



The Valton School

Primitive man lived a life of superstitious bondage to religious fear. Modern, civilized men dread the thought of falling under the dominance of strong religious convictions. Thinking man has always feared to be *held* by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By such procedure, even a revealed religion becomes man-made and man-dominated. Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do *to* them—and *with* them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man. (2083 02)

Abiding Concerns

There is considerable apprehension about the failure of competent, consistent instruction in the teachings of *The Urantia Book* and the applied study thereof, and more, the apparent failure of an ever increasing personal *realization* of those teachings through religious living, *spiritual experience*.

The Misdirection Of The Urantia Movement – *The Urantia Book* Becomes A Fetish

The aforementioned concerns are particularly justified since the book has been available for more than fifty years and many copies have been sold – a best seller by some standards. Of special worry is the needlessly glacial progress in taking meaningful, practical steps to prepare for the actual realization of the Fatherhood of God and the *living* brotherhood of mankind. True, some folk may try to *act* the part, putting on all sorts of airs, but that is not the *genuine and spontaneous life* called for by the Master. Further, appropriate coordinative associations in support of such dynamic human living are not readily apparent.

What has developed instead are unrelenting personal and organizational contests for control over *The Urantia Book* and its readers. Not all this is surprising, perhaps, since that has been the way with evolutionary religion all along, that is, it somehow brings with it such trappings as medicine men, high priests, and authoritarian control and with it fear and intimidation, and all that sort of falderal. While the early leaders had anticipated these likely dangers in conceptualizing and later formalizing Urantia Foundation and Urantia Brotherhood, some of the later arrivals succeeded in obscuring the salutary philosophy and purposes of the original Urantia organizations, and ultimately were able to defeat the protective mechanisms designed to keep the book and its organizations in the hands of its friends. Even the best of organizations are subject to ruin if they lack competent and loyal leaders and administrators.

The actual teachings of the book – not to mention the gospel itself – have somehow got lost along the way, replaced with a focus on the book more as an object of control and exploitation than as a resource for human progress and personal happiness. It did not take long for the book to become a fetish object with all the devilry that comes with that. Hardly could any of this be to the glory of God!

As for teaching the book, there was of course the Boulder School, in Colorado, which fizzled out for any number of reasons, not the least of which may have been the ever-burgeoning interest there, not in the *teachings* but in *control* of the book. The Brotherhood School, and the Summer Study Sessions of the early 1960s (which were comprehensive, well taught, splendid in every way) were replaced by grand and often pretentious conferences. One can now see they were (and are) of little long-term promise in advancing a solid understanding and ultimately a *living realization* of the book's teachings, even that *inspired* by the life of the Master. For many, they were largely a form of entertainment, not study – an emotive escape with folks often involved in an earnest game of pretend rather than caught up in a mind/will-dominated exploration of, and engagement with, reality – scarcely even the thoughtful pursuit of eternal life. With all their reach for grandeur and magnificence, the conferences in no way ever measured up to the effectiveness of the much simpler, but truly superb, Chicago Summer Study Sessions.

Further, while these conferences might have promoted certain positive social experiences, they were too often vehicles for vainglorious self-laudation and the glorification of the material book (not its pristine teachings) with an ever-increasing cult-like focus on the events and mystery surrounding the pre-publication of the book. More and more the conferences served as a forum for the promotion of personal agendas and questionable ideologies and activities inconsistent with the aims and purposes of the original Urantia organizations, not to mention the very teachings of the book.

Thus the physical book, not its teachings, became the center of attention. The emphasis was not on the Fatherhood of God and the brotherhood of man. It was instead on the unfettered control over the book and its organizations. This was expressed by the mantra: “The book is so important we must hurry to push it out: sell, sell, sell;” and, “We must have translations fast;”

and, “The price is too high;” and, “The copyright is unfair;” and, “The registered marks should not be restricted;” and, “Everybody should freely own the book, not Urantia Foundation;” and, “Urantia Foundation is too controlling,” etc. People vied with one another to show how much they knew about the pre-publication history of the manuscripts, an absurd obsession that still goes on, even though it promises nothing for the advancement of the book’s teachings, human survival, and planetary progress.

Soon it became a matter of personalities. Some were “good” and others were “bad.” Those who were “really bad” were systematically demonized – condemned *sans cesse*, regularly baited, and deliberately humiliated, while those who were “really good,” were all but elevated to being God – if only in their own minds and by certain supporters. But gaining control over the book was paramount. All this became worse with an increasingly irrational distrust, if not hate, of the legitimate Urantia organizations and their philosophy of proper procedures, minimal organization, and their hope for slow but sure progress. Valid issues, moral or lawful rights and duties, and certainly the gospel, as later events showed, were all but forgotten, if not willfully repudiated. These would-be controllers – besotted with “fallacies of personal liberty and fictions of self-determination” ^(395 01) – did not hesitate to play hardball, nor do they now. One independent observer commented that he had never seen such hate, particularly among people with ostensibly such high ideals and purposes.

Certain individuals vigorously encouraged such destructive ideas and thinking – as they do even now. Increasingly, this ideology of hate and haste resembled the self-assertive ideas and attitudes of false liberty as discussed in the book, e.g., Paper 54, **PROBLEMS OF THE LUCIFER REBELLION**. The teachings and advices, some of the latter of which certain folk all too freely spread around, however disloyally, in support of their misleading ideology, were actually honored more in the breach than in respect therefor or in the observance thereof. It truly became a case of the blind leading the blind.

The teachings of the book were thus supplanted with an ideology about the book. This was reminiscent of the shift of the message of the Fourth Epochal Revelation, the Master’s gospel of the Fatherhood of God and the brotherhood of man, to that of the Risen Christ where the teachings of Jesus were supplanted by the teachings about Jesus – about his personality. Even then, the suitability of the analogy necessarily wears thin when one considers the mistaken direction and shameful activities that have become associated with this false ideology about the book.

Few, then as now, had actually read, or had even reached a rudimentary understanding of, the book, though some then went to great lengths, and still do, to appear to be learned experts.

Jesus smiled, saying: "You are an admiring pupil, but these teachers are not minded that you and I should instruct them. The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner." ^(1433 02)

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Moreover, all too often, activities and expectations were reduced to the lowest common denominator regarding any understanding of, and actual commitment to, the purposes and teachings of *The Urantia Book*. As it developed, all too many of the later arrivals were mere hangers-on, little more than curious, present simply for any excitement that might come along, and with little reliable interest in the teachings. Some even sought energetically to promote their own utterly biased, self-serving intrigues.

The prince had become a toad.

Some of us are trying to compensate these epochal failures by creating The Valton Trust and with it the Valton School.

Will our efforts meet with the same interference and final failure suffered by other would-be educational efforts over the past fifty years?

Something About The Experience Of The Valton Trust And The Valton School

As one might expect, The Valton Trust and the Valton School's labors have not been exempt from interference by the book's would-be exploiters and their sympathizers.

For many years, there has been any number of efforts to discourage, blunt, neutralize, or otherwise compromise the leading efforts of one founder of The Valton Trust and Master Teacher of the Valton School. All he sought to do, then as now, was to teach and preserve the book's unadulterated text, and to keep alive the book's purposes and those of the original Urantia organizations. Above all, he wanted to ensure, then as now, the certain and sure preeminence of the gospel message.

This loyal soul early on raised alarm about particular efforts to change the purpose of certain organizations from the pursuit of the gospel and the associated teachings of the book, to the practice of an ideology about the book. Sorry to say, his concerns were answered only with determined counter-efforts to diminish him personally, to obscure the very real, epochal issues at stake, and otherwise to marginalize his activities and influence.

Not all that long ago, certain ideologues launched a desperate attempt finally to co-opt this individual, literally to entomb his dedicated work. These unworthy efforts to do away with his noble accomplishments failed, however, when, among other things, the Trustees of The Valton Trust actually reaffirmed and intensified the activities of the Valton School Seminars.

Yes, some of the same mischief-makers continue to show up at Valton Seminars, and, yes, certain additional others with similar, even more menacing agendas, have come along, where they more boldly seek to disrupt, misdirect, even to take over, the Seminar meetings. Their controlling methodology is sometimes overt, sometimes deliberately sophisticated, inevitably manipulative, and always unworthy of any sincere kingdom believer.

Think about it: If the ideologues' personal and organizational purposes were worthwhile, otherwise valuable and blameless, and self-sustaining, as they would have one believe, why would they be trying to subvert Valton's activities? Would not they be preoccupied with conserving and using their full resources for their own activities, presumably of genuine value? It seems to us, if their real purposes and intent had any merit at all, the ideologues would not engage in such shabby, negative activities. But they do.

It is hard to imagine any spiritually sincere person would ever support such things as personal attack, the willful misrepresentation of both truth and fact, and the determined effort to subvert, disrupt, and confuse activities clearly supporting, and working for, the realization of the Fatherhood of God and the brotherhood of man.

The Master, of course, was confronted with similar situations many times. His detractors were constantly hounding him, physically threatening him, even personally approaching and seeking to subvert his own family in their own home. We see no reason why we should be exempt from such activities, however dishonorable, or why we should not follow the Master's inspiration and example in dealing with such mischief-making.

It was customary in the synagogue, after the conclusion of the formal service, for the speaker to remain so that those who might be interested could ask him questions. Accordingly, on this Sabbath morning Jesus stepped down into the crowd which pressed forward to ask questions. In this group were many turbulent individuals whose minds were bent on mischief, while about the fringe of this crowd there circulated those debased men who had been hired to make trouble for Jesus. Many of the disciples and evangelists who had remained without now pressed into the synagogue and were not slow to recognize that trouble was brewing. They sought to lead the Master away, but he would not go with them. ^(1686 03)

Jesus would have good-naturedly managed the crowd and effectively disarmed even his violent enemies had it not been for the tactical blunder of one of his own apostles, Simon Zelotes, who, with the help of Nahor, one of the younger evangelists, had meanwhile gathered together a group of Jesus' friends from among the crowd and, assuming a belligerent attitude, had served notice on the enemies of the Master to go hence. Jesus had long taught the apostles that a soft answer turns away wrath, but his followers were not accustomed to seeing their beloved teacher, whom they so willingly called Master, treated with such discourtesy and disdain. It was too much for them, and they found themselves giving expression to passionate and vehement resentment, all of which only tended to arouse the mob spirit in this ungodly and uncouth assembly. And so, under the leadership of hirelings, these ruffians laid hold upon Jesus and rushed him out of the synagogue to the brow of a near-by precipitous hill, where they were minded to shove him over the edge to his death below. But just as they

were about to push him over the edge of the cliff, Jesus turned suddenly upon his captors and, facing them, quietly folded his arms. He said nothing, but his friends were more than astonished when, as he started to walk forward, the mob parted and permitted him to pass on unmolested. ^(1686 – 1687)

Jesus, followed by his disciples, proceeded to their encampment, where all this was recounted. And they made ready that evening to go back to Capernaum early the next day, as Jesus had directed. This turbulent ending of the third public preaching tour had a sobering effect upon all of Jesus' followers. They were beginning to realize the meaning of some of the Master's teachings; they were awaking to the fact that the kingdom would come only through much sorrow and bitter disappointment. ^(1687 01)

They left Nazareth this Sunday morning, and traveling by different routes, they all finally assembled at Bethsaida by noon on Thursday, March 10. They came together as a sober and serious group of disillusioned preachers of the gospel of truth and not as an enthusiastic and all-conquering band of triumphant crusaders. ^(1687 Last)

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Teach all believers that those who enter the kingdom are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing the gospel will not prevent getting into trouble, but it will insure that you shall be *unafraid* when trouble does overtake you. If you dare to believe in me and wholeheartedly proceed to follow after me, you shall most certainly by so doing enter upon the sure pathway to trouble. I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them. ^(1767 01)

All are heartily welcome to join in our sincere pursuit of a better understanding, even the personal realization, of the teachings, however challenging, even troublesome, it might be. We expect that Valton Seminar attendees will come in good faith, minded to respect, if not to promote, the goals, purposes, and activities of The Valton Trust and the Valton School as herein stated and explained throughout our Web site <http://valton.org>.

Let us be clear: We wish to concern ourselves solely with the soul-surviving teachings of *The Urantia Book* and the dissemination thereof. Our purpose, intent, and methodology are to study and explore the facts, the meanings and values, and the truths inherent in the teachings of the book. We have no interest in dabbling fruitlessly in the mass of supposedly historical claptrap about the book's origin or in the debilitating politics so popular with some readers.

The Urantia Book speaks eloquently for itself; so let it be.

All Sincere Believers Strive For The Evolutionary (Not Revolutionary) Realization Of The Fatherhood Of God And The Brotherhood Of Man

It is particularly appropriate, therefore, that we here include the Masters' statements on *spirit unity*, reiterating once again some of the same thoughts espoused by one Valton trustee, then representing Urantia Foundation, in his speech *Unity, Not Uniformity* (1973) given at the First Western Urantia Conference, at the Brentwood School, Brentwood, California.

One of the most eventful of all the evening conferences at Amathus was the session having to do with the discussion of spiritual unity. James Zebedee had asked, "Master, how shall we learn to see alike and thereby enjoy more harmony among ourselves?" When Jesus heard this question, he was stirred within his spirit, so much so that he replied: "James, James, when did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of you, my apostles, is *spirit unity*--and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father in heaven. You do not have to see alike or feel alike or even think alike in order spiritually to *be alike*. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. Your apostolic harmony must grow out of the fact that the spirit hope of each of you is identical in origin, nature, and destiny.

"In this way you may experience a perfected unity of spirit purpose and spirit understanding growing out of the mutual consciousness of the identity of each of your indwelling Paradise spirits; and you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct. Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father in heaven. You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul.

"Your spirit unity implies two things, which always will be found to harmonize in the lives of individual believers: First, you are possessed with a common motive for life service; you all desire above everything to do the will of the Father in heaven. Second, you all have a common goal of existence; you all purpose to find the Father in heaven, thereby proving to the universe that you have become like him."

Many times during the training of the twelve Jesus reverted to this theme. Repeatedly he told them it was not his desire that those who believed in him should become dogmatized and standardized in accordance with the religious interpretations of even

good men. Again and again he warned his apostles against the formulation of creeds and the establishment of traditions as a means of guiding and controlling believers in the gospel of the kingdom. (Emphasis added) (1591 -1592)

When all is said and done, we believe we may fairly report that the Valton Seminars are on track, and we dare say they continue to be both enjoyable and worthwhile for all – even certain ideologues, we have noticed. We are humbly grateful to all our participants and certain others who have so freely helped to make this possible.

Going Forward

The Trustees of The Valton Trust wish to avoid the ideological quicksand that all too easily befools and engulfs other groups initially organized to study *The Urantia Book*. More to the point, we hope effectively to work for *the spiritual regeneration of men and women*, for the spiritual reawakening of humankind to a new, vibrant, living brotherhood under the Fatherhood of God where we all shall increasingly bear – and enjoy – the fruits of the spirit.

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. (Emphasis added) (2082 – 2083)

The world hardly needs more ideologues any more, as William S. Sadler, Jr. observed, than it needs a new church or a new sect; it needs instead *genuine religionists* willing to follow the Master. Some would feed sand to the spiritually hungry; instead, we propose they all have the bread and the water of life.

"But fear not; every one who sincerely desires to find eternal life by entrance into the kingdom of God shall certainly find such everlasting salvation. But you who refuse this salvation will some day see the prophets of the seed of Abraham sit down with the believers of the gentile nations in this glorified kingdom to partake of the bread of life and to refresh themselves with the water thereof. And they who shall thus take the kingdom in spiritual power and by the persistent assaults of living faith will come from the north and the south and from the east and the west. And, behold, many who are first will be last, and those who are last will many times be first." (1829 02)

"Peace be upon you. You rejoice to know that the Son of Man has risen from the dead because you thereby know that you and your brethren shall also survive

mortal death. But such survival is dependent on your having been previously born of the spirit of truth-seeking and God-finding. The bread of life and the water thereof are given only to those who hunger for truth and thirst for righteousness—for God. The fact that the dead rise is not the gospel of the kingdom. These great truths and these universe facts are all related to this gospel in that they are a part of the result of believing the good news and are embraced in the subsequent experience of those who, by faith, become, in deed and in truth, the everlasting sons of the eternal God. My Father sent me into the world to proclaim this salvation of sonship to all men. And so send I you abroad to preach this salvation of sonship. Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away. My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you." ^(2054 03)

In the earthly life of Jesus, religion was a living experience, a direct and personal movement from spiritual reverence to practical righteousness. The faith of Jesus bore the transcendent fruits of the divine spirit. His faith was not immature and credulous like that of a child, but in many ways it did resemble the unsuspecting trust of the child mind. Jesus trusted God much as the child trusts a parent. He had a profound confidence in the universe -- just such a trust as the child has in its parental environment. Jesus' wholehearted faith in the fundamental goodness of the universe very much resembled the child's trust in the security of its earthly surroundings. He depended on the heavenly Father as a child leans upon its earthly parent, and his fervent faith never for one moment doubted the certainty of the heavenly Father's overcare. He was not disturbed seriously by fears, doubts, and skepticism. Unbelief did not inhibit the free and original expression of his life. He combined the stalwart and intelligent courage of a full-grown man with the sincere and trusting optimism of a believing child. His faith grew to such heights of trust that it was devoid of fear. ^(2089 01)

The Practical Realities As We See Them – Obstacles And Opportunities

We believe the book is part of a larger, ongoing planetary program for the rehabilitation of mankind and the attainment of higher levels of epochal, planetary progress, and that ultimately, whatever our human foibles, destiny shall obtain.

Nevertheless, there are certain practical realities one must take into account and directly address if one is to see the realization of that larger program. We believe we must view future activities against the backdrop of the fact of the fetish-status of *The Urantia Book*, the “cultizing” of the Urantia movement, and with it the self-serving, controlling, authoritarian practices of some of the later, would-be leaders. *This is one of the greatest obstacles hindering the development of major phases of the larger plan for planetary progress.*

Do not be surprised that some of these leaders’ cult roots run deep, all the way back to the Family of God Foundation and Vern Grimsley’s 1983 World War III Voices affair and the momentous disaster it was. Most of Grimsley’s inner circle, including certain of his National Extension Representatives, and certain Urantia Brotherhood leaders were all taken in, even the then president of Urantia Foundation, by the outlandish fantasy they were “special” and were somehow to be saved along with the book from an imminent World War III nuclear holocaust. Quite willingly, even eagerly – and all too easily, *they surrendered their free will*, in this case, to Grimsley’s “voices.” By so doing, they thereby subjected themselves, and those whom they might later ensnare (and try they did), to the manipulation and control of Vern Grimsley and the cronies hiding behind, using him, who sought absolute, even spiritual power, power that was utterly unfettered by any rational, constitutional control, or sane group decision making.

Regrettably, instead of taking their lumps and learning their lesson, many of these individuals pursued their cultic, utterly vainglorious goals of personal power and control *all the more*. Eventually, they brought down the entire **URANTIA** enterprise. But this epochal catastrophe never fazed them! They believed then, and many do even today, in their special importance. They obsessively promote all sorts of questionable dealings and actions to advance themselves, to feed their insatiable power-greed and ego-needs. All the while they frantically try somehow to dignify – if not really to excuse – their otherwise reprehensible actions, too often invoking their formal association with “the book” (not its pristine teachings) and their positions within the now despoiled Urantia organizations and certain other self-aggrandizing organizations.

It is hard to see how any person having knowledge about these doings and events could ever have any confidence in them, unless, of course, such person or persons were themselves infected by the same virus of unmitigated, unabashed, blinding self-love.

It is still a great mystery how any of this had any connection with the Fatherhood of God and the brotherhood of man and the teachings of *The Urantia Book*. Nevertheless, this actually happened; this really did take place. And it continues in one form or another to this very day.

Somewhere along the line the ideologues lost sight of the fact and *truth* that this is not an egocentric universe.

The universal economy is based on intake and output; throughout the eternal career you will never encounter monotony of inaction or stagnation of personality. Progress is made possible by inherent motion, advancement grows out of the divine capacity for action, and achievement is the child of imaginative adventure. But inherent in this capacity for achievement is the responsibility of ethics, the necessity for recognizing that the world and the universe are filled with a multitude of differing types of beings. All of this magnificent creation, *including yourself*, was not made just for you. This is not an egocentric universe. The Gods have decreed, "It is more blessed to give than to receive," and said your Master Son, "He who would be greatest among you let him be server of all." (316 05)

In responding to these challenges, let us consider the following in deciding what our own service-steps might be toward the personal and planetary *realization* of the actual teachings of *The Urantia Book*. Let us think about *origin*, *history*, then *destiny*.

Always remember, the cults are formed, not to discover truth, but rather to promulgate their creeds. (1005 03)

Evolutionary religion makes no provision for change or revision; unlike science, it does not provide for its own progressive correction. Evolved religion commands respect because its followers believe it is *The Truth*; "the faith once delivered to the saints" must, in theory, be both final and infallible. The cult resists development because real progress is certain to modify or destroy the cult itself; therefore must revision always be forced upon it. (1006 01)

Regardless of the drawbacks and handicaps, every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man. (966 01)

The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult

must provide supreme goals of living which are both temporal and eternal--
social and spiritual. ^(966 02)

No cult can survive if it retards moral growth and fails to foster spiritual progress.
The cult is the skeletal structure around which grows the living and dynamic
body of personal spiritual experience--true religion. ^(966 Last)

The question is, How do we get from here to the new symbolism?

Judging from the book's teachings about the length of progressive planetary epochs and the difficulties experienced even on normal planets in achieving mankind brotherhood, and in view of the book's last half-century, the forthcoming living brotherhood of mankind will not be realized without considerable effort. See, *inter alia*, **PAPER 52 - PLANETARY MORTAL EPOCHS**, and note the following paragraph, *et seq.*

Even on normal evolutionary worlds the realization of the world-wide brotherhood of man is not an easy accomplishment. On a confused and disordered planet like Urantia such an achievement requires a much longer time and necessitates far greater effort. Unaided social evolution can hardly achieve such happy results on a spiritually isolated sphere. Religious revelation is essential to the realization of brotherhood on Urantia. While Jesus has shown the way to the immediate attainment of spiritual brotherhood, the realization of social brotherhood on your world depends much on the achievement of the following personal transformations and planetary adjustments. ^(597 03)

We are at an historic juncture. As did members of the Sanhedrin in Jesus' time set themselves above their scripture, some would-be leaders and certain readers presently set themselves above the book's teachings and misuse and abuse the book for their own purposes, obscuring its soul-surviving message.

Even then, the unfortunate human tendency to want fame and power is further aggravated by the fact that, after all, Lucifer wanted to be God. He *really* wanted **POWER**. Perhaps it should not be all that surprising, then, that those poor souls who are somehow inveigled to follow his doctrines (consciously or not) of **self-assertion** and **false liberty** would all the more be propelled to set themselves up above the book and over its associated organizations.

It is a fact that one's spiritual vulnerability is firmly related to one's pride and ego needs.

Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored. Man's ability to transcend himself is the one thing which distinguishes him from the animal kingdom. ^(1223 01)

True believers must keep alive the intended purposes of the book's teachings. We must demand the maintenance of the revelation's purity in its original form, fully assured of the book's substantive authenticity. True believers must likewise insist that the book's various translations are true to the original text. *Above all, we must teach the book's unadulterated message and actively promote the Fatherhood of God and the living brotherhood of mankind.*

Of course, we must work under the long shadow of the doctrines of Lucifer, now, after 200,000 years, fully entrenched in the psyche of humankind. Judging from our recent seminars alone, those doctrines of self-assertion and license, and an obdurate resistance to the truth, are still alive and well among certain individuals who seem to have affection for the book's teachings, but who actually work against its, even their own, best interest. Do they really know what it is they are doing?

We should carefully note that Caligastia early on targeted the destruction of the planetary schools. Of course he is still around, though we cannot see him, and probably rather influential with those of like mind who might even "really desire to be cursed with his wicked presence," and who would have *The Urantia Book* destroyed, perverted, or thrown off course, especially while in its infancy.

The last act of Michael before leaving Urantia was to offer mercy to Caligastia and Daligastia, but they spurned his tender proffer. Caligastia, your apostate Planetary Prince, is still free on Urantia to prosecute his nefarious designs, but he has absolutely no power to enter the minds of men, neither can he draw near to their souls to tempt or corrupt them unless they really desire to be cursed with his wicked presence. ^(610 02)

Let us not forget that Lucifer and Satan through their emissaries went so far as willfully to violate the sanctity of the infant-training schools, purposefully to corrupt those innocent minds!

In many respects this rebellion was the most widespread and disastrous of all such occurrences in Nebadon. More personalities were involved in this insurrection than in both of the others. And it is to their everlasting dishonor that the emissaries of Lucifer and Satan spared not the infant-training schools on the finaliter cultural planet but rather sought to corrupt these developing minds in mercy salvaged from the evolutionary worlds. ^(608 05)

This act alone should convince any thoughtful person of the murderously destructive aims of the rebellion, the purposes and consequences of which, once set in motion, are still rolling on down through the halls of history like a Tsunami from Hell, drowning whatever it can of the decent and good in a swill of self-assertion, deceit, and Godlessness.

The terrible horror of the willful defilement of these and our own planetary schools, and the serious implication it holds for the Valton School, *and any other like-purposed group*, is further evident from the following text.

On Urantia these plans for planetary progress and cultural advancement were well under way, proceeding most satisfactorily, when the whole enterprise was brought to a rather sudden and most inglorious end by Caligastia's adherence to the Lucifer rebellion. ^(576 01)

It was one of the most profoundly shocking episodes of this rebellion for me to learn of the callous perfidy of one of my own order of sonship, Caligastia, who, in deliberation and with malice aforethought, systematically perverted the instruction and poisoned the teaching provided in all the Urantia planetary schools in operation at that time. The wreck of these schools was speedy and complete. ^{(Emphasis added) (576 02)}

Many of the offspring of the ascenders of the Prince's materialized staff remained loyal, deserting the ranks of Caligastia. These loyalists were encouraged by the Melchizedek receivers of Urantia, and in later times their descendants did much to uphold the planetary concepts of truth and righteousness. The work of these loyal evangelists helped to prevent the total obliteration of spiritual truth on Urantia. These courageous souls and their descendants kept alive some knowledge of the Father's rule and preserved for the world races the concept of the successive planetary dispensations of the various orders of divine Sons. ^{(Emphasis added) (576 03)}

Certain of the Trustees of The Valton Trust have personally known a number of the self-assertive, would-be leaders who, with some others, have been quite successful over the years in deliberately poisoning and otherwise maliciously confusing and misleading the minds of many readers about the book's soul-surviving purposes and those of its associated organizations.

Some of this same leadership eventually gained undeserved, unearned personal influence and control over the book, its translations, and the organizations associated with that. *Presently, this singular development constitutes a direct and fundamental threat to the mission and ultimate success of the Fifth Epochal Revelation.*

Proclaiming The Gospel

For this and other reasons, the Trustees of The Valton Trust are dedicated – all the more – to the proclamation of the unfettered, **unadulterated gospel** of Jesus of Nazareth, and its accompanying teachings in *The Urantia Book*, and the *realization* of the personal and organizational mission set out for each of us and for all humankind.

Furthermore, we at the Valton School are able to carry on because we are *dedicated*, we recognize the *evolutionary* nature of our work, we have a promising *methodology*, and we are willing to *make adjustments* going forward towards the living realization of the new symbolism. *But so can any other group similarly purposed and prepared likewise carry on* – if those involved *sincerely* desire it. The keys of the kingdom are there for anyone with a sincere heart.

Please remember that certain of the groups and organizations most offensive to the teachings and purposes of *The Urantia Book* are *artificial* creations; they are not evolutionary. Whatever their claimed pedigree, they will not – they cannot – last, especially because they consistently refuse the necessary shift to the progressive, and for some, the personally demanding, requirements of the Kingdom of Heaven. Certain organizations that would attach themselves to *The Urantia Book* are misled and riddled with self-interest. In loving themselves so much, so many forget the Master.

The Valton Trust and the Valton School recognize the Great Dichotomy. The readers of *The Urantia Book* are more or less divided into two mutually exclusive groups. One promotes the actual teachings thereof, including the gospel of the Fatherhood of God and the brotherhood of man; the other substitutes a *man-made and man-dominated* ideology *about* the book in lieu of the teachings *of* the book – all the while seeking selfish hegemony over the book and its readership.

When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By such procedure, even a revealed religion becomes man-made and man-dominated. (Emphasis added) (2083 02)

No one but the Father and the Master shall rule in the true believer's heart, mind, and soul.

The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man. (Emphasis added) (2083 02)

Jesus made it clear that one cannot serve two masters. The Trustees of The Valton Trust and the Valton School shall always strive to promote the actual teachings of *The Urantia Book*, especially emphasizing the gospel of the Fatherhood of God and the brotherhood of man, and all that the gospel encompasses.

We know that only those cults (groups) that sincerely and honestly reach for the “new symbolism” have any chance for survival. We also know one must *disown* the past if one is fruitfully to transition into future, progressive successes. Regret is mildew. One cannot change the past, and one should not revert to the past. One must go forward.

The Future

The following will help to provide perspective and guidance for us and for all who genuinely search for that new and higher symbolism of a higher civilization that **“must be the outgrowth of applied love,”** (Emphasis added) that **“...must arise out of religious living, spiritual experience,”** and that **“must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man.**

Jesus, after listening to Peter's interpretation of the parable, asked the other apostles if they did not also have suggestions to offer. To this invitation only Nathaniel responded. Said he: "Master, while I recognize many good things about Simon Peter's interpretation of the parable, I do not fully agree with him. My idea of this parable would be: The seed represents the gospel of the kingdom, while the sower stands for the messengers of the kingdom. The seed which fell by the wayside on hardened ground represents those who have heard but little of the gospel, along with those who are indifferent to the message, and who have hardened their hearts. The birds of the sky that snatched away the seed which fell by the wayside represent one's habits of life, the temptation of evil, and the desires of the flesh. The seed which fell among the rocks stands for those emotional souls who are quick to receive new teaching and equally quick to give up the truth when confronted with the difficulties and realities of living up to this truth; they lack spiritual perception. The seed which fell among the thorns represents those who are attracted to the truths of the gospel; they are minded to follow its teachings, but they are prevented by the pride of life, jealousy, envy, and the anxieties of human existence. The seed which fell on good soil, springing up to bear, some thirty, some sixty, and some a hundredfold, represents the natural and varying degrees of ability to comprehend truth and respond to its spiritual teachings by men and women who possess diverse endowments of spirit illumination." (1690 01)

* * *

Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men. It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself. Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men. Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience. (2084 01)

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man. In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin. ^(2084 02)

* * *

Christianity is seriously confronted with the doom embodied in one of its own slogans: "A house divided against itself cannot stand." The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity. The true church – the Jesus brotherhood – is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a *living organism* in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them. ^(2085 003)

* * *

Then Jesus stood up again and continued teaching his apostles: "I am the true vine, and my Father is the husbandman. I am the vine, and you are the branches. And the Father requires of me only that you shall bear much fruit. The vine is pruned only to increase the fruitfulness of its branches. Every branch coming out of me which bears no fruit, the Father will take away. Every branch which bears fruit, the Father will cleanse that it may bear more fruit. Already are you clean through the word I have spoken, but you must continue to be clean. You must abide in me, and I in you; the branch will die if it is separated from the vine. As the branch cannot bear fruit except it abides in the vine, so neither can you yield the fruits of loving service except you abide in me. Remember: I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest. If you will maintain this living spiritual connection with me, you will bear abundant fruit. If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that

the Father will grant us our petition. Herein is the Father glorified: that the vine has many living branches, and that every branch bears much fruit. And when the world sees these fruit-bearing branches – my friends who love one another, even as I have loved them – all men will know that you are truly my disciples.

"As the Father has loved me, so have I loved you. Live in my love even as I live in the Father's love. If you do as I have taught you, you shall abide in my love even as I have kept the Father's word and evermore abide in his love." ^(1945 04, 05)

The Benediction

God the Father loves men; God the Son serves men; God the Spirit inspires the children of the universe to the ever-ascending adventure of finding God the Father by the ways ordained by God the Sons through the ministry of the grace of God the Spirit. ^(53 06)



Study the book