are large enough,



solid enough, and have the spiritual power to both prevent catastrophe and give guidance and stability to the new age struggling to be born. The *Urantia Book*, of any philosophical-religious resource now available, has the greatest potential for serving in this capacity. It may be crucially important to the future of this planet. In such a situation, to be primarily concerned with individualistic pursuits and cultish, ingroup preoccupations, may be analogous to Nero's fiddling while Rome burned. To have spiritual resources which the world desperately needs and fail to share them is difficult to understand or justify. Do not misinterpret my concern. I am not trying to persuade anyone else to engage in outreach ministry. You must follow your own inner guidance.

Meredith Sprunger

## Two Kinds of Errors

When we assess the truth or falsity of a proposition or idea, we can make two distinct kinds of mistakes. We can believe that something is true when it is in fact false, or we can believe that something is false when it is in fact true. Scientists have called the first kind of mistake the 'alpha error', and the second kind the 'beta error'.

The distinction between these two types of errors is important because they often have very different consequences. For example, suppose you go to open a can of beans, find the can slightly distended, and throw it out. You do this because making the alpha error—believing the food to be spoiled when it's really not—means losing 59¢. But deciding to eat the beans and making the beta error—believing the food is not spoiled when it really is—means getting very sick. The different consequences that emerge from these two types of errors are of major importance in the issue of beginning a "public ministry" of the *Urantia Book*.

If we make the alpha error, deciding to begin a public ministry now, and then discover that the movement is not adequately prepared to face hostility from Fundamentalists or scams from would-be cult leaders, we run the risk of doing irreparable harm to the progress of the revelation. If, on the other hand we make the beta error, deciding not to go public in the near future, and the movement is prepared for public exposure at this time, then we do slow

what might have been more rapid progress, but we do no other harm. When one considers the time scale of revelation, it seems clear that it is far more important to avoid the alpha error of premature publicity, then the beta error of being too patient.

Hank Zucker

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*While one can never be completely sure of one's ability to respond adequately to adverse circumstances, we can be more aware of our preparedness (as a movement) to overcome prejudice or fraud than we now are. Discussion of this issue needs to be opened up. The decision to "go public" should be based on a consensus within the movement. Only then will we all know to be ready for whatever may come.*

The editor

## Proselytism, the *Urantia Book*, and the Status of the Age

In a talk prepared for the First Western Urantia Conference, Martin Myers made the following statement:

The (*Urantia*) *Book* belongs to the era immediately to follow the present ideological struggle. . . And it is for this better order of affairs on earth that the *Book* has been made ready.

The *Book* is being given to those who are ready for it long before its worldwide mission.

In the meantime thousands of study groups must be brought into existence. Thus will the *Book* be in readiness to comfort and enlighten the peoples of the world 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. ★

Also in this address is another statement familiar to many:

Not since the Gospel of Jesus has there appeared on earth such a dynamic nucleus about which could be built so many organizations and which would attract so many differently motivated men—good, bad, and indifferent. ★

Both of these statements are quoted within Mr. Myers' address. In neither case is the source documented, though with regard to the last paragraph, Martin does say that ". . . the Contact Commissioners. . . were specifically warned concerning the *Urantia Book*. . ."

Since we do not KNOW that the ideas contained in the above statements can be attributed *directly* to the revelators, we cannot base philosophic conclusions (regarding

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the question of public ministry) on the assumption that they are, somehow, "addenda to the Revelation." But at the very least, such statements must be accorded the status of well-informed opinion on the part of one or more of the Contact Commissioners. As such, they are still a powerful basis for contending that now is not the time to begin a public proclamation of the *Urantia Book*.

The "present ideological struggle" is, plainly, not over. No one can say that the "battle for liberty" has *finally* been won. If the basic ideas behind these statements originated with the revelators, then we ignore them at our own peril and that of the Revelation as well. There can be no adequate reasons for beginning a public ministry of the Book so long as the era to which the Book (supposedly) belongs has not come. Furthermore there is nothing in the statements quoted above (or in the Book itself) that suggests that the Book will play a significant role in the resolution of the struggle now going on.

Thus I believe that our sharing of the Book should be very discriminating; introducing only those individuals who are both spiritually *and* intellectually ready to receive it. There can be no reasonable justification for beginning a public ministry of the Book at this time. I urge that we all recognize and accept this fact, and get on with what we are encouraged to do by the Revelation itself: Go into all the world and proclaim the Gospel of Jesus.

Matthew Rapaport

### Reasoned Wisdom and Public Ministry

Recently, the trend of opinion in the "Urantia Movement" has been moving toward a more open proclamation of the *Urantia Book*. Although emotionally appealing, I believe this development is undesirable.

Oral tradition has it that "until peace comes to Urantia, the world will not be ready for the *Urantia Book*." Oral tradition, however, will never be an effective guide for a dynamic movement such as ours. Our decisions should be based on sound reason in conjunction with the guidance of revelation.

The *Urantia Book* contains more than the teachings of Jesus. Because of this we are far away from the time when the Book should be openly proclaimed. The Gospel itself is always appropriate for all people (if they are not wholly disinterested in truth), but the many factual matters the *Urantia Book* contains are not always appropriate. It is highly undesirable that the Gospel and teachings of Jesus be publically associated with any of these other things in the *Urantia Book* because those who are not yet ready to absorb these factual matters might thereby be innocently prejudiced against the truth.

Jesus very clearly told those who were to teach his Gospel that the message was to be completely dissociated from all political and moral precepts (at that time, science did not enter into the picture). But his Christian followers failed in this, as we know. In the *Urantia Book* we again have the spiritual teachings of Jesus associated with many other necessary but advanced moral, political, and scientific matters. If we follow what the Book itself says, we will teach Jesus' teachings mixed with nothing else. If the social and political entanglement of the Gospel is to be avoided in the case of the *Urantia Book*, we must not allow the Book to come to public attention before there is religious and secular peace.

The world will be ready for the Book when a world government has evolved. This will signify that men have accepted their secular responsibilities for material affairs, leaving religion free to approach the spirit as such, unencumbered by the belief that human history is wholly under God's control. If the *Urantia Book* comes to public attention before the resolution of the ideological struggle between pluralistic-tolerant and monolithic-intolerant social systems, the Book would inevitably become entangled in the politics of the struggle itself. This should not happen, because the teachings of Jesus, which are in the Book, are for all people on all sides of all ideological questions.

There is a criterion by which we may see who is and who is not ready for the *Urantia Book* per se, and this criterion applies equally to the individual and to the world. The criterion is the "acid test of religious philosophy" which

#### Spiritual Concepts of the Gospel.

*Jeffrey W. Hines*

**THE FATHERHOOD OF GOD:** This is our **basic relationship**. Each person is a son or daughter of the living God.

**THE BROTHERHOOD OF MAN:** The primary **consequence** of our basic relationship. Each person is a brother or sister to everybody else. We are all one family, the family of God.

**TRUTH, BEAUTY, AND GOODNESS:** The **values** of the basic relationship. By being true to the best we know, by living loyally, we will grow naturally!

**DOING THE FATHER'S WILL:** The **activity** of our basic relationship. The Father calls us to love and serve. By wholehearted, persistent seeking we can find and do his gracious will.

**THE SPIRIT OF GOD WITHIN:** The **intimacy** of our basic relationship. We can seek God, find him and enjoy worshipful communion with him because a fragment of God's spirit dwells within each person's mind.

**ETERNAL LIFE:** The **unboundedness** of our basic relationship. The Father offers eternal life to any person who will accept that gift in faith. Eternal life begins the moment an individual makes the supreme decision--to find God and be like him.

**PERFECTION:** The **goal** of our basic relationship. Jesus said "be you perfect as your Father in heaven is perfect." Here is a challenge and an invitation, an adventure, and a destiny!



is, as we now know, the ability to distinguish between material things and spiritual values, along with understanding the way in which the two relate in life. To appreciate the Book, an individual must be sensitive to both science and religion, and relatively flexible in philosophic approach.

The *Urantia Book* does say what the world now needs: Jesus *living* in the lives of his reborn sons and daughters, brothers and sisters in God's all-inclusive family. The Book does not call for its own proclamation, but it is very largely a call for us to proclaim the Gospel of Jesus.

Charles Lamar

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### Serving Without Fear

All over the planet we readers of the *Urantia Book* are feeling the call of the Spirit of Truth to share the message of the Book with our fellows. Just how to go about that sharing is a practical, immediate and urgent question. Many of us find ourselves paralysed by a fear of over-rapid revelation. However, we need not fear if we remember one basic principle. Each of us has available the guidance of our spiritual helpers, the Spirit of Truth in particular, as we make our decisions on service. We can rely on that guidance.

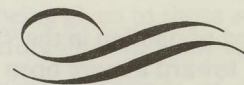
Eve's error was not just her impetuosity; it was also her failure to seek God's will before proceeding with her project. It is imperative that we establish a continuous, daily connection with God, that we learn to discern His will in our lives. The Spirit of Truth will guide us in our service if we will *learn to listen*. Life in partnership with the Spirit of Truth begins to lead logically from one service step to another—no step exceeding our stride.

The dissemination of the *Urantia Book* must proceed in just such an evolutionary and progressive manner—each stage building on the one which has gone before. Such a logical progression will help to insure us against the error of impetuosity. But the greatest insurance against this error is in seeking and listening for our Father's will in what we propose to do. In fact, the fastest and most efficient way to get things done is for each individual to work on developing his own technique of discerning guidance. From this guidance all else will follow.

Being guided by the Spirit of Truth does not necessarily mean that one dark night our "mission" is revealed in a full-color vision, complete with sound and glowing angels. It probably does mean thinking up our own projects. It definitely means allowing adequate prayer time for contemplating the Father's will with regard to that project. It means *putting aside our own will* and allowing the Father to express His through us. This personal process is the one I am confident will result in optimum evolutionary action. Each of us is commissioned to share Michael's truth. *When* we should proceed depends upon the establishment of our personal connection to the Father. *What* we should do is between each one of us and God.

Anyone who has sought God's will, chosen an avenue of service and gone into *action*, deserves the encouragement and enthusiasm of the rest of us.

Kaye Cooper



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## The YOU-BE

### Statement of Editorial Purpose and Policy

The YOU-BE is not a journal of philosophy but an editorial forum. Various issues may be addressed in future instalments of this journal, depending entirely on the response and concerns of its readers. Readers are encouraged to send contributions toward publication costs, but more importantly to respond to the concerns herein expressed and/or bring to our attention other concerns regarding the progress of the *Urantia Book* and its teachings on our world. If you have a concern or question you would like addressed, express it in an editorial! This is your forum.

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