

The Valton Trust



TM

First Printing 1996
Second Printing 2006

**A Consideration of the
Objects of the Urantia
Movement as Provided in the
*Declaration of Trust Creating
Urantia Foundation***

By
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Valton Publication No. 7

**Translated from Finnish
By
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Forward

The object of this Forward is to explain why I have written the following article, which is based on my observations as a member of the Finnish Urantia movement, concerning recent events in both the Finnish Urantia movement and the international Urantia movement.

Not long ago, one of the most prominent and longstanding members of the Finnish Urantia movement became concerned over changes that had taken place in the core of the movement in Chicago in 1992. He surmised that the governing principles of the Urantia Foundation were threatened and noted similarities with the difficulties that had taken place during the previous epochal revelations.

After a long observation and contemplation of the events and their effects related to the change, he sent a letter to members of the Finnish Urantia Society in 1994 in order to defend the principles which Urantia Foundation had always followed, setting out his interpretation of these events in his letter, hoping for an *open conversation* on them. In his contentions he had stressed the difference between the concepts “foundation” and “the board of trustees” and in so doing an impression that he was defending the Foundation over the presumed hopes of the Board of

Trustees was formed. As a counter reaction, the leaders of the Finnish Urantia Society soon launched an effort to expel the aforementioned member.

This, in turn, has caused a turbulent period of numerous letters and suffocation of conversation in the Finnish Urantia movement. In 1995, that member was expelled in a long, and, in my opinion, ethically precarious process which is not to the credit of the name and symbol of the society. In the same instance the undersigned was given a “serious remark” or reprimand by the society due to the letters I had sent to the aforementioned member, letters in which I had expressed my support toward his viewpoints and *his right to freely express his opinion on those issues*.

After 1992, IUA (International Urantia Association) was formed, but its objects differed from the ones that Urantia Foundation and Urantia Brotherhood had previously agreed upon as the common object of the organized movement.

After the formation of the IUA, the Finnish Urantia Society began to model its rules after the ones of the IUA. Therefore, the earlier Object similar to Article II in the *Declaration of Trust Creating Urantia Foundation* was removed and replaced with a weaker expression concerning the dissemination of the teachings of the book.

The thoughts evoked by the *Declaration of Trust Creating Urantia Foundation*, especially Article II and the possible impact that it might have in the international Urantia movement, caused me to write the following article in March 1996 for the Heijaste magazine, published by the Finnish Urantia Society, as the basis for an open discussion. The editor-in-chief returned the article unpublished with a covering letter in which thoughts such as “You will have to find another channel for the expression of your writing.” were included.

At the moment, there unfortunately is no arena in the Finnish Urantia movement in which an *open* and dispassionate conversation on the current state of the Finnish Urantia movement and its optional paths in the future would be possible. One encounters silence and taboos, even censorship, immediately after trying to start a conversation.

I hope that those interested in the subject will get acquainted with the following article.

Kari Haavisto

July 25, 1996
Hyvinkää, Finland

A Consideration of
the Objects
of the
Urantia Movement
as Provided in
the *Declaration of Trust
Creating Urantia Foundation*

By
Kari Haavisto

The *Declaration of Trust Creating Urantia Foundation* was quite obviously prepared in cooperation with the revelators. The content of Article II supports the plausibility of this remark. The content, in my opinion, differs from the outcome which probably would have been achieved by purely human effort.

Urantia Foundation, founded in 1950, and Urantia Brotherhood, founded in 1955, began accomplishing their common object from a different basis in accord with the plan which had been worked on for years. The common object of both organizations had been strengthened by writing down in almost equal form their organizational goals in the form of Article II.

Article II: The Objects of the Foundation

I consider the contents of Article II (and partly Article III) of the *Declaration of Trust Creating Urantia Foundation* worthwhile to think over since in the Article there has most obviously been built the emphasis and guidelines of the basis on which Urantia Foundation was hoping to strive toward its goal. (In the other parts of the *Declaration of Trust Creating Urantia Foundation* the more specific function of the Foundation is explained along with such instructions as the spending of funds, etc.)

Article II is divided into parts: 2.1 Principal Objects, and 2.2 Concordant Objects. The text goes like this:

2.1. PRINCIPAL OBJECT: The object for which this Foundation is created is the promotion, improvement, and expansion among the peoples of the world of the comprehension and understanding of Cosmology and the relation of the planet on which we live to the Universe, of the genesis and destiny of Man and his relation to God, and of the true teachings of Jesus Christ; and for the inculcation and encouragement of the realization and appreciation of the Fatherhood of God and the Brotherhood of Man -- in order to increase and enhance the comfort, happiness, and well being of Man, as an individual and as a member of society,

through the fostering of a religion, a philosophy, and a cosmology which are commensurate with Man's intellectual and cultural development.

2.2. CONCORDANT OBJECTS: The concordant objects for which the Foundation is created are to perpetually preserve inviolate the text of THE URANTIA BOOK and to disseminate the principles, teachings, and doctrines of THE URANTIA BOOK.

As we notice, the paragraph on Principal Object (2.1.) does not even mention the word "Urantia," which is understandable on the basis of the teachings of *The Urantia Book*. The issue is further clarified in the following excerpt:

Jesus endeavored to make clear to his apostles the difference between his teachings and his *life among them* and the teachings which might subsequently spring up *about* him. Said Jesus:

"My kingdom and the gospel related thereto shall be the burden of your message. Be not sidetracked into preaching *about* me and *about* my teachings. Proclaim the gospel of the kingdom and portray my revelation of the Father in heaven but do not be misled into the bypaths of creating legends and building up a cult having to do with beliefs and teachings *about* my beliefs and

teachings." But again they did not understand why he thus spoke, and no man dared to ask why he so taught them. (p.1543/1)

I have understood this expression to be primarily a support for a religion that Jesus LIVED AND TAUGHT -- and actually in the given order. The expression supports less a religion that JESUS lived and taught. Clearly a religion ABOUT Jesus is the least supported option, a religion where a cult might have even totally displaced the life and teachings.

Jesus did not teach "the gospel of Jesus" but "the gospel of the kingdom."

It is important to try to recognize the truth regardless of the source it comes from.

Usually *The Urantia Book* reduces the aforementioned options in the following way:

These races do not yet understand that there is a *religion of Jesus* separate, and somewhat apart, from Christianity, which has more and more become a *religion about Jesus*. (p.2086/1)

It should be noticed that Part IV of the book is titled: "The Life and Teachings of Jesus," and

that “life” and “teachings” are presented in the mentioned order.

Jesus most touchingly challenged his followers, not only to believe *what* he believed, but also to believe *as* he believed. This is the full significance of his one supremerequirement, ‘Follow me.’ (p.2089/3)

Jesus nearly used all the possibilities of language when teaching the apostles. The teaching was constantly supported by their every day experiences and examining and taking part in Jesus’ life. Despite all this, the apostles had both during Jesus’ earthly life and after it great difficulties comprehending what Jesus truly meant.

The Fourth Revelation, soon after Jesus’ departure, started metamorphosing into what is known as Christianity. The change was surprisingly fast. For instance,

Nathaniel differed increasingly with Peter regarding preaching about Jesus in the place of proclaiming the former gospel of the kingdom. This disagreement became so acute by the middle of the following month that Nathaniel withdrew, going to Philadelphia to visit Abner and Lazarus; and after tarrying there for more than a year, he

went on into the lands beyond Mesopotamia preaching the gospel as he understood it. (p.2058/3)

And also:

In his last years, Abner denounced Paul as the “clever corrupter of the life teachings of Jesus of Nazareth, the Son of the living God.” (p.1832/1)

During the later years of Abner and for some time thereafter, the believers at Philadelphia held more strictly to the religion of Jesus, as he lived and taught, than any other group on earth. (P. 1832/2)

And yet Abner and his disciples were seemingly with reason criticized for intolerance, inflexibility, and demands unrelated to the gospel of the kingdom. (See pp.1491/8 and 1051/1)

It is quite obvious that we are not free from misunderstanding the Fifth Revelation, a major task of which is to reintroduce the life and teachings of Jesus. The creators of the *Declaration of Trust Creating Urantia Foundation* have been deeply aware of this problem and have unusually strongly emphasized the significance of *understanding*. If we look again at the paragraph on the Principal Object of the

Foundation and leave out the expressions “the comprehension and understanding” and “the inculcation and encouragement of” we realize that the sentence retains its readability and, in appearance, the contents. And yet it would lack the emphasis on understanding which in the human case has proved to be very important.

The Interdependence of the Principal and Concordant Objects of the Declaration of Trust Creating Urantia Foundation

The Principal Object of Article II expresses the object and spirit which the concordant objects are meant to be dependent on. If Article II had been formed only of concordant objects, it would have justified, in theory, a person with defective motives in the name of *The Urantia Book* to pursue questionable interpretations of the teachings, for instance, in the field of racial issues. Even if the word “deeply” were added to the sentence on the Concordant Objects, for instance in the following form: “...to disseminate the deeply understood principles, teachings and doctrines of *The Urantia Book*,” it would not transfer the values of the Principal Object to the sentence of the Concordant Objects. What is deep to one person, can be something else to another. As an example, a person carrying out

crude racial doctrines might interpret following “deep” social needs. Over the years, many values considered radical, i.e. deep, have been seen to be superficial.

I try once again to conceptualize why I consider the union between Principal and Concordant Objects important. The same analogy between the Principal and Concordant Objects is also presented in several places in *The Urantia Book*, for example:

Then came forward one of the groups of the Pharisees to ask harassing questions, and the spokesman, signaling to Jesus, said: “Master, I am a lawyer, and I would like to ask you which, in your opinion, is the greatest commandment?” Jesus answered: “There is but one commandment, and that one is the greatest of all, and that commandment is: ‘Hear O Israel, the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart and with all your soul, with all your mind and with all your strength.’ This is the first and great commandment. And the second commandment is like the first; indeed, it springs directly therefrom, and it is: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these; on these two commandments hang all the law and the prophets.” (p.1901/2)

If the principal object of the Fatherhood of God and the concordant object of the Brotherhood of

Man are detached from their mutual relationship and the Fatherhood of God is allowed to be displaced, it is possible to achieve states of ennobled humanism, but the spiritual objects may remain totally estranged. Many “isms” including the French Revolution have valued the idea of brotherhood highly and have, at the same time, left the spiritual goals in the background. Even if a brotherhood to be pursued was presumed to be deep going, the outcome might still represent only ennobled humanism.

Article III: the Duties of the Trustees

I will list, in a confined form, the duties of the Board of Trustees: 1) the preservation of the text of *The Urantia Book*, 2) effecting the Principal Object, 3) preservation and control of reproduction of *The Urantia Book* and translations thereof, and 4) dissemination of the *teachings of The Urantia Book*.

It is understandable that the preservation of the text of the book is in the first place. One has to have tools to work with. After accepting the first point, it is quite natural that effecting the Principal Object (in which the word “Urantia” is not included) is mentioned in the second place. None of the aforementioned points obliges to disseminate *The Urantia Book*. It is still natural that the availability of *The Urantia Book* is one of

the central points when applying the fourth point of the duties.

A central tool effecting the Principal Object and Concordant Objects related to it was the formation of Urantia Brotherhood where these objects were incorporated in Constitution of Urantia Brotherhood. At the same time the Board of Trustees got a central organ to implement the duties mentioned in the second and fourth points.

The Michael Manifesto verses The Lucifer Manifesto

Lucifer’s Manifesto, which is also called the Lucifer Declaration of Liberty, was divided into three parts [pp. 603-04]:

1. The reality of the Universal Father.

Comment: Lucifer questioned the existence of the Universal Father and, therefore, by this attack, tried to dismantle the concept of the Universal Father as the eternal ideal and goal of mortals.

2. The universe government of the Creator Son - Michael.

Comment: Lucifer claimed that Michael, the Creator Son, did not have any right to

assume sovereignty and act in the name of the Paradise Father. Besides that, he opposed the right of the Ancients of Days, “foreign potentates,” to interfere in the affairs of the local systems and universes. Therefore, interrelationships of the universe as well as the concept “he who has seen me has seen the Father” were questioned.

3. *The attack upon the universal plan of ascendant mortal training.*

Comment: The preparatory program for ascending mortals was, according to Lucifer, “unethical and unsound.” He opposed the object of mortals to be perfect as the heavenly Father is perfect, and instead, recommended “the liberty of individual self-determination.”

As we examine the contents of Article II and compare it with the Lucifer Declaration of Liberty, we notice that the last-mentioned is the anti-manifest of Article II. All that Article II introduces as objects, the Lucifer Manifesto not only defames but also questions.

Michael remained on Salvington while Gabriel proceeded to Jerusem, and establishing himself on the sphere dedicated to the Father - the same

Universal Father whose personality Lucifer and Satan had questioned - in the presence of the foregathered hosts of loyal personalities, he displayed the banner of Michael, the material emblem of the Trinity government of all creation, the three azure blue concentric circles on a white background.

The Lucifer emblem was a banner of white with one red circle, in the center of which a black solid circle appeared.

“There was war in heaven; Michael’s commander and his angels fought against the dragon (Lucifer, Satan, and the apostate princes); and the dragon and his rebellious angels fought but prevailed not.” (pp. 605/8 - 606/2)

In my opinion, the acceptance of the rules of IUA, and as a by-product making them the rules of the Finnish Urantia Society, is to commence to walk on slippery ice, since the Principal Object, the “Michael Manifesto,” of Article II, has commenced to be removed and replaced with a general expression of free choice.

As the Urantia organizations use the three concentric circles symbol, it could be assumed that these organizations would support the same “color” in their rules and would not leave out the choice between the manifestos open.

As the current rules of the IUA and the rules of our society, the Finnish Urantia Society, which rules are based on those rules are examined, it seems as if the flag with the three concentric circles has been lowered down and the flagpole has been left empty. Since the trademark of the three concentric circles continues its life without the contents being given to it in the rules, the threat is that the flag is going to have the role of an impoverished fetish. On the basis of the rules, one can claim that a reader who joins the current IUA, as compared with a reader who joined the former Urantia Brotherhood, joins an organization with a different ideological basis.

Seemingly, the differences between the contents of the organizations do not seem to be of value, at least, if the observer is used to watching issues primarily from the viewpoint of his/her own self and destiny and is used to thinking over the organizational matters from the basis of short-term goals. Even though, at this moment, there did not seem to be such an interpreter of rules with questionable motives, such a person might some day, decade, or century appear. By prescribing rules and following those rules, an

organization can, in some scale, choose its future.

Agreements Concluded with Humanity During Epochal Revelations

At the time of the first and second revelations, humanity still lived in a period of deep barbarism. Even though people could comprehend something of the intentions of the revelators and, to some extent, express their approval and cooperation, humanity was not mature enough to serve as a matter-of-fact party with the superhumans. On the other hand, both the planetary prince and the Material Son and Daughter themselves were vulnerable in their loyalty and, in reality, the first weak link in the chain of confidence. They had agreements with those above them on completing their tasks, but they broke their contract.

Machiventa Melchizedek represented the Melchizedeks during the third revelation, Melchizedeks who had never been disloyal to their agreements. During the revelation, the first covenant with a representative of humanity was done, although with only one person, Abraham.

Melchizedek did lay upon Abraham the responsibility of keeping alive the truth of one

God as distinguished from the prevailing belief in plural deities. (p.1018/6)

And Melchizedek made a formal covenant with Abraham at Salem. Said he to Abraham: "Look now up to the heavens and number the stars if you are able; so numerous shall your seed be." And Abraham believed Melchizedek, "and it was counted to him for righteousness."

* * * * *

This covenant of Melchizedek with Abraham represents the great Urantian agreement between divinity and humanity whereby God agrees to do *everything*; man only agrees to *believe* God's promises and follow his instructions. (p.1020/6-7)

From the superhuman personalities' point of view, trust in a human as a party of agreement has always been a task with great risks, and those above us have always known that. A sincere person has always been forgiven a lot.

But Abraham did believe halfheartedly, and even that was "counted for righteousness." (p.1017/7)

In the Fourth Revelation, the materialized Son of God made a covenant with the representatives of humanity, which at this stage consisted of a small group. The covenant was done in accordance with proper procedures used with formal agreements, with parties being present in a voluntary basis. The apostles had previously been informed several times of the

characteristics of the future covenant and they had been given a chance to withdraw from the task.

At last the long-awaited-for hour had come! They were going apart with the Master to participate in some sort of solemn ceremony of personal consecration and collective dedication to the sacred work of representing their Master in the proclamation of the coming of his Father's kingdom. (p.1568/3)

And Jesus told during the ordination on the 12th of January in 27 A.D. among other things:

And this which your eyes now behold, this small beginning of twelve commonplace men, shall multiply and grow until eventually the whole earth shall be filled with the praise of my Father. And it will not be so much by the words you speak as by the lives you live that men will know you have been with me and have learned of the realities of the kingdom. And while I would lay no grievous burdens upon your minds, I am about to put upon your souls the solemn responsibility of representing me in the world when I shall presently leave you as I now represent my Father in this life which I am living in the flesh." (p.1569/4)

In the Fourth Revelation, the next extension of the parties took place, officially, on the 19th of

November in A.D. 29 when the so-called seventy was ordained. The covenant got, therefore, more human representatives.

Now, in the case of the Fifth Revelation, I regard Article II of the *Declaration of Trust Creating Urantia Foundation* (of which a similar version was included as Article II of Constitution of Urantia Brotherhood) as a covenant in which the revelators again create a new covenant with the representatives of humanity in terms of an extended, specified goal. This goal is also the “Michael Manifesto” which is symbolized by Michael’s flag of three blue concentric circles.

I understand that it was the purpose of the official Urantia organizations to recruit members committed to the original goals set out in the organizational documents, and who carried Michael’s flag in their hearts. Naturally, such members were justified to interpret the spiritual meaning of these objects being written down as each member understood it. On the other hand, besides those engaged in the official Urantia organizations in pursuit of its objects as members therein, there would be countless readers outside the official organization, with more or less doubtful attitudes, some participating in other, indefinitely committed, organizations. Those readers, who, in many cases, would not belong to the official organization, would be free from the obligations imposed by the objects of the Urantia

organizations. Their purpose could be very flexibly defined as studying the teachings of *The Urantia Book*.

The Difference Between Objects and Doctrines

It has been interpreted sometimes that writing down objects is the same as binding the members to doctrines. At first, these original objects of the Urantia Organizations have officially been, with the revelators, written down to the rules decades ago and the objects were one central reason for founding these organizations. Besides that, the terms “objects” and “doctrines” should be kept apart.

Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists. (p.1091/6)

Future in the Melting Pot

In the three previous revelations 2-4, the revelator's message suffered an essential alteration in their courses in general during the first one hundred years (Adam and Eve managed to rule Eden for 117 years) and the newly taken course went on as a continuum of the erroneous plan. The Fifth Epochal Revelation lives in the middle of such a problem. Relatively small errors in orientation at the beginning accumulate to a big error in location in hundreds of years. I understand that revelatory religion is bound to give up, in the long run, some of its positions and it is gradually going to mix up with evolutionary religion. But to preserve the impact of salt or yeast, the revelation *must not give up its objects, ideals*. Compare:

Christianity has dared to lower its ideals before the challenge of human greed, war-madness, and the lust for power; but the religion of Jesus stands as the unsullied and transcendent spiritual summons, calling to the best there is in man to rise above all these legacies of animal evolution and, by grace, attain the moral heights of true human destiny. (p.2083/5)

At this place, I would like to defend not only qualitative but also quantitative consideration. There has to be enough salt or yeast in order to get the wanted impact. The Material Son and Daughter usually do not begin to amalgamate with the planetary natives until their number has grown over one million.[p. 585/6]. When Adam

and Eve left the garden, they had only 1,647 pure-line descendants and after leaving the garden they had 42 more children. [p. 834/4]. By forming thousands of study groups, the Urantia Movement is to find the cooperators of the Fifth Epochal Revelation who are willing to promote the ideological contents of the three concentric circles that were originally written down as the objects of Urantia Foundation and Urantia Brotherhood. An organization should not, by its own choice, make itself poor in salt or even tasteless, especially when it is only at the beginning of its work.

The modern Christian church is not such a brotherhood of dynamic believers as Jesus commissioned continuously to effect the spiritual transformation of successive generations of mankind. (p.2083/6)

I believe it is time to renew this commission.

Some Opinions of Importance Which Appeared in this Article

1. The revelators took part in determining the goals of the Foundation and the Brotherhood and showed the direction for the contents of the Urantia organizations in the future.

2. The main object of Urantia Foundation emphasizes the meaning of the renewed and extended version of the issues brought up in the Gospel of Jesus (Kingdom of Heaven) without mentioning the word "Urantia."

3. IUA was formed without the objects of the *Declaration of Trust Creating Urantia Foundation* (which were also the objects of the former Urantia Brotherhood), the change which has long term effects in the function of the Urantia Movement.

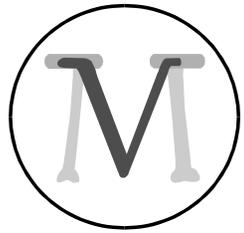
4. The removal of “Michael’s Manifesto’s” conceptual objects of the symbolic flag of three concentric circles leaves the flagpole empty and the choices of values loose, otherwise than in the original organizational rules of the Foundation and the Brotherhood.

5. Readership groups should be free of all such pressure (e.g., pressure related to objects) but the membership of the official Urantia organizations should be firmly connected with the original objects.

6. *The Urantia Book* is in danger of more and more becoming a holy book and its distribution is becoming the main object of the movement, instead of Article II on the objects of the Foundation and Article III on the responsibilities of the Board of Trustees.

7. The Kingdom of Heaven and the Principal Object of the *Declaration of Trust Creating Urantia Foundation* can be fulfilled every moment by living with the thought adjuster, the Spirit of Truth, and all the people interacting with us.

March 1996
Hyvinkää, Finland



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*Loyally continue on with the
purpose of epochal revelation.*