



# ST ENOCH & ST ELIJAH MONASTERY OF THE SOCIETY FOR THE FATHER FUSION OF JESUS

## THE PRIOR'S CONFERENCE



Chapter Twenty-One extracted from  
*The Father Fusion Of Jesus – Monastic Life*

### MARK 1:21-22

*And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.*

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# Chapter Twenty-One

MARK 1:21-22

## The Prior's Conference.

*And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.*

### Introduction

**D**EAR TO THE HEARTS OF EVERYONE, were the times when the Prior would provide teachings, workshops, prayers, impartations and writings on what God has for us today in his Father Fusion plans. They always allowed for questions and invariably the Prior would seek to obtain an entirely fresh and living answer that would empower the questioner as well as the gathered individuals.

When designing a live presentation, Prior would come to God for its content and its makeup. During the running of the event, if a participant had a question Prior would invariably look to find the answer directly from either one of the Persons of the Trinity or else from some other heavenly helper who was attending the event with the intention of participating in some way or, as a last resort, from scripture, writings or personal experience. It was always dear to the Prior's heart to remain out of the picture as much as possible, the better to let Jesus and his Father Fusion take centre stage as much as possible, and to raise up the individual inquirer as much as possible in what God had for his or her Father Fusion. Hence, any question imaginable could be tabled: Prior would always seek to assist the inquirer based on the question being able to feed his or her Father Fusion.

For example, if an inquirer asked about what happens in death, Prior would look to the Spirit of the Father in that person, or to one of the angels involved in death, or to some who are involved, today, in the resurrection processes in heaven, or to the perspective of this or that heavenly citizen who might shed some light on the question. If an inquirer wanted to know about a certain aspect of Jesus' experience of Father Fusion, Prior would immediately look to the Son of God for his reply. Sometimes he would look to the Spirit of the Father who was with Jesus during his human life also – Father Fusion of Jesus involves both Jesus and the Father.

Only after such a response from those persons who are actually involved in the question would Prior add into his reply anything that he had personally experienced. He never wanted the inquirer to be left with some theoretical hypothesis which, with the proving of time and experience, would turn out to be like telling a child that yellow autumn leaves are pure gold when in the end they would be left with just crumbling dried brown tree leaves.

Being a perennial servant, however, it was only behind the scenes of his formal teachings that one would learn something of his own personal life. This particular Prior's conference in which he answered specific background questions provided just such an opportunity to

know how God has moved in the life of a human being who displays the courage and know-how to bring an entirely new spiritual ideal onto the world's stage for the enrichment of all humanity, its diversity and its wonder in God.

**It's obvious that you reference more literature than merely the Bible. Why is this?**

I gained insight into the Father Fusion of Jesus from The Urantia Book because I had participated in the search for enlightenment as a Buddhist monk before re-entering Christianity as an adult. These three sources fed my development of the contemplative life and heavenly citizenship necessary to acquiring the Father Fusion of Jesus.

**What did each source give you?**

The Bible gave me Holy Spirit-driven faith, prophetic faith that is based in the promises of God. Buddhism gave me the stillness of mind to penetrate original mind and the personal presence of God. The Urantia Book gave me a meta view on my own endeavours.

Consequently, I live in the heavenly citizenship of the Urantia Book with the prophetic faith of the Bible in the presence of the persons of the Holy Trinity which I behold in the clear light that many Tibetan Buddhists hold dear. No heavenly citizen in the New Jerusalem and beyond will ever hold true to much of either of these sources for very long. The ideal of exhausting the goals of each of the sources is something that each source also afforded me.

**Given the great differences between these sources what is it from them that you bring into SFFJ monastery life?**

Nowadays, of course, the essential differences between each source have been distilled and discarded. I am now wholly occupied with my life in the Trinity of God. The project of the SFFJ monastery opened up contact with some of the affairs of Christ's heavenly government on the earth, the goings on of certain heavenly citizens, and the needs of the SFFJ monastery with regard to it being a witness to the Father Fusion of Jesus to my fellow human beings worldwide.

Father Fusion is based upon the presence of the Spirit of the Father in each human being and he is our commonality. Whether or not we want to include reference to the myriad of other forces and influences that are upon us, it is he who makes us spiritual and gives us our eternal life.

It is his creation of our enduring self identity and indeed our entire destiny that makes us all one people in his image. The sole thing that can unify all humanity in the midst of the divisiveness of our human diversity and cultural heritages is the ideal that we love each other, desist from brutalising, torturing and killing each other, and support the positive growth in each other if for one reason only: out of respect for our individual journey toward perfect Father Fusion.

I bring to the SFFJ monastery life Jesus' ideal to lay on the sacrificial altar our life and our desires and our needs so that the Father of us all can give to us that life and those desires and the fulfilment of those of our needs that support the Father Fusion of all of us. In Jesus' Father Fusion we are all one people in the midst of infinite diversity.

I am mindful of a passage in The Urantia Book:

*All religions teach the worship of Deity and some doctrine of human salvation. The Buddhist religion promises salvation from suffering, unending peace; the Jewish religion promises*

*salvation from difficulties, prosperity predicated on righteousness; the Greek religion promised salvation from disharmony, ugliness, by the realization of beauty; Christianity promises salvation from sin, sanctity; Mohammedanism provides deliverance from the rigorous moral standards of Judaism and Christianity. The religion of Jesus is salvation from self, deliverance from the evils of creature isolation in time and in eternity. <sup>1</sup>*

Within each of the streams of culture, literature, heritage and experience that any person brings with them to live in the SFFJ monastery, we find the Father Fusion ideal to be the leveler – that which delivers us from the shackles of self and its orphanhood of isolation.

**Do you see limitations in only being Christian or only being Buddhist or Jewish and so forth?**

I believe in the religious experience of the Son of God in Jesus of Nazareth and his Father Fusion. It doesn't always accord with the limits the Christian Churches place upon themselves.

**How does SFFJ go beyond those limitations?**

During the first twenty years of the human life, the Spirit of the Father in a person encourages exposure to as much diversity as possible. During the second period of twenty years, from the age of twenty to forty, the Spirit of the Father encourages us to sift through the collection of diverse experiences and values so as to sort out who we stand for and what life-long goals we want to secure for ourselves. During the third twenty years, from the age of forty to sixty, the Spirit of the Father in us encourages us to let him lead us into the discovery of the bridge from our mortality to our eternity and what we stand for as fledgling heavenly citizens.

In the early stages of our coming into the fullness of Jesus' Father Fusion, then, God uses to our later advantage religion, culture, family heritage and social impact in all shapes and sizes. A catechism of some sort is found to be of immense help later on, regardless of the religion or philosophy it couches. It must contain the emotions that link the human soul to the heart of the Spirit of the Father within: but the intellectual framework for one's beliefs is always only temporary and we adjust it along the way, often discarding huge portions of it when it is too burdensome or unable to effectively address our pain.

In my position as a Father Fusion Candidate, I have long viewed people through the lens of the Son of God and his experience of the Father Fusion of Jesus. I look upon the Spirit of the Father within a person and his desires for their next step in life. I find that it is important to be mindful of a person's religious, philosophical, cultural, educational and medical position as much as to intimately discern the current state of play of God's loving dance with that individual human soul.

SFFJ monastery has the work of creating Father Fusion Candidates. That's our *raison d'être*. When we become Father Fusion Candidates, regardless of our religious or cultural heritage, we see the Father Fusion of Jesus in our grandma's or granddad's life and struggles. We trace God's fingerprints throughout all of our past—the good and the bad, the limiting and the expanding. Our roots mean something to us because they contain some seed of Jesus' Father Fusion in them. We see God in our conception and in our first breath as much as we trace God in the conception of all those in our family tree right back to the very first human beings to be indwelt by the Spirit of the Father and given the opportunity for Father Fusion—the first Fatherlike creature to exhibit human perfection hunger and the first Sonlike creature to

exhibit human perfection hunger.<sup>2</sup> As Father Fusion Candidates, we see God all in all from time immemorial to time never ending. The Paradise Father is our life and our purpose.

I can never limit the potentials of a person by saying that the Father Fusion of Jesus only comes to him or her exclusively through the narrow door of Buddhist philosophy or Jewish religious practices or Christian observances. All religions have the cross of Christ in some form or another: sacrificial lives abound globally. All religions have their Saints and spiritual heroes who have done the whole range of Godly manifestations of inspiring healing and miracles. Accordingly, the largesse of the Urantia Book's ideals and ideas about the Father Fusion of the whole world, one individual at a time, is a most appropriate catalyst, a true yeast in the dough of all life and persons in the early stages of their Father Fusion journey.

When it comes to being resourced for Father Fusion, I think that one can't go past the human life of Jesus, the Son of God incarnate—the body of Christ. Jesus is the best example of Father Fusion. Similarly, one cannot dismiss his cross and shed blood. One cannot dismiss his seder meal and his being the lamb of God that takes away the sin of the world. One cannot dismiss his appeal to the human soul to believe that he will bring it into the literal presence of the Father and secure it in Father Fusion. One is most assuredly entitled to dismiss anything or everything that is in the intellectual constructs of his apostles, disciples and the Church when there is a larger more encompassing explanation for the Father Fusion reality he is by grace building up on one, or one that is more intimately woven between oneself and the face of God.

I always say that if you can achieve Father Fusion in your existing religion then by all means go ahead and do it. Perhaps you want the Father Fusion of Enoch or the Father Fusion of Elijah: these are the two most popularised alternatives, and they exist in the biblical Jewish tradition that is known worldwide. Others, for example the Tibetans with the perfections found in their acquisition of the Rainbow Body, are not so widely known in the West and so forth.

I always add that, if you're struggling to achieve the perfections of Father Fusion results that you want, then look to Jesus who guarantees that he will bring you into the fullness of the Father Fusion that he experienced. The Apostle Paul wrote of this fullness:

*For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith – that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.*

*Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.<sup>3</sup>*

To be Christian is one thing. To have the Father Fusion of Jesus is to be globally inclusive of all of God's works in all the peoples of the world—the indigenous as much as the sophisticated; and that is an entirely other matter. It is much higher, broader and deeper than common street level Christianity and this is to where Paul's idea of *Church*<sup>4</sup> has failed to rise. This is true too for Buddhism and indeed any other faith as well—for, all people are indwelt

by the Spirit of the Father—they all fail to rise to the Father Fusion of all the world without condemning those who don't belong to their particular group.

For me, any limitations in being Christian or Buddhist or Jewish or Islamic or New Age for that matter show up when the religion fails to reach to the Father Fusion experience of Jesus of Nazareth the incarnated Son of God. Whilst they offer me the spiritual allegiances or prophetic utterances of mere human beings, regardless of how noble they might be aspiring to be, I walk on by. There is no comparison with the Father Fusion of Jesus.

To that end, the biblical faith for Father Fusion that we receive personally from the Son of God—Christ Jesus—when married not just to the adoration of God and the story about the sacrificial life of his Son, Jesus, but also to the largesse of The Urantia Book's wide angle lens on life and human destiny are, in my view, the two best resources in the world today. Faith and vision. Hence their inclusion in the SFFJ Monastery life and the belief that they go beyond the limitations in question.

**Does anyone in particular stand out as a lingering influence from your years associated with Eastern religious experience?**

Right from the beginning I was deeply moved by the lives of Paramhansa Yogananda<sup>5</sup> and Ramana Maharshi<sup>6</sup>.

Yogananda was what in Christianity we would call evangelistic. He wanted the favour of God and the power of God and he wanted to take it to people in the world so that they could have all that God had for them.

Ramana Maharshi, on the contrary, we would call in Christianity an ascetic hermit much like some Coptic desert fathers today. He was even more reclusive than a Carthusian or Camaldoli monk or nun. He lived a life of severe austerity in perpetual silence, eventually conceding a large ashram to grow up around him.

Among the Tibetans, Lama Yeshe of Kopan embodied both the evangelistic and the mystic. Urgen Tulku of the Kathmandu mountains had the gift of seeing directly into the nature of mind and reality. Shakya Shree of Tibet distilled all of enlightenment into two or three meditation practices that were very easy and powerful.

These men's characteristics are enduring and I have long since sought out and adopted many features of their Christian equivalents that aid my Father Fusion Candidacy as it is rooted in Jesus the Son of God and in the Father—remembering that at this high level of these men's spiritual experience, only universal truth abides in them.

**What did you see in these men's lives that God was building up in you for your later Christian pursuit of Jesus' Father Fusion?**

Through God's discerning eye in me, I saw these men's lives being rooted in self-realisation. They both sought the root of mind and the human self and its interconnectedness with God within themselves. They sought the power to transcend the mundane human life. This pursuit of knowing God and knowing self can be found in the life of the Cistercian, Bernard of Clairvaux also. I wanted both of these accomplishments to operate in my life too.

Initially my pursuit was fed by the Eastern yogis and later, as my desire for the Father Fusion of Jesus emerged, my pursuit was fed by their Christian counterparts.

The Father Fusion of Jesus, in both Jesus of Nazareth and in anyone who claims it, comprises two elements. One is the deep rooted confidence in being wholly at rest in the

Spirit of the Paradise Father within. The other is the doing of spiritual works in the world that arise from this partnership with the Father, the Son and the Holy Spirit alongside fellowship with the citizens of heaven and other Father Fusion associates. There is much about Father Fusion works that is not necessarily concerned with the conversion of souls but it is all concerned with bringing the blessing of God into creation. All of us want blessing and a blessed harvest.

**What introduced your point of departure from the Buddhist life so that you sought Jesus and his Father Fusion?**

The point of departure came when, after some years I came to see beyond the philosophical hypothesis and the meditational practices supporting reincarnation. I had a profound experience that clearly revealed human death to be incapable of cyclic rebirth in the manner prescribed in Eastern religions.

Subsequently, I wanted a firm geography for God and a non-meditative or mythical version of the history of creation. What is God? Where is God? What is creation and how does it work?

I wanted to know about the heaven of heavens. I also wanted to firm up the origins and destiny of humanity and the nature of human spirituality. Despite the firmness of enlightened mind, that kind of left brain firmness wasn't available to me in the almost mythical language of the spirit in which the highest teachings in Buddhism are framed.

**Had the Bible been shaping your spiritual life when you departed Eastern philosophy?**

I had typically life changing experiences of face-to-face encounters with God being the First Source and Centre of all life. All Christianity biblically acknowledges this, of course. My own experiences had not been shaped by Bible studies though. I had little Christian theology except what I gleaned from growing up in two Protestant Churches until the age of twenty. The Urantia Book's story of Jesus was my bridge into Christianity.

The Bible played very little role in shaping my spiritual life. If anything, Christians had been a negative influence, a deterrent. The truth and the life-shaping power of my experiences came by direct interaction with God within: much the same as it had been for Yogananda and Ramana and Shakya Shree.

To some extent, I very much valued their witness of God's revelation to the soul, regardless of those men's religious backgrounds. As much as I was never seeking to be biblically based I was never seeking to be Hindu or Buddhist either. I was a baptised and confirmed Christian all along, coming from a long line of Celtic, French and Swiss Christians, but I wanted to know the inner workings of exceptional men of God. I never found any in the churches I grew up in. The power of God was wholly absent, and the minds of the men of God were very much tainted by being under the law of the world.

When I was called out of Buddhism by the search for the personalness of God, I fell into a vacuum. There was little by way of a bridge from intense mystical life to the common everyday shallowness of local church Christianity. After suffering ten years in that vacuum I was taken to heaven to be equipped in the service of the Son of God—Christ Jesus. At that point, Jesus in the Holy Bible came impeccably alive for me. I was just turning 44 years of age and ten years out of being a Buddhist monk among the Chinese and the Tibetans. I subsequently became very interested in learning how other Christian ministers served the

world for Christ, in particular those Holy Spirit-filled miracle workers and later on the monks and desert fathers.

**Was direct and intuitive knowledge of God easier for you than Bible study and Church fellowship?**

I think so, yes. I had experiences of people who stood on the Bible's principles but who evinced no apparent interior connection to the clear light land of God. That implied to me, even as a boy of five years, that there had to be a different way to seek God and to find God and to know God and to reveal God to others than the typical Christian approach which seemed to me to be very second hand and indirect.

**Was the authority of direct communion with God always important to you?**

If we are discussing authenticity then I think so, yes. It's one thing to talk about having the mind of Christ but I have met few Christians who could show it to me. They could describe how it ought to function but they could not show it to me. I can show it to you. My students can show it to you. This comes by direct communion with God.

Similarly with sonship with God and daughtership with God. I have met few Christians who can either show me God within themselves or show me their sonship or their daughtership. The actuality of God and the actuality of their sonship or daughtership with God eludes them. I can show you how a person loses his or her spiritual orphanhood and becomes a son or daughter of God who now has a living and personal relationship with the Spirit of the Father within. This comes by direct communion with God.

Equally, I have met few Christians who can prove their covenant with God concerning all their sins being forgiven, in the manner that Saint Francis, for example, experienced. This is Father Fusion Candidacy. I can show that to you. My students who have become Father Fusion Candidates can show it to you. This comes by direct communion with God.

Saying things like this is simply to tell you of the authenticity in spiritual life that you should aspire to claim for yourself. If the Bible says that God has x, y and z for you, then when you get it from God you ought to be able to prove it to others otherwise it just remains a philosophical possibility and a fantasy. A direct communion with God gives one the divine power and the universal authenticity to reveal God to others.

It's valuable for a believers in Jesus to outgrow the Church formula made out of words and hand-me-down beliefs around which some powerful emotions are tied, if ever the believers will break through the web and grasp Jesus' Father Fusion. The Urantia Book was very helpful in my life to intellectually free me from the ghosts and hobgoblins of Buddhism as well as Christianity without diminishing my access to the supernatural mind of God and the divine power of God. All of that is contained in one's being authentic and having the actuality of God realisation in one's soul and mind and spirit.

We receive revelation from God and we experientially evolve our own religious experience of it by our decisions and our testing out of God's revelation to us – whether that revelation is in scripture, literature or a Word from the Lord. It is by our own evolution of God's revelation to us that we create our authenticity in God. Interestingly, the Apostle Paul claimed the same revelatory authority.

*For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. <sup>7</sup>*

You don't seem to hang on Paul's every word like many Christians do. Why is that?"

Paul's writings confess that he never knew the human Jesus first hand. He wasn't a witness of Jesus' world-changing display of Father Fusion. He never heard the gospel that Jesus fashioned around his own Father Fusion authority and victorious living.

The other Apostles did. They were soaked in Jesus. They didn't intellectualise their experiences though, they lived them. They weren't adept in theologically reflecting on their every day experiences. Paul excelled when he took their experiences with Jesus and recast them into the theology *about* Jesus and the Apostles.

It is singularly important to remember when we read the gospels that, as much as Paul emphasises Jesus being the Son of God, Jesus never used his authority as the Son of God. He continually resorted only to the spiritual authority over human life that comes from a perfected partnership with the Father.

In Paul's writings, the Father Fusion of Jesus is not mentioned. I don't want Paul's version of Jesus the Christ at the expense of the direct relationship that is available to me with the Son of God and the Father Fusion of Jesus. Paul's experience is in the ballpark and noteworthy, but no person should worship another person's Father Fusion experience over and above their own direct relationship with the Son of God the Word of God. As scripture says:

*Like newborn infants, long for the pure spiritual milk, that by it you may grow up to salvation.  
I Peter 2:2;*

*I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready. I Corinthians 3:2;*

*For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. Hebrews 5:12-13.*

When we research the various sources of nutrition to feed our Father Fusion in the Son of God, it is plain that Paul's writings are milk and The Urantia Book is solid food.

**How does Paul's religious experience differ from Jesus' religious experience?**

Jesus early on determined to live the ideal human life whereas in mid-life Paul determined to develop an institutionalised religion of Christianity consisting of his own religious experience of the worship of the risen Jesus whom he had never really met on the earth.<sup>8</sup>

Jesus had his own very human discovery journey with the Father that culminated in his Father Fusion and then his three and a half years of ministry as a Father Fused human being who lived in the full consciousness of also being the Son of God—a fact that was unknown to him prior to his baptism. Paul never writes of his personal relationship with the Spirit of the Father. Instead, he writes of his relationship with the risen Jesus of his burgeoning religion.

In Paul's understanding of spirituality, the Father was pushed aside for the worship of Jesus, the Christ as he called him—the anointed one, the Jewish Saviour.

In every sense, Paul's writing shows has no recognition of nor place for the Spirit of the Father that indwells the human mind and contacts the human soul. Similarly, he shows no grasp of the Father's explicit role in the building up of our Father Fusion—from the initial arrival of the Spirit of the Father from Paradise to the consummation of Father Fusion. Paul is

wholly without the Father's goal of Father Fusion that Jesus was acutely aware of and to which he addressed his every gospel statement about the kingdom of God – the Father Fused partnership with the Spirit of the Father within us.

Having no experience of the man Jesus, Paul cannot and does not write about the humanity of Jesus and his journey into the acquisition of his own Father Fusion. Necessarily, Paul leaves the reader with ambiguity concerning the divinity of the Father Fused Jesus and the Son of God. Paul overlooks the human side of Jesus; and the Church follows suit in its teaching and in its leadership. Church leadership is all about how best to follow, not how to conquer. Jesus' leadership is exclusively about how to conquer.

To clarify the matter of the human Jesus and the Son of God Jesus, it is essential to know that he put aside all of his power and authority as the Son of God. Neither was Jesus born Father Fused: he learned it as do we.

Father Fusion is not an anointing, a gift that can be bestowed upon the church or upon a person. It is the experience of learning to partner with the Father in the decision making, planning, execution and evaluation of our projects. Jesus grew into it like any normal human being grows into it; and he completed it like any willing human being could do in his or her lifetime.

To illustrate the poverty of the Father's presence in Paul's thinking, as brilliant as it is and as moving as it has been for many a believer for two thousand years, in Paul's ten letters he mentions the Father about forty times. On half of these occasions they are a simple repeat and even an assumption that Jesus must have a Father because he said so in his teachings (the Father and I, etc.). Some of the incidents glorify the Father through Christ, but almost none of them tell us anything much about the Father whose will Jesus impeccably performed throughout all his ministry, his trial and death, his resurrection, his showing of himself, his ascension and his ongoing ministry.

*"Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven."*<sup>9</sup>

Paul implies that, like him, we too should ignore the Father and focus on the Christ. That falls short of what the religious experience of Jesus brings to me to complete my Father Fusion.

### **How have you publicly communicated Father Fusion?**

Around thirty books and articles have been published on Father Fusion related topics. Several of those titles include the Father Fusion of Jesus.

Several hundred hours of seminars on Father Fusion have been recorded and distributed in video or audio.

### **What is the gateway to Father Fusion for the born again Christian?**

The beginning of Father Fusion is the knowledge and experience of the indwelling Spirit of the Father. He is different from, for example, the Person of the Holy Spirit or the power of the Holy Spirit, and different from the Spirit of Truth or the Person of the Son of God, Jesus. All five of these can be individually experienced. Everyone who has participated in my live seminars has experienced them individuated in their own life.

My contemplative life led me to being one with God within: to be a son of God. When I looked for literary information about God my Father and the life of a Father Fusion Candidate it was neither Buddhism nor Christianity that gave me much scriptural insight, it was almost exclusively The Urantia Book. The description of the Spirit of the Father – what that text calls the Thought Adjuster – and what I was already doing in partnership with the will of God, was invaluable to me personally and to my ministry in Jesus' name.

### **How does Jesus play a role in one's entry into Father Fusion?**

The second part of having one's own Father Fusion is to recognise that Jesus of Nazareth perfectly did the will of the Father. What Jesus said, the Father acted upon. What the Father desired, Jesus acted on. They were perfectly paired together. They enjoyed a single will.

The human will of Jesus was augmented by the divine will of the Spirit of the Father; and the personality-free Spirit of the Father was personalised by the personality of Jesus. That won't mean much to the beginner, but it plays a significant role as one matures one's Father Fusion.

This union of the human and the divine is all that is required for the perfect doing of the will of God and its eternal blessing. There do not need to be any sacrificial rituals, no ancestral gods and spirit helpers, nor angels or heavenly guides. The only thing that is involved is just your will and the will of the Spirit of the Paradise Father within you. There is a lot of extraneous support, but essentially it is a matter exclusively between you and the Father within.

As you ascend higher into all that God has for you, you can settle for typical Christian salvation. You might be spiritually hungry for more and settle for salvation plus the giftings of the spirit for the Holy Spirit service of humanity. If you are still hungry for more of God then nothing will satisfy you until you grasp onto the idea of your own Father Fusion. That brings you to the third part: not just knowing that Jesus did the will of God perfectly but that the Father Fusion of Jesus is what the Father has commanded the Son of God to give to us as the fulfilment of the Christian gospel.

### **How does Jesus feed us his Father Fusion?**

Having the experience of the Spirit of the Father within, and having a belief in one's own Father Fusion, one looks around for a reliable source from which to obtain that Father Fusion.

Ironically, it's not the Father himself. He will always direct you to Christ the Son. The Father Fusion that we want from the Father always comes from his appointed perfecter, the Son of God, Jesus Christ. I say this regarding every human being regardless of their religion, culture, gender and level of faith. They don't have to know Jesus by name but they most certainly will encounter and respond whole heartedly to the Son of God's personal perfecting power.

The biblically versed Christian has a much easier ride. The Spirit of the Father within us leads us to know through the biblical gospels that Jesus of Nazareth was Father Fused. Knowing that the Son of God's human experience as Jesus then matters more to us than the Son of God's experience as the Son of God – which even biblically remains largely undisclosed. The turning point comes when, with a simple flip of our attention onto the Son of God, we ask him to help us have Father Fusion as he had Father Fusion.

## How do we get faith for Father Fusion?

Upon our own request, Jesus the Son of God begins imparting to us values from within the experience of growing into Father Fusion that he acquired in his life as Jesus of Nazareth. Situation after situation in our own life, when we are challenged to exercise or to speak with a Father Fusion value, he brings it to mind in us. When we use it with faith in it, we make it our own. The axiom, *What Would Jesus Do?* is a very real gateway to the Father Fusion of Jesus once we look to Jesus being the bridge to our life in the Father.

“By these three parts then, one becomes familiar with the Father within and his Father Fusion plans and modus operandi; the Father Fusion of Jesus in the Son of God that becomes ours; and our own incrementally developing Father Fusion and our change from a spiritual seeker into a Father Fusion Candidate. That’s what happened for me.

## How does The Urantia Book contribute to having the Father Fusion of Jesus?

The short answer is, knowledge. The Urantia Book gives the believer knowledge.

It was the description of the presence, the role and the unwavering commitment of the Spirit of the Father in me that I read about in The Urantia Book that first impressed me. It surpassed all knowledge of Buddha Nature in the Buddhist texts and all knowledge of the Mind of Christ in the Bible. It made the Father immediately present and available. It capped every religion’s explanation of God in our lives.

When I first experienced the Spirit of the Father within me consciously and knowingly back in 1975, I stood in the midst of the Paradise of God within myself and from then on I never lost sight of the First Source and Centre of all life and all beings; nor of our fusion commitment to each other.

In those days, I was a nominal Christian but this was some eighteen years before I gave my heart to Jesus in a modern day Pentecostal manner. When I was some ten years away from becoming a Father Fusion Candidate at the age of 43 years, the Spirit of the Father within me had already looked ahead to my most desirable ministry works as such, and he brought me to become born again in the Christian sense.

I recommend all non-Christians who are seeking their Father Fusion to receive Jesus of Nazareth as the Lord of their Father Fusion and instantly be up-stepped and more adequately resourced as was I.

I do not recommend The Urantia Book as a pathway to the Father Fusion of Jesus unless the person has biblical faith for the Father Fusion of Jesus. Otherwise, the typical intellectual version of spirituality that The Urantia Book generates can and probably win steamroll that person with way too much knowledge.

The great challenge to a believer in The Urantia Book is to having the faith of Jesus in the midst of turning the pages of The Urantia Book.

The Urantia Book is like money. Too much money robs us of our need for God. We can buy all our life’s solutions. Too much easy knowledge in The Urantia Book is the same. We have not gained our knowledge by means of the faith adventure: we have simply understood what’s on the written page. What is on the written page, however, is never really ours until we have converted it over to faith experiences. The believer in The Urantia Book is a bit like someone who is a full-on believer in The Lord Of The Rings. They are spiritually unable to live in the world of their belief. In both cases, the world of The Urantia Book is closed to

them and the world of The Lord Of the Rings simply doesn't exist. The result is the same. The believer in The Urantia Book will pine for the kingdom of heaven and have no idea how to be free of his or her spiritual orphanhood.

To be free of spiritual orphanhood, one needs the Holy Spirit-driven faith, the faith of Jesus – *and* one needs to act daringly by faith in Jesus' supply. Believe Jesus. Believe *in* Jesus. Believe *as* Jesus believes. Believe *why* Jesus believes. Then, one will have the exact same faith as Jesus; and one will have the same fruit that Jesus' faith brought to him from the Father.

Never be afraid that one hundred percent faith in Jesus will ever rob you of a thousandfold more of the Father. The Father gives us Jesus so as to be able to give us much more of himself. That's how faith works.

Therefore, the more knowledge we have upon which to base our Holy Spirit-driven faith in Jesus, the purer and faster will be our acquisition of the Father.

There is no more detailed account of Jesus on the earth than The Urantia Book. It is therefore gas to the fire of our faith; oil to the lamp light of our faith; the atmosphere around the lightning power of our faith; the yellow brick road of the steps of our faith: but it is not our faith. Faith for Father Fusion comes from believing in Jesus' Father Fusion and, through Jesus the Son of God, believing that the Father has given us Jesus' Father Fusion to become our own.

### Why is the Father Fusion of Jesus not the obvious peak goal of Christianity?

The short answer is that Christianity teaches Paul's adoration of the risen Christ and not the Father Fusion experience of the incarnated Son of God.

Although there are many men and women who are ripe and well-rehearsed for spreading the Father Fusion of Jesus all throughout Christianity, indeed even to all the world's faiths, I know of few who yet have the knowledge to be able to do so.

They will come, though: God within my works will aid this. Paul wrote about the revealing of the sons and daughter of God—the world's Father Fusion Candidates<sup>10</sup>—and I have seen Christ's heavenly hosts and readiness in the heavens waiting to be poured out to whomsoever will evangelise in power and in spirit the Father Fusion of Jesus.

### Is imparting to others the Father Fusion of Jesus so difficult a thing?

I had done a lot of ministry over the years but I ministered exclusively Father Fusion principles and practices in a Christian ministry around the world for around ten or eleven years beginning in the year 2000 before ever coming to a major breakthrough in my understanding of the Father Fusion of Jesus.

There was a student at my Christian prophecy and healing schools in Melbourne. One day, he asked me:

"Rob, please teach me what God is doing in your own personal life. I get that you are teaching typically Christian spirituality but I suspect that there's a lot more that you are not telling me. I want that!"

By way of response, and with no reference to The Urantia Book whatsoever, nor to Buddhism, I had to systematically examine the steps of growth in Father Fusion for the average born again Christian.

This quest made me really press in prayerfully and with the Father's discernment in me, so as to pull together the course work and the practical exercises and the heavenly expertise to make it all come together.

The coursework was on the basis of Holy Spirit-driven biblical faith and the Bible's rather clipped knowledge of Jesus and his Father Fusion.

I quickly found that, in order to make the seminars into hands on spirituality, it is impossible to authentically teach the Father Fusion of Jesus without calling on several normally out of reach spiritual persons and aspects.

For example, the teacher of the Father Fusion of Jesus must have not just a belief in but a working relationship with the Paradise Father as well as his Spirits of the Father who are in possession of various levels of experience and varying command of personality. Typically, Spirits of the Father do not carry any personality of their own, which makes perfect sense as soon as you encounter God your Spirit of the Father in your own life: but knowing how to introduce a student to the Spirit of the Father means that the teacher must know how to discern them and work with them. It's an art in itself.

**It's a gift.**

Yes, I agree. It's certainly one of the gifts that the Father has given to me. Mind you, I believe that it's a gift that is readily available to any Father Fusion Candidate.

Continuing: the teacher must similarly have a working relationship with the Son and the Holy Spirit as well as with Holy Spirit power and the Spirit of Truth in people. The teacher must be able to discern the difference in the Spirit of the Father in one student and another student. Additionally, the teacher should be able to discern and verbalise any and all communications from these Deity Persons to the students, and the communications brought by extra heavenly citizens who turn up on the day at the request of the Spirits of the Father, or the Son of God and so forth.

In my own preparation, all of this had to be coordinated in me before each seminar was presented. It was a big ask, but the reward to my students and to me personally was huge. Not a single seminar failed to deliver God's excellence far in excess of my own expectations.

**To whom did you first present your teachings of the Father Fusion of Jesus?**

I designed my seminars exclusively for a small group of a dozen or so born again Christians who had already been churching and who were current participants in a local church. They came from Pentecostal, Baptist, Catholic, Anglican, Lutheran, Orthodox and Charismatic churches.

Their being born again meant that I could pitch my highest in any area of study and God would come through with everything that I needed for the participants to experience what I was talking about. The born again entry into the kingdom of heaven provides the person with unlimited access to all that God can make visible and available to him or her. For me, I had a blank cheque to work with: God held back nothing, ever.

People who are not born again often settle for the theory and philosophy of Christianity. I was pitching my teachings at people who were very used to Christianity and who, to some extent, had outgrown the Church and were looking for intense intimacy with God. At no time did I want to simply present the theory of the Father Fusion of Jesus without the spiritual evidence of that aspect of it being immediately able to become the property of the

student. I would speak about a topic and then I would look to heaven for the power and the Deity presence to manifest what I was talking about. Then I would aid in making it the conscious experience of each participant – what they would take away from the seminar.

**That's a tough call.**

It wasn't always the easiest thing to achieve: but I volunteered for this project on the basis of Jesus' faith and not my own.

Few Christians are alike. Dealing with a room full of difference can be challenging.

Many Christians have long established loyalties with fixed boundaries around what they expect, what they will or won't permit into their own experience, or what they will believe for for others. Generally speaking though, most of the participants got it all of the time and all of the participants got something of it in any one seminar. God never failed to show up or to bless each participant.

I had no place for beginner spiritual seekers, though: people for whom Jesus wasn't the Lord of his or her life; or people who weren't church-ed.

I had ministered to people around the world in more than a score of countries. Many were New Age, meditators, spiritists and shaman, satanists: the whole enchilada. Father Fusion is out on its own and, as Jesus said, it is in the narrow way that we find it. I appealed to the Lord Jesus to bring to my seminars only those who were suited. Of those who completed an entire level of teachings, his selection never failed to impress me.

How did you structure the range of seminars you provided?

Initially I was very tentative about opening up to people about what God does in my own life. I provided a single course of ten three-hour seminars. At the end of them I thought that that would be enough and I could get back to my other ministry life: but no. I was asked for more.

I ran a second level of Father Fusion training. Again it was ten three-hour seminars spanning several weeks. The students were not receiving this kind of experiential teaching in their various churches and so, at the end of the second series, I was asked for more.

At the end of the third series of seminars I had pretty much exhausted the gamut of typical Christian church spiritual experience. I was asked for yet more.

At that point, I was very hesitant. It would mean taking the participants beyond the boundaries of their known horizons. After much convincing from those in the heavens with whom I had been working, and their assurances that not only would the topics become readily known to me but the resourcing of the seminars would also be wholly available, I consented. Even though I was way out in the deep, I knew that my Father Fusion faith would be all sufficient.

There was, understandably, a quantum leap between level three and level four in the Father Fusion teachings. Obviously the Holy Trinity knew that the participants held a lot more capacity for getting hold of the Father Fusion of Jesus than I had given them credit for.

They were right. After providing twelve levels of growth in Father Fusion I came to identify a clear pathway of experiences by which I could authentically say, "This is how to create a Father Fusion Candidate out of a born again believer. It is wholly teachable."

This, of course, made me reflect back and research into the days of Enoch of Adam and Eve's second Eden community as well as the days of Elijah. I was interested to learn whether

or not they had established schools for the impartation of the impending Father Fusion of Enoch and the impending Father Fusion of Elijah.

### **And you found what?**

I found the school of the prophets. I knew from first hand experience that all they would need as their head teachers were a Father Fusion Candidate. They didn't need Enoch to come back from heaven. They didn't need Elijah to come back from heaven. Both Enoch and Elijah could spend significant time on the earth before ever being taken by God into heaven imparting the faith for Father Fusion to their devoted and probably secreted students in the schools of the prophets.

At the end of twelve levels of teaching the Father Fusion of Jesus and having researched what Enoch and Elijah did, I was ready to accept the project of developing a residential site that would be for God's work exclusively devoted to the creation of Father Fusion Candidates in the likeness of the Father Fusion of Jesus the once incarnated Son of God.

### **What makes you want to create a monastery for the creation of Father Fusion Candidates?**

Someone has to do it. It's not a typically Christian thing to do, seeing as how the knowledge and degree of clarity around the Father Fusion of Jesus that is contained within The Urantia Book is not openly approved by any Pope or Patriarchs of the Christian Sees; and the topic of Jesus' Father Fusion is still largely dormant within Christianity itself.

In 1993, I was taken by the Holy Spirit into heaven many times. During that sublime time with Christ and the Holy Spirit and the Paradise Father, I was called by Christ to make a residential place for preparing people for the Father Fusion level of spiritual experience.

At that time, I met with the three Most Highs of Norlatiadek<sup>11</sup> who are chiefs in Christ's heavenly government. I presented to them for approval my application to the Christ Son of God for a residential community specifically designed for creating Father Fusion Candidates.

A part of my request called for a heavenly portal to be established wherewith divine power for Father Fusion would proactively occupy the Temple of the Unseen Father.

In the image of the Tree of Life of old that came down from heaven as the bread of life to Adam and Eve and their offspring, this portal would be a living divine instrument in which an open heavens portal to the Father for the sake of personal Father Fusion would nourish the members of the community in support of the Spirit of the Father within each one of them.

I imagined it personelled by Archangels, Melchizedeks, ministering angels and personalised Spirits of the Father who were all sworn to the Father Fusion plans of any one human being's Spirit of the Father. I conceived the Personalised Spirit of the Father who is attached to Christ's creation—he who was the one time Spirit of the Father in both Machiventa Melchizedek and Jesus of Nazareth<sup>12</sup>—to be the divine overseer of it in perpetuity. When I was in Israel running a pilgrimage a few years later, he made himself known to me and unreservedly agreed to my request for his supreme governance of the portal. I requested that he span all such similar developments and their portals across the globe and he again consented.

Why wouldn't he agree? After all, for the past two thousand years he has been the chief of all the Spirits of the Father in Christ's creation. Their primary interest is the Father Fusion of we humans. Of course they want to be a help to us.

When I walked away from that meeting near the place at which Jesus was baptised by John, at the Sheikh Hussein crossing, I felt a great confidence in me. God's power was in place. The community would be spiritually provided for more or less regardless of my inadequacies and shortcomings.

I suppose what makes me want to create a monastery for the creation of Father Fusion Candidates my thoughts return to my initial time with the Three Most Highs in heaven, and my presentation to them of my proposal. It seemed like a terribly audacious request of them. I argued that it was a great idea and even if it only served a handful of believers it would be worth it.

When the Reigning Most High spoke, the constellation Father as he is called by them, he said, "Who will do the work of making it happen on the ground?"

I couldn't think of anyone else and so I said, "Why not me?" They wholeheartedly agreed and my application for a monastery that was purpose built for the growing of Father Fusion Candidates on the earth was received on the spot.

Three days later a heavenly messenger returned to me with their word saying that my plans and layout, including the Father Fusion portal, had all been approved with one exception. "The locating of a platform for the departure of Spirits of the Father like as happened for Enoch and Elijah is something that is not within our jurisdiction to approve or deny," they conveyed.

I can say that since then, October 2013, every part of my life, the good, the bad and the ugly, has been lived for the Father Fusion of the whole world. I'm not the brightest button in the box, as my late wife Mary would say about people she knew, but I am at least doing something about the Father's and the Son's desire to have a place on the earth that is specifically dedicated to developing the Father Fusion of Jesus in believers.

Much to my delight, the creation of The Society For The Father Fusion Of Jesus naturally evolved out of the seminars I had been providing.

This monastery was simply the next more public step in a long string of events, all of which I have done in partnership with the Spirit of the Father in me as well as in cooperation with Christ's government in the heavens and on the earth. I have always maintained that the Father Fusion of Jesus is its own evidence. The monastery, like the seminars for Father Fusion training, have always been God's work. I leave it to God to prove his own works in the souls of people.

In answer to your question about what makes me want to create a monastery for the creation of Father Fusion Candidates, I say: Someone has to do it. I felt myself being offered the role, a bit like, I suppose, John the Baptist being offered the role of baptising and evangelising in the River Jordan.

I warmed to the idea straight away. Since the Most Highs approved it in 1993, with all my heart I have wanted the project to begin. I could barely believe I had the necessary skill or saintly calibre for it. It just goes to show that God will scrape the bottom of the barrel if need be, much like what we read in Chapter six of the Prophet Isaiah,<sup>13</sup> to get anyone, even the least of the least, to do his work when no others are forthcoming. All he wants me to do is to apply the Father Fusion that I have and let his will reign in my will and all else will be naturally forthcoming. And here we are thus far to date.

With the Christian heritage so rich, why introduce The Urantia Book knowing that so many Christians consider it to be like the Māori Moku,<sup>14</sup> of the devil?

Middle Eastern people tattoo themselves and their infants with the marks of their Christian faith. A cross. A text. A pattern. That's a moku. Try telling them that their story in ink on their bodies is of the devil, I dare you.

Similarly, concerning people who are unsure of The Urantia Book or who reject it or who curse it, all that can be said by believers is that God has not yet touched their hearts and given them understanding:

*Let my cry come before you, O Lord; give me understanding according to your word! Psalms 119:169.*

*Give me understanding, that I may keep your law and observe it with my whole heart. Psalms 119:34.*

*Your hands have made and fashioned me; give me understanding that I may learn your commandments. Psalms 119:73.*

*I am your servant; give me understanding, that I may know your testimonies! Psalms 119:125.*

The Servant Scriptures of Isaiah 42:14-53:12 describe Jesus, Messiah, in the same way.<sup>15</sup> Many people, particularly those with something to lose, rejected and spat upon him—just as Jews even today spit upon Christian priests in Israel. The spirit of rejection is nothing new.

A portion of 53:1-4 speaks of the challenges people face in believing a new thing when it comes along. Some people dive right in while the majority wait until it its time tested and proven so that they know what to do with it before changing from their existing way. It all depends upon their understanding or vision, their needs and their faith. I'll make comment to a few lines of the Servant Scriptures:

*1 Who has believed what they heard from us? And to whom has the arm of the Lord been revealed?*

Philip came telling his friend Nathanael that he had found Messiah and he was mocked until Nathanael tasted the truth of Jesus for himself.

*2 For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.*

Pontius Pilate looked upon Jesus and saw no form or majesty in him and no beauty that he should desire him.

*3 He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.*

The priests of Jerusalem plotted against Jesus and paid Judas Iscariot to reject him.

*4 Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.*

Whilst the female evangelists and apostles were quick to believe in Jesus' resurrection, all of the male apostles were afflicted by Jesus' death until they saw him risen in the power of God and standing in front of them.

Among these Christians who consider the Urantia Book to be not of God but of the devil, who among them would have dared to believe that Jesus was Messiah? Or that he was about to rise from the dead? Doubtless few of them: it was all such a new work of God and they had no need for such a new work of God.

They can't be blamed. There is no stopping the fears and superstitions of people with prescribed boundaries around themselves and their beliefs and their wariness about anything that exists outside their province of ambition, loyalty and vision. God is aware of that and he loves them anyway. Sooner or later, if not here on earth then in the heaven of heavens, they will reach out to him in their quest for the Father Fusion of Jesus and he will not hold back in revealing his arm from them.

I do not evangelise those Christians who are concerned that The Urantia Book or a person's ta moku is of the devil. They have their reward now.

Any book that has 5,088 occurrences of the name Jesus in it, 4,082 occurrences of the word God in it, 679 occurrences of the Spirit of the Father in it, 894 occurrences of the word love in it, 752 occurrences of the word faith in it, and 256 occurrences of the word salvation in it, none of which curse God or incite the rejection of Holy Spirit-driven faith, has a lot going for it one would think.

Of course, no one can receive The Urantia Book unless God gives him or her the gift of faith for it, just as no one can believe for having the Father Fusion of Jesus unless God gives him or her the gift of faith for it.

My understanding is that The Urantia Book is not here to rob, kill and destroy but to bring life and to enhance opportunities and to nourish the world's diversity and to do all that in the name of Jesus but to do it in ways that the Christian tradition is all but paralysed to do with global impact whilst it maintains an ecclesiastical grip on only the Bible's revelation of God and whilst it insists that having a pure heart is the acme of Jesus' gospel. There's more.

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On the subject of why I would choose to include the Urantia Book in an SFFJ monastery, I reiterate that there are some extreme limitations in the Jewish model of the universe and the New Testament writers' scope for knowing the Father Fusion of Jesus. Quantum physics, for example, is showing us that. NLP and high end behavioural modification technologies are showing us that.

Biblically, though, Saint Paul, for example, who is the primary Christian Testament commentator attached to the four gospels, was fired up and approved of by the Apostle Peter. Like Peter, however, he didn't have a grasp on experiencing Jesus' Father Fusion and had no language to evangelise it anyway. Peter got caught up in the sheer excitement of preaching the risen Jesus. Together with Paul they set about creating a religion that to this day remains about the risen Jesus rather than about the religious experience that Jesus had with the Father: his kingdom of heaven and his actual gospel.

It is this Father Fusion, the kingdom of heaven, that is what Jesus lived every day of his ministry life. He demonstrated it. He preached it. He made declarations of faith in its authority that wrought healing for the sick and for the mentally disturbed.

It is exactly this perfection that the Son of God personally imparts into us today when we seek it in him but both Peter's and Paul's revelation of the Father Fusion of Jesus in scripture is so partial as to be all but absent.

Paul's authority was in his own religious experience and formulated from his own priestly Jewish ideas which, after his failure to win Jews to the new Christianity, he brought to Gentiles. The Father Fusion values we find to be within Jesus' life on earth with the Spirit of

the Paradise Father within him, however, are exactly what Jesus lived and died for and what he now personally imparts to believers by one-to-one revelation. They are different in too many ways to remain only with the Bible when The Urantia Book so aptly enlarges the entire picture of human salvation and eternal destiny.

It was The Urantia Book's perspective on the nature of the Father and also on the life and teachings of Jesus of Nazareth and his human life with the Father that spoke to me about the final and complete meaning for the human life.

Seeing clearly the magnificence of the goal of Father Fusion, and seeing it clearly in Jesus and in his gospel in the Bible, and seeing clearly how Peter and Paul missed it in setting up a faith adventure for the world to adopt that never went right to the heart of the most important matter in Jesus' heart and life and teachings, I saw the need for students to be exposed to a wider, deeper and higher revelation. The only option for that is The Urantia Book.

I have long seen, as have many Christians, how historically, the Church in general as well as evangelicals and theologians, have become entangled in the same kinds of superstitions, mythologies, here-says and philosophical wranglings that I had found in Buddhist mysticism. They fall far below the dignity, authenticity and simplicity of Jesus' Father Fusion. The Urantia Book has a major contribution to make in Christian life and the perfection to which Jesus calls the individual and indeed calls the whole world.

**Is The Urantia Book for all?**

Not by a long shot, no.

I am not calling all Christianity to become Catholic or Coptic or Baptist or Lutheran. They wouldn't respond. There are, however, those among them who are seeking more of Jesus. I believe that it exists in his Father Fusion. If they can feed off my contributions to the Body of Christ and remain in their own denominations then I praise God. If they decide to become monks and monastic sisters in an SFFJ monastery then I praise the Lord. It's all the Lord's work. All the glory, presently and ultimately, is with the Lord God Almighty. If The Urantia Book can more effectively expedite one's Father Fusion, then one would be inclined to give it the opportunity to do so, n'est-ce pas?

**The Urantia Book has been accused of being overtly intellectual and unsuited to people of faith. Is that a hindrance?**

Let's be clear: Bible faith is Holy Spirit-driven faith and it is organic to the human soul despite any intellectual misunderstandings of complex theologies and universe realities.

We see that rejection of intellectuality in the earliest Coptic desert fathers and mothers, for example, for whom an education was frowned upon. It was the soul that was expected to be naked before Jesus, not the accumulated conceptual view of life in the intellect. Purity of heart is the first of several goals of the person who would be a Father Fusion Candidate and that requires Holy Spirit-driven faith. The desert fathers and mothers cherished asceticism. Saint Antony, Lord of the desert fathers, said that the ascetic way does not deliver the fullness of the Christian prize.

It's obvious to the believer who reads about Jesus' Father Fusion in The Urantia Book that what caps the ascetic's pure heart is the extra mile of intimacy with the Father and his Father Fusion.

Do I expect the monks and monastic sisters in the SFFJ monastery to be ascetic? Of course not. It's not Jesus' way. It's not my way. They might fast and pray, as do we all: but they are not here for an ascetic ride to glory. The way of the Father Fusion of Jesus is by understanding and face-to-face intimacy with the Father.

Other Christians who are not chronically ascetic will have similar loyalties that avoid intellectual development. Are all Jesuits? Of course not. People become loyalty to simple repetitious worship songs, local hero pastors, small groups or large thunder dome church performances. Few people are suited to The Urantia Book and even fewer among them are suited to the dedicated pursuit of the Father Fusion of Jesus. Even fewer of that number are interested in the monastic vocation that is set apart from the world. The world's population is around 7.5 billion people today.<sup>16</sup> Today among the Catholic Carthusians,<sup>17</sup> the creme de la creme of Catholics there are around 370 monks and 75 nuns in 25 houses on three continents. A one thousand year tradition that has always guaranteed to deliver the most intimate relationship with God has less than 450 volunteers. I don't think the SFFJ monastery will make too many waves and I will personally be happy to welcome a score of monks and monastic sisters into the fold.

### **Does The Urantia Book pose any major obstacles to having the Father Fusion of Jesus?**

Indeed, it does. The Urantia Book demands an almost fundamentalist loyalty to the intellectual assertions of the authors who write with eye-popping credentials and fluency. What, then, of Holy spirit-driven faith when sheer knowledge can substitute for faith?

I met with many people in many nations who felt that The Urantia Book was a text of singular importance, that a new Church should be formed around its teachings, and that every religion in the world could expect to be seriously uplifted in Godliness when adopting its contents.

Regrettably I found that very few of the believers in The Urantia Book had developed much by way of the deep and passionate spiritual lives I had encountered in the Hindu, Buddhist, Jewish and Christian believers.

The reason?

Very little Holy Spirit-driven faith was found in them.

They have lots of information to discuss and lots of store-bought answers straight out of this Paper or that episode. Spiritual life starts and ends with faith. When it comes to nitty gritty faith in believers in The Urantia Book – the faith for salvation, the faith for healing, the faith for freedom from attacks of evil and iniquity, faith for financial increase, faith for freedom from debt, faith to have the past losses restored, faith for any of the gifts of the Holy Spirit, or the faith for Father Fusion, for example – they are mostly completely lacking. It is obviously not easily obtained from just reading the book.

One big problem that Christians discover about believers in The Urantia Book is what they call intellectual pride. Urantia Book believers tend to just brush it off, saying: "Ha! What do they know anyway?" but they do not know this to which their Christians critics are referring.

The question then must be asked: "In what way is the Father Fusion process being developed in such minds that seem to be intellectually proud and bound?"

The curse of intellectualisation which can easily accompany the reading of The Urantia Book is similar to the curse of legalism among Christian evangelicals and unyielding

dogmatists. It tends to dominate the believers' minds.<sup>18</sup> In every sense, the trap of Peter's and Paul's institutionalised religion that placed either the Priest or the Bible between the believer and the Father Fusion Jesus wanted to impart to us, so very often snaps around the feet of the reader of The Urantia Book.

There has to be a better way than the Bible without The Urantia Book: but there has to be a better and Holy Spirit-given faith way than just The Urantia Book on its own.

**What do you mean by a better way? A better end result? A better road to travel to a better result? What exactly?**

When I speak of a better way, I don't speak of a better way of the salvation Jesus brought to us. It always remains the grace for Father Fusion.

By *better way*, I refer to starting the walk in Jesus' salvation knowing something of the end game from the beginning. A child's catechism should point directly to his or her Father Fusion.

Such a perspective changes the way we seek a pure heart. It changes how we gain power over the demonic, access to light and life in the clear light land of the Father, and heavenly citizenship. We have a different approach to the things that are typical of authentic spiritual development here on earth.

Before The Urantia Book appeared, there was no map of the heavens, no account of Lucifer and the nature of the believer's fight against the flesh and against sin and iniquity, no non-intuitive information about anything beyond the shores of earth or beyond the highest minds and educators among the Doctors of the Church. The Urantia Book changes all that for the seeker of the Father Fusion of Jesus today.

Does it do away with biblical faith? Of course not. Is biblical faith capable of bringing us into the Father Fusion of Jesus today? Of course: but the Father Fusion of Jesus is not publicly taught among the faithful and The Urantia Book best describes it.

**How is faith different in the Holy Bible from in The Urantia Book?**

Salvation is word used to describe contact with God and his power to enable us to exert leverage over the purely material mind and its imagination and its culture of debt to the lusts of the fleshly appetites.

Extending the term salvation into the inevitable and final goal that salvation heralds, we find that it refers to our having the same Father Fusion that Jesus of Nazareth had with the Father. In his Father Fusion we also see biblically an identical Father Fusion in Enoch in the days post Adam and Eve—the first human being to obtain Father Fusion on the earth—and the Father Fusion of Elijah in the days of the second millennium of the Jewish people formed by the Son of God, Melchizedek.

When comparing the Holy Bible and The Urantia Book I feel that it is valuable to keep in mind that the Bible is a gateway to Holy Spirit-driven faith for salvation whereas The Urantia Book is a gateway to the faith that Jesus personally held. The two are different.

*To "follow Jesus" means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it.<sup>19</sup>*

Salvation comes by biblical faith but perfection comes by the Father Fusion of Jesus.

The Urantia Book organically generates a certain measure of faith that comes to us by our believing what it says to us by way of information. Biblical faith for salvation, however, comes to us when we take God at his word and stand by faith in partnership with him despite any evidence of our success: just the promise of success. The faith of Jesus is wholly and undeniably prophetic. It is not at all the faith of blind belief in knowledge. Many a Christian would say, "Give me biblical faith any day rather than mere knowledge. With biblical faith, the Lord will guide me wherever he wants me to be and then I will have all the knowledge I need."

I acknowledge that, however, my whole life changed when I appealed to begin living the course of my eternal heavenly destiny here on the earth. I read about a far off destiny for human beings called becoming a Finaliter. One of the three kinds of Finaliters are Those Without Name And Number.<sup>20</sup> I want to be one of them five billion years from now and I have faith for that just as I have faith for the Father Fusion of Jesus.

I appealed to the Spirit of the Father within me and he must have made mention of it On High. The Son of God met me in my study one day and, although it is most peculiar on such a world as ours, confirmed to me in person that I was granted permission to engage any and all the challenges that would be commensurate with the beginning phases of a life that over millions of years would gradually manifest in the calling to be One Without Name And Number.

My life radically changed in very specific ways that perfectly fit the nature of what one would imagine a One Without Name And Number would be expected to believe, know and do. Soon after, I was visited by just such a person and we formed a partnership so that if there was ever a time when I wanted specific One Without Name And Number options in my journey with the Father Fusion of Jesus he would make himself available for me to bounce around my thoughts. That is like having the Paradise Father in absolutely perfected human personality and experience on hand twenty-four seven. To my way of thinking, it doesn't get any better than that.

In the writing of my book this year, 2016, *The Father Fusion Of Jesus – The Christian Gospel*, this particular One Without Name And Number was particularly generous.

Similarly, all the steps that have gone into the ideas and actions to create The Society For The Father Fusion Of Jesus and its monastery are a direct project for the making of spiritual values and insights commensurate with a baby One Without Name And Number. Take the most bizarre truth that almost no one believes in and, in the face of massive opposition, take a stand and let the power of the Father Fusion faith of a human being win the day for the glory of God and for the progress of an entire world. It's all a bit Lord of the Rings-ish really, isn't it? Yet, that's Father Fusion faith for you.

Now, I could never have had those kinds of changes to my life unless I had read about that far off destiny possibility for my eternal career. In this way, my biblical salvation faith has been vastly blessed by my Urantian faith for a sublime and profound destiny that will forever glorify my heavenly Father and Jesus Christ.

I would much rather leave this world for the heaven of heavens having on my record for all time that I took a stand for the highest faith works I could imagine, rather than have it on my record, like a bad school report of my youth, he did Ok but there's a lot of room for

improvement. No. I want to leave here having maximised my personality potentials to the hilt.

Biblical faith gives us salvation but Urantia Book faith gives us the destiny for that salvation in no uncertain terms with crystal clarity.

**How does The Urantia Book build on the Holy Bible so as to produce a more informed identification of and approach to the kinds of staged goals that we generally find ourselves discovering in our Father Fusion journey?**

The Urantia Book builds on the Bible to enhance our Father Fusion journey through the explanation of the stages of personal and spiritual and cosmic growth across the mansion worlds as they exist on the earth and in the heavens as well as in the heaven of heavens and in Paradise and beyond. Jesus alluded to these realms of existence:

*“In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.”<sup>21</sup>*

The Urantia Book’s virtue is primarily in the writings of personalities who encounter human needs and observe human experiences at every level of earthly and heavenly life. This is no different from the Angel of the Lord counseling or helping someone in the Bible, there are just more of them in The Urantia Book and they have a lot more to say.

Additionally, the philosophy for living that is relevant to one’s having the Father Fusion of Jesus is all through the text of The Urantia Book. The fourth section which is devoted to the life and teachings of Jesus is particularly informative about what Jesus believed, why he believed it, how he came to have those beliefs, how he adapted to conflicts with his parents’ belief, how he navigated the religious authorities of his day so as to formulate his own personal beliefs and of course how he came to work so tirelessly with the Father for the salvation of the world. Of particular interest to ministers of the gospel is Jesus’ thinking as a fully Father Fused human being after his baptism and in the years of his ministry. His thought, his decisions and his end results outclass everyone on earth.

If you were pursuing the Father Fusion of Jesus, wouldn’t you want to know how the fully Father Fused Jesus thought and came to his kind of decisions? I certainly did; and I found that Jesus’ values and his thinking remarkably heightened my entire Father Fusion journey and harvest.

The evidence of the way that The Urantia Book builds on the Holy Bible’s contribution to our having the Father Fusion of Jesus can be heard in the believers’ words when they speak in glowing terms of the last paper in the text, Paper 196: The Faith Of Jesus.

In a wonderful way, when one is equipped with the biblical faith of Jesus and then one reads The Urantia Book account of Jesus’ faith and then one returns back to do an exegesis of the Bible about Jesus’ Father Fusion faith, it is suddenly seen to be in scripture passages all through the Bible. That, for me, was the evidence that The Urantia Book had produced a more informed identification of the goals in my Father Fusion than the Bible alone had ever done; and, through Jesus’ faith, The Urantia Book had produced a more coherent approach to achieving the Father Fusion of Jesus than the Holy Bible had ever done.

I reiterate however, the key to the Father Fusion of Jesus is having biblical faith for Father Fusion—Holy Spirit-driven faith: the kind of faith that Jesus got from his emotional response to the Holy Bible’s stories and heroes.

### **Does The Urantia Book differ in its presentation of Jesus’ sacrificial life?**

Holy Spirit-driven faith engages intellectual reflection in the mind of God within and becomes the very heartbeat of all the Christian contemplative Orders of monks and nuns and hermits and non-clothed followers of Jesus and his Father Fusion. The question you are asking requires us to *contemplate* the Bible and The Urantia Book, and, with God’s prophetic and all-understanding eye, to discern what they say about Jesus’ sacrifice.

Starting with the earliest given Covenant, we see that the Bible describes Jesus’ salvation as being rooted in his being *the Lord’s Passover Lamb*.

Now, this is something which to a non-Jew is a rather unusual idea but philosophically we can eventually get our head around it when we read the account in Exodus, Chapter 12.

Blood sacrifices are common in primitive societies today, even child sacrifices.<sup>22</sup> It’s not something that we do commonly today—making animal blood sacrifices in order to gain the favour of God—but it is the precise origin of what Jesus’ people believed in and the foundation stone by which they were socially and politically born as a people of God like no other people.

Jesus clearly had the option of presenting his Father Fusion in terms of the original spiritual roots of the Jews or else blind them with a dazzling display of light and life and truth that the more delicate of heart people would have preferred but for which the Jews were wholly unprepared. They were barely prepared for a manifestation of *the Lord’s Passover lamb of God* much less anything more illumined.

“Jesus could have lived any life he elected and chosen any location on earth to move to in order to undertake his ministry. However, we see him sticking very closely to what the Old Testament scriptures provided for him to be: the fulfilment of the Law and the Prophets.<sup>23</sup> No other society had been prepared for the revelation of himself and the Father in such a manner and so he was bound to the Jews.

We today might want *our Jesus* to be full of light and life and divine fireworks and have nothing to do with the antiquated bloody rituals that imbued *the Lord’s Passover*, but we have to let Jesus be who he was to the Jews of his day. He came to serve them, in their beliefs and in their sins and challenges. He didn’t come to put a blanket over all that they were and somehow convince them to be something else. In every sense, Jesus had little choice but to end up on the cross.

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### **Does The Urantia Book describe Jesus as the Lord’s Passover Lamb in the same way as the Bible does?**

Not really.

It highlights Jesus’ sacrificial life as being that he lived the ideal human life. It highlights Jesus’ passion to serve humanity, to uplift it and, as the Son of God, to apologise for the evil and iniquity of his own divine sons who had completely messed up the earth’s God-given spiritual blessing.

Concerning his salvation for humanity, The Urantia Book highlights Jesus' inner motives and illumination with much more insight than Christianity has been able to extract from Peter's and Paul's teachings that are rooted only in the concept of *the Lamb of God*.

In this manner, there is a considerable difference that the two texts give the believer to consider.

For example, in Moses' day a lamb was killed with a knife on a certain occasion and for a certain purpose, the lamb's blood being singularly important for the completion of *the Lord's Passover*.

Blood, in itself, of course, has no more power than our beliefs give to it; and many cultures find blood to be the root of human life and they swear oaths on it. Living in Australia, I often hear young brash Aussie males express their whole hearted consent to something by saying, "Oh, blood oath, Mate: blood oath!"

When we look at the Old Testament account of the blood that was connected to *the Lord's Passover*, though, we see that the Holy Spirit is acting on the basis of the presence of that blood, or the absence of that blood, on household the front door posts and lintel of Egyptian homes on one particular night.

In the same way that we look to find the real power of God in the blood of that sacrificed lamb in Moses' day, we can look to find the root of God's power of Jesus' life and teachings. We find that, just as the power of the blood of the lamb is in the Holy Spirit's purpose for it in Moses' day, we cannot look elsewhere but exclusively into the fusion of Jesus' human will with the will of the Spirit of the Paradise Father in him and what they together do by way of his human blood.

The Urantia Book amplifies this aspect of the sacrificial life of Jesus, encouraging us all to live sacrificial lives for the sake of all humanity's Father Fusion.

At no time does The Urantia Book deny that Jesus suffered on the cross and was crucified and buried and rose on the third day. It does say that there is no hell that he went to but that indeed the sleeping dead were resurrected upon his own self-initiated resurrection. The Urantia Book makes special note to explain what death meant to the human Jesus and to the Son of God who of course could never die and who, in some way, maintained normal consciousness throughout the entire death process of Jesus.

Believers in The Urantia Book tend to display a complete ignorance of the power of God that some Christians account for as being in the shed blood of Jesus Christ. To understand that power we must again turn our attention to not merely what a human being might believe about blood but what God actually does with blood. We must find the will of God somewhere in the shed blood of Jesus for, undeniably, Jesus went to the cross, shed his blood on the cross and died on the cross as a fully Father Fused human being. Accordingly, the entire sacrificial crucifixion of the Son of God is full of the power of the Will of God: how do we who want that power access it?

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When God enters into any project or substance it becomes a perfect act: an act that has the power to unite creation or a created being like a human, to God.

When God's will was attached to *the Lord's Passover* lamb's blood, and God's will was attached to the sacrificial shedding of Jesus' blood, there was released the power to unite believers to God.

That's the typical biblical understanding of how the Exodus story fed Jesus unto him shedding his blood for the sins of the world on the cross of golgotha.

Salvation never means just shed blood: it means the will of the Father that is attached to the shed blood. This is the same as the Holy communion. The bread and the wine are nothing without the Son of God being attached to them and to the believers' faith in his body and blood – his actual physical human life in the flesh and its consequences.

How the Jews got what God had for them in *the Lord's Passover* came to them by repeatedly performing the ritual attached to the remembrance of their escape from slavery in Egypt. How we ourselves get what Jesus had in the Father comes to us from Jesus' Father Fusion. It comes from the Son of God by him releasing into our own minds and interior life the values in his own experience as Jesus of Nazareth the Father Fused human being. The Eucharist, the Holy Communion, the Remembrance Supper, the Seder Meal is utterly empty of divine power and personal validation and transformation without the will of the Son of God engaging the bread and the wine and by our faith in him his touching us also. This happens in typical contemplation also, but the Eucharist experience is one ceremonial occasion in which non-Jews partake of the very roots of *the Lord's Passover* as it has been recast by the Son of God in his own life purpose and shepherding of the world.

The Holy Bible and The Urantia Book are both clear that at no time is the Son of God imparting to us some lofty and unimaginable grace for how to be the Son of God just like him; or how to be just like the Father. Both the Father and the Son impart to us resources for how to be fused to the Father's will. It's that simple.

It's that human: but it does require us to acknowledge the Spirit of the Father within us if ever we will have that Holy Spirit-driven faith one day connect our soul and spirit to God within for the final stages of our own Father Fusion Candidacy.

Actually, it doesn't require a lot more furniture adorning the process either: just us, God within and the Spirit of Truth within.

At the beginner levels of spiritual inquiry and development, priests and church and theological arguments that support various moral claims are obviously valuable. When we have outgrown church authority, however – yes, we can outgrow the Church, that's not merely some rash statement – we seek God face to face in the desert of our life and our mind and our soul. Church cannot help us now. Church looks on empty-handed while God does something with us that is entirely private and hidden. Praise and worship cannot help us now. The Psalms and the readings of the scripture cannot help us now. The intellectual ideas of The Urantia Book or any other text for that matter, cannot help us now.

At such a time in our lives, we want God to explode inside us and totally overturn the crumbling authority we have established in our own hearts and minds. We want the emptiness of ourself to be shattered by the fullness of God. We want to be more than ourself!

Bernard of Clairvaux,<sup>24</sup> the great mystic reformer of the contemplative Cistercian monks and nuns of the eleventh and twelfth centuries, preached sixty-two sermons to his congregation just out of Chapter 1 of the Song of Solomon: so filled with imagery and possible allegorical applications in that book and its love story.

His focus was often on the woman who yields fully to her lover to the complete overthrow of herself, and how we want God to overthrow everything in our self also.

Bernard's life theme and teaching was always about knowing God and knowing self. We do not want to be who we have become, as noble and saintly as that might well be, we want only God's version of ourself. We have come to a point in our life where we are so over being human that we insist on being divine: the better to know God and to honour him with our own sacrificial life wholly merged into God's sacrificial life.

When that inner explosion of light and life happens in us, we begin to seek for the perfection of seeing God face to face; of discerning his will with utmost clarity. Spiritually and personally, we have fully crossed Christ's bridge to the Father and, for the first time in our life, we realise that the Father Fusion of Jesus is the heart of the gospel matter and the only subject our entire life should focus upon and should have been focussed upon from our first breath out of our mother's womb.

Now we want whatever Jesus had with the Father. It is then that we cry out to Jesus like some chick in the wild calling with all its being to its parent to be fed:

*'Jesus! Lord! Give me your Father Fusion!'*

We have laboriously pecked at the shell from the inside and the mother Christ has pecked at the shell from the outside and now we have been hatched and birthed and quickly we want our mother to feed us and show us the way to live.

Over time and through multiple experiences and by manifold decisions in ever increasingly challenging circumstances, we eventually reflect on our lives and discover that, indeed, he has answered our soul's need and we walk in him the Son of God and we know the inside story of his Father Fusion in our own Father Fusion.

He has, as promised in the scriptures, delivered us out of ourselves, out of the bondage to the flesh, out of sin and separation from the Father, into our heavenly citizenship and into eternal beatitude. We are now in and of the Spirit of the Father within us who is God the Father in Paradise. When our partnership with the Father has become perfected such that we habitually do the will of the Father as our first response in a decision, our Father Fusion will be sealed and we will have our eternal destiny as fully acceptable heavenly citizens. We made it and we will never slip back. Ever!

The Holy Bible and The Urantia Book have descriptions of our eternal destiny in vastly differing measures of content, clarity and faith-inspiring hope that is ours because of Jesus sacrificial life.

**Say something about the power of the Holy Spirit in The Urantia Book and in the Holy Bible.**

The Holy Bible presents the Jewish Jesus who sets his ministry on uprooting the *Lord's Passover* by exchanging the blood of the sacrificed lamb for his own blood. Some people take that literally and other more reflective contemplatives take it metaphorically. Deliverance ministers will often call upon *the blood of Christ* as an antidote to a demonic or an unclean spirit. There is never a time when in fact what is being called to bear influence is not Holy Spirit-driven faith within the motivations of Jesus of Nazareth, the world-overcoming and iniquity-overcoming Father Fused human being. Jesus' call to every human being is ever:

*'By divine grace that is freely given to you, believe me, believe in me, believe the things that I believe, believe in the way that I believe and believe for my Father Fusion; and, believing that*

*what you have asked for you have received, it shall be done to you.'*

The Urantia Book is auxiliary to Holy Spirit-driven faith in God. Without such faith, the explanations of Jesus and his cross and his sacrificial life and his heartfelt truth is lost on the reader – but this is true of the Bible as much as for The Urantia Book too.

Without Holy Spirit-driven faith the reader simply cannot enter into Jesus. Entering into the Father's provided way to Father Fusion is the beginning of the evidence of authentic Father Fusion in us. The Father's only provided way into Father Fusion has been the Son of God who incarnated as Jesus of Nazareth.

I think that it's realistic to say that most believers in The Urantia Book do not have access to the Holy Spirit power that *The Book Of The Acts Of The Apostles* in the Holy Bible speaks of. If not, then why not?

In part, I think it is because of the description of Jesus and his sacrificial life and the sheer overload of information that the reader must first engage in order to know all the facts before he or she can get down to the simple task of having faith for salvation and faith-driven intimacy with the Father so that works in Jesus' name or in the name of the Father's Father Fusion can be manifested by divine power and with divine authority. After all, that *is* the scope of what the Holy Spirit power is and does.

The Bible doesn't give us much detail about the personal life of the Son of God. Nor, for that matter, the personal life of the Holy Spirit. The Urantia Book, au contraire, floods us from an enormous meta perspective with the behind the scenes view of not only all the Trinity Deity Persons but all manner of Sons and Daughters of God. This is done so as to give Father Fusion a context and a destiny spanning from its origins in the earth to its finality in Paradise and its follow on in the Corps of the Finality afterwards.<sup>25</sup> And what a destiny awaits us!

The Urantia Book doesn't generate Holy Spirit-driven faith, nor the desire to fellowship with other Father Fusion believers, on the basis of sharing in the same Holy Spirit-driven faith. Faith is present, but it is not recognised by Bible believers to be Holy Spirit-driven faith. Hence their rejection of The Urantia Book and claims that, ergo, it must be of the devil and a deception.

### **Say something about the Spirituality of The Urantia Book.**

In the nineteen thirties, The Urantia Book was given into the hands of Protestant men and women of God. Whilst some of them may well have been learned biblical scholars none of them demonstrated any mystical bent to speak of, nor was it their practice to engage the giftings of the Holy Spirit such as England's Smith Wigglesworth or the Azusa Street revival of Los Angeles, California had delivered.

The Urantia Book is an intellectual commentary and collection of papers that is not a typically Christian document, but neither does it belong to any other of the worlds religions. It is not easily entered. The gateless gate of entry into it is customarily by a faith that is God-given. Entry beyond merely reading it, such that its spirituality impacts the reading student is by Holy Spirit-driven faith that has customarily been derived from faith in Jesus of Nazareth outside The Urantia Book. It is this that shatters the reader's spiritual orphanhood and enables the empowerment of heavenly citizenship by which The Urantia Book contents become one's own universe.

When we look to the spirituality of The Urantia Book, however, its appeal is to the vigorous individual soul rather than to the individual whose chief desire is to be submerged under a hierarchical line of ecclesiastical authority such as we tend to find offered to us by the Church and other religions where the regulatory authority of *those who know* is meted out to *you who cannot possibly know or manage what we have been given authority from God to steward on your behalf*.

The Urantia Book is not in any way a New Age document. It is decidedly non-denominational and befitting the minds of its original American recipients rather than someone with a predominantly Second or Third World religious background.

Shocking to many is The Urantia Book authors' declaration that Jesus personality was the Son of God but his body was the result of Joseph's sperm and Mary's egg. She was neither virgin nor unmarried at the time of Jesus' conception.

Similarly, there is no reincarnation as it is understood by Hindu, Buddhist and Taoist religionists.

There is no power in ancestor worship. Neither is there a litany of former human beings operating in the role of the Church's saints. All of these human beings are carrying on their everyday lives in heaven. The ministries done in their names are obviously a development that is, like all such ministries to human beings, facilitated by specialised angels who bear the hallmark of the particular saint or ancestor. The result is nigh on the same, however: God is rewarding faith, no matter how well or poorly intellectually informed it might be.

The author's describe the Lucifer Rebellion in detail and describe why there is no hell, never has been a hell and never will be a hell. Therefore, when Jesus raised the dead they never came from the Bosom of Abraham or Hell or some suffering realm of purgatory.

Much to the relief of many a parent, the authors' also detail the ongoing life of babies who die in the womb and children who die before reaching the age of adult consent around puberty, ascribing to their being raised in the mansion worlds of heaven preferably by their own father or mother. Failing such parenting, the child will be raised equally lovingly by angels whose motherly role is unsurpassed. The Urantia Book is pro-life without condemning the mother who takes her own baby's life.

The Urantia Book authors don't go into much detail of the consequences of suicide but they do firmly recommend that we avoid it and indeed that we press into a deeper more worthy purpose for our lives that will have us transcend any need for suicide. Similarly, The Urantia Book does not press home support for euthanasia.

One very controversial idea in The Urantia Book is an explanation of why a progressive nation or entire planet should take concerted measures to curb its population from procreating stock who are deemed undesirable because of their detrimental impact on society and the unlikelihood of their Father Fusion. The world immediately thinks of the horrors of the campaigns of Hitler and the Jews and Gypsies, Pol Pot and undesirable ethnic and minority groups, the Chinese Communist Party and the Tibetan religion and people, the Rwandaise Hutus and their genocide of the Tutsis, the Turks and the Armenians and today's Islamists and an assortment of perceived enemies. Whilst some people might like to have the appearance of a squeaky clean kind of neighbourhood, cleaning out the gutter, so to speak, on this earth, is not acceptable to a great many. Counteracting this call, The Urantia Book advises humanity to learn to live with each other in the midst of tremendous diversity,

disparity of access to resources, differing cultural and technological standards and views on the meaning of life.

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It has been put forward by Byron Belitsos<sup>26</sup> in his *Eastern Orthodox Christianity: Hesychia, Theosis, and The Urantia Book*, that The Urantia Book is considerably more in line with the liberality of Christian Orthodox approaches to the acquisition of masterful spirituality than to both the Catholic and Protestant approaches.

The Urantia Book authors are not slow in coming forward with this point, and, despite the glut of information they provide, they repeatedly encourage the individual to take the time to digest it all, to grow in understanding and in faith, and to dare to believe as Jesus dared to believe: that God's concern is more for the individual than for the religious or political organisation. The Spirit of the Father, it claims by way of example, indwells the individual and not the Church or the Religion or the National Pride. There is no mass exodus of the faithful from the earth planned for the mythical *End Times* despite what a plethora of lemmings preach as they rush headlong after their leaders toward the gaping precipice of destiny that lies ahead of such thinking. If we would have faith for a rapture we will have it unto ourself.<sup>27</sup>

In this manner, the Holy Bible, with its accent on institutionalised legalism, differs from The Urantia Book in the retelling of Jesus' life and teachings.

Both Covenants describe Jesus as being spiritually, intellectually, emotionally and socially head and shoulders over the priests and prophets of his day and their institutionalised religious boundaries. Very much in agreement with how both the Holy Bible and The Urantia Book portray his life of service to all humanity, Jesus made himself wholly available to Jew, Greek, Gentile, adult and child equally; and he crossed all the religious boundaries so show that his Father Fusion was the common property of all and that it could never be restrained by ecclesiastical authority.

That speaks critically into the Bible-based organisations today that operate in his name but which bind their members in fetters. Jesus spoke to this in his own day:

*"But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in."*<sup>28</sup>

We see people breaking away from the Catholic Church, the Anglican Church, the Lutheran Church, the Seventh Day Adventist Church, the Church of the Latter Day Saints and many a cult all for the same reason: they want Jesus and his Father Fusion and they do not want the slavery meted out to them by well meaning priests, pastors and church leaders who show little regard for their individual spirituality. It stands to reason that they would want to live the sacrificial life of Jesus according to the terms dictated in their interior lives by God and that no one shall stand between them and their highest ideals. To that end, The Urantia Book is more vocal about the nature of Jesus' sacrificial life than Paul's account of Church in the Bible.

From The Urantia Book, 155:5.9-10 (1729.4-5):

*The acceptance of the traditional religions of authority presents the easy way out for man's urge to seek satisfaction for the longings of his spiritual nature. The settled, crystallized, and established religions of authority afford a ready refuge to which the distracted and distraught soul of man may flee when harassed by fear and tormented by uncertainty. Such a religion*

*requires of its devotees, as the price to be paid for its satisfactions and assurances, only a passive and purely intellectual assent.*

*And for a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences: the personal quest for truth, the exhilaration of facing the perils of intellectual discovery, the determination to explore the realities of personal religious experience, the supreme satisfaction of experiencing the personal triumph of the actual realization of the victory of spiritual faith over intellectual doubt as it is honestly won in the supreme adventure of all human existence – man seeking God, for himself and as himself, and finding him.*

There is one final note about the politics of spirituality that historians will recall and that is the violent retributions that the corporate entity The Urantia Foundation unleashed upon people who offended its copyrighted articles. Those days appear to be over now, thanks exclusively to the tenacious efforts of Mr. Harry McMullen III, who fought legally to have The Urantia Book placed irrevocably in the public domain.<sup>29</sup>

Considering itself to be the custodian of the contents of text, while admittedly not being its author, the Urantia Foundation savaged the spiritually driven usages of the text by some of its readership. Copying excerpts of the text. Displaying the three azure concentric circles that are the emblem of Christ and Machiventa Melchizedek. Developing a website with the name Urantia in it. All of these and probably more raised the ire of the original publishers of the text and has caused many people to discount them and whatever leadership they might have spiritually provided in the early days of the dissemination of the text. Thinking, perhaps, that as custodians they were ill advised to release the text into the spiritual emotions of the world lest the text be distorted as was the New Testament, they fought tooth and nail with every legal means at their disposal. Friendly fire leveled many a well meaning believer, much as happens within Christians worldwide.

People are people. In the early days the spirituality of the Biblical wars seemed to carry over intact into the conflict between people defending their grip on The Urantia Book. Times change. People move on. New relationships emerge. The old wars seem to be something in a bygone era of which many newcomers to The Urantia Book are probably wholly unaware or wholly disinterested these days. Older people tend not to forget though.

One's spiritual journey in the Father Fusion of Jesus can therefore necessarily be found to navigate the evolution of authoritarian positions held by The Urantia Foundation<sup>30</sup> and other leading like-minded organisations such as The Urantia Book Fellowship,<sup>31</sup> The Urantia Association International,<sup>32</sup> and The Urantia Association Of The United States<sup>33</sup> to name a few, as much as authoritarian groups who are equally staunchly loyal to the Holy Bible.

There have been calls for a religion to be based upon The Urantia Book;<sup>34</sup> there are many online presentations of The Urantia Book or parts thereof;<sup>35</sup> and there have been various church and cell group activities over the years in several nations.

In my opinion, whilst the contents of the text are eagerly sought after, when compared with the spiritual development right around the world of devotees of the biblical Jesus, the spirituality of the Urantia Book is largely unexplored.

The Urantia Book is a revelation and it necessarily will be the yeast in the dough of many a person's evolved religious experience. We look to the past for appropriate models of collective worship and prayer, meditation and contemplation, ceremony and liturgy as we adapt portions of The Urantia Book wording or values to our own needs. The Copts of Christian Egypt today sing the same melodies they co-opted from the days of the Pharaohs: the Urantia Book has no forms of its own and so it is inevitable that we will recast past proven expressions to match our current spiritual impulses.

The Society For The Father Fusion Of Jesus doesn't see its roots in The Urantia Book but in the biblical faith that occupied Jesus so dynamically and so perfectly. The SFFJ monastery is not a study group for The Urantia Book although some people here might tell you that they do read it. We are devoted to developing Father Fusion Candidates. When The Urantia Book, like the Holy Bible or the Apocryphal books, can be a help to any one of us to that end then it is more than welcome to take a seat at the Lord's round table. Spirituality here is always a matter between the individual soul and the persons of the Holy Trinity. We are patchwork monks and monastic sisters. Our robes consisting of 24 patches are worn in honour of the Father Fused of Christ who comprise the twenty-four councilors.<sup>36</sup> We don't wear three azure blue concentric circles on our sleeves. Not yet, at least: but who knows who will come after us in the future.

**Could you be doing what you are doing for Jesus Christ worldwide today without having been exposed to The Urantia Book?**

Could I personally have gotten the alpha and the omega, the start and the end, to God's mandate on my life for having the Father Fusion of Jesus without referencing The Urantia Book? No.

"I'm not clever enough.

"I am not smart enough.

"I am not adept in the fasting and prayer and asceticism of the desert fathers and neither am I adept in the meditative practices of the Himalayan and Tibetan yogis. Coupled with all these failings I am not adept at making a living, fixing things around the place or saving myself from the many and varied pitfalls that my kind of walk is always strewn with.

I am the least of the world's mystics and the most ordinary of those with any spiritual gifts. I have been rejected by as many readers in The Urantia Book movement for walking with Christians, as Christians for walking with readers of The Urantia Book. My eyes are ever on the Father Fusion of Jesus, though.

All that I have has been given to me by the Father or by Christ the Son—Christ Michael, if you're a fundamentalist Urantia Book believer—or by the Holy Spirit. There is very little in my life that I can lay claim to any more that has its roots purely in my own mind.

I legally own nothing and I am glad for the covering I stand in as a potential One Without Name And Number by the grace of God.

My life failed me and I failed my life. Accordingly, the Father Fusion of Jesus has been my rescue and my blessing. It has literally saved me: body, mind, soul, spirit and destiny. Knowing that my God can do the impossible gives me a great hope and confidence for the future.

From out of the roots of that hope, I composed this prayer of my gratitude. It comes from all of my heart and soul and life but all of it can be found in the Bible when you expect to find Jesus and his Father Fusion in the Bible:

*You, my heavenly Father, are God  
of the most improbable of solutions,  
the most impossible of pathways and  
the most wondrous of opportunities.*

*I praise you for giving me your Son and your Spirit;  
and for your Son's sacrifice:  
so that I have entered you my Father through him  
in meekness and authority  
to engage by faith  
this eternal beatitude of partnership  
that is inviolable and ever-revelatory  
for greater works,  
deeper love,  
broader embrace and higher reach –  
such partnership that all life and death  
cannot encompass or limit.*

*Lord Jesus Christ, Son of God,  
thank you for your Father Fusion.*

It was the personal search for God in my life that gave me Holy Spirit-driven faith before ever I came across The Urantia Book.

The Urantia Book helped me to gain an intellectual meta view on my experiences within Buddhism when I needed such a view.

The Holy Bible, however, gave me the Word of God from which millions of my fellow human beings trusted and sought their highest divine light today. Among them were preachers and healers, prophets and wonder workers. Those men and women paved the way for me to have a work to do for Christ and his call on my life – for it was he who asked me to do world ministry and not I who pushed my way into a global ministry job; it was he who sent me and took me all around the world in such a way that my own Father Fusion experiences grew immensely.

I could not have even come close to being able to teach Father Fusion to students much less write books on the subject without having read The Urantia Book for twenty years or more, many of which were during my Buddhist years, and then putting it up on the shelf and forgetting it pretty much since 1993 and living the Christian biblical life of Holy Spirit-driven faith.

What I found, in serving Jesus around the world, was that quickly he introduced me to the faith of relying not only upon him but also upon the tenets of The Urantia Book. That meant that I was doing Christian ministry for people but I was living in an enlarged context than the Holy Bible customarily provides such a missionary evangelist.

It was this experience, however, by which the Son of God introduced me to the perfections of doing the will of the Spirit of the Father within and a direct feed from the Son of God with his Father Fusion experience.

That's how I know to deliver it to students in my seminars: Jesus showed me his own Father Fusion values as I needed them in a gazillion real life situations in widely diverse cultures around the world: some of them profoundly scary and some of them profoundly supernatural.

### **Have you encountered critics and opposition from people of The Urantia Book or The Bible?**

In the Gospel of Matthew and of John, Jesus, the alpha and omega of my Father Fusion, prepared me for critics and opposition when he said:

*Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.<sup>37</sup>*

*Remember the word that I said to you: A servant is not greater than his master. If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.<sup>38</sup>*

Some Christians hate me for my connection to The Urantia Book, saying that the two books cannot sit side by side. Some loyal readers of The Urantia Book call me a traitor and a turncoat for embracing Christianity and finding Jesus in the Holy Bible. They have very little idea of how to get blessings out of Church—like foraging for diamonds in the rough—and think that Christians and Church is a serious step backwards into a Louisiana swamp.

As I was about to step out in ministry back in 2001, the African pastor of the Church I attended said to me:

“Remember that you will always find chicken bones in the bowl of soup. Don't throw away the soup. Just put the bones aside and keep sipping the soup.”

Now, he was right. When ministry among readers of The Urantia Book, or among Christians, or among New Agers or among those who are not affiliated with anything much at all, usually one finds a bowl full of chicken bones.

His words helped me to receive Jesus' words. I attended Church and overlooked the things that I disagreed with and God filled me with diamonds from the rough. If I had not gone to Church, I would not have associated with people of real faith. We all have to overlook something in other people. Everyone is a bowl of chicken soup.

Chicken soup comes in many shapes and forms and since you asked I will tell you that, once the Urantia Foundation in Finland sent out a decree that no one in Finland or Estonia was to attend any of my meetings. Why? Because I prayed in public and led people in the public worship of God. Sounds a bit like Jesus and the Pharisees, doesn't it?

I went to a Urantia Book conference once in America and I became so hungry for people of Bible faith that I went across campus to where a Church youth group was having a revival retreat. I felt alive there whereas I had felt deadened by the sheer weight of intellectual nitpicking and the lack of born again faith among the Urantians.

I left openly feeding readers of The Urantia Book when I found so little faith among them. Jesus told me that they would reject him and they surely did: so he took me elsewhere into the Church that he had had his hand on for two thousand years, saying:

*"Religion without faith is a contradiction."* <sup>39</sup>

Since then, I kept company with those who exhibit Biblical Christian faith, especially the men and women of the Holy Spirit who could be used by God in power and spirit to heal and to help others. I gravitated to the Catholic and Orthodox monks and monastic sisters too. I delighted in their closeness to the Father Fusion of Jesus that was so lacking among the Urantian gatherings, despite all the Urantians being lovely people individually of course. One just gets on with one's life and goes where the Father or the Son leads one to drop a bucket into their great ocean of blessings. God comes, and God passes by. It's scriptural.

My Father Fusion Candidacy rests in my complete disinterest in being all things to all people, though. I am in the business of creating Father Fusion Candidates for the Paradise Father and the Son of God Jesus Christ and for the Holy Spirit Mother of this creation. I know my work and I do it well.

I always lovingly invite my critics to go and find their Father Fusion somewhere else if they want to, or can. If they have a better place to get it then I take my hat off to them.

As for me, I am about my Father's business and I am glad to partner with him in the making of Father Fusion Candidates.

The measure of blessing I have had for ever so long in my life is the evidence of God's favour and supreme delight in having even the least of the least like me being available to help him with his work for the Father Fusion of the world.

He simply wants someone, anyone, you perhaps, if you will, to help him to fulfill his own mandate over people's lives. Jesus found his mandate when he lived the ideal human life :

*"You therefore must be perfect, as your heavenly Father is perfect"*<sup>40</sup>

The Father's great hope is he might fulfill his mandate and celebrate his third jubilation<sup>41</sup> by having it said on any one of his Father Fusion Candidates:

*'You are my beloved Son; with you I am well pleased.'*<sup>42</sup>

Until then, God looks on his mortal child with undying hope, as The Urantia Book explains:

*Mortal man may draw near God and may repeatedly forsake the divine will so long as the power of choice remains.*

*Man's final doom is not sealed until he has lost the power to choose the Father's will.*

*There is never a closure of the Father's heart to the need and the petition of his children. Only do his offspring close their hearts forever to the Father's drawing power when they finally and forever lose the desire to do his divine will – to know him and to be like him.*

*Likewise is man's eternal destiny assured when Adjuster fusion proclaims to the universe that such an ascender has made the final and irrevocable choice to live the Father's will.*

You ask about critics and opponents. Frankly, I pay little mind to them. They don't come on my radar. I am simply too preoccupied with the joy of serving Christ whole heartedly in partnership with the Spirit of the Paradise Father within me. One preacher from Louisiana once said:

"I receive a lot of insults and criticisms. You always do when you stand up for Jesus Christ. I always treat them as gifts really. It's always up to me to receive or reject the gifts that are offered to me. I haven't accepted one of those kinds of gift in years. Of course, you know what happens if you don't receive the gift? What they were giving stays in the hands of the giver. The poor people! Look what they have created for themselves."

I am always happy to hear from someone who has a good idea about the Father Fusion of Jesus. What else is there to discuss?

**The SFFJ composition of spiritual traditions.**

*"You draw from the traditions of the Coptic Orthodox, the Roman Catholic Carthusians, the Cistercians, the Benedictines, the Community of Beatitudes, the monastic Family of Bethlehem, the Assumption of the Virgin and of Saint Bruno, and even the ancient Celtic Companions of God. Why?"*

Do you own your own home?

*"Yes. We built."*

How many styles of home and garden and position did you look at when you set about designing your home?

*"Oh, dozens I suppose."*

So you drew from a wealth of existing experience to make sure that your home had all the features you wanted in it; and that it was made of all the best materials you could afford; and that it was in the best position for resale in the years to come?

*"Oh yes, all that. I pride myself on the amount of detail it has taken to complete the project."*

When did you move in?

*"Actually just two years ago now."*

Does it match up to your expectations?

*"It is perfect. Really, we could not have come up with a better design; and we are thrilled with the location, it is perfect for the kids' schools and for shopping and for their sports activities."*

Similarly, SFFJ is a new home. The Bible tells us that God does entirely new things from time to time:

*Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.<sup>43</sup>*

There is no earthly tradition for the Father Fusion of Jesus. We are being led by God, as no doubt were you in the design of your new home, spurred on by the best ideals we believe for in Jesus. Being a new thing, like you and your design of your family home, SFFJ was similarly in a position to draw from the best ideas from the best monastic cultures and style them to God's purposes for our charism.

**What is SFFJ doing to ensure the monastic life passes onto the next generations?**

We show the younger people how to impart the Father Fusion of Jesus to others.

**The Urantia Book is very intellectual. How does SFFJ extract the living Spirit out of it?**

I have the Holy Spirit-driven faith of Abraham in me. By it, I engage the Jewish Covenant, the Christian Covenant and the Covenant in The Urantia Book: all three.

By such Holy Spirit-driven faith I extract the living Spirit out of all three Covenants just as I extract the living Spirit out of my everyday experiences.

I live my life in partnership with the Spirit of the Father within me. Therefore, I cause spiritual value to function in life and I draw it into me from my contact with others and with life in general . . . as would any other Father Fusion Candidate.

**How do you apply the Holy Bible in your training of people and the lifestyle that leads to your Father Fusion Candidacy?**

Three applications are common to all people. They are our application of the Bible to our liturgy.

We sing the Psalms.

We read aloud the synoptic gospels and the New Testament letters.

We read aloud the writings of the Prophets.

Privately, we employ the methodology of *lectio divina* so as to meet God in scripture and, through contemplation, eat from the Tree of Life that is in the Paradise of God. Additionally, and thirdly, we read the Bible for private edification, consolation and pleasure.

**How do you apply The Urantia Book in your training of people and the lifestyle that leads to your Father Fusion Candidacy?**

We apply the enlarged concepts in our Liturgy. As for our application of the Bible, we also employ *lectio divina* so as to meet God in the writings and, through contemplation, as with the Holy Bible, we eat from the Tree of Life that is in the Paradise of God. That is to say, we sup from the table of the Spirit of the Father within us. Additionally, as for the Holy Bible, we read for private edification, consolation and pleasure.

**Will you please describe the difference in your application of the Holy Bible and The Urantia Book and what you derive from all three Covenants?**

The Holy Bible contains two Covenants whose foundations are two thousand years apart: the Covenant of Melchizedek and the Covenant of Jesus Christ. Actually, there are earlier Covenants too, such as that of the creation epic and the Prince of this world before he fell and became the devil; and that of Adam and Eve, for example. They each involve the Spirit of the Father within any human being and that human being depending upon the Covenant and epoch in which the person lives his or her life.

Now, obviously, we are living in the end times of the Covenant of Jesus Christ. There is an overlap of the Covenant in the New Testament that points to our heavenly citizenship and the Covenant in The Urantia Book that explains our heavenly citizenship.

What I derive from the Bible and from the Urantia Book isn't exclusively centred around the topic of heavenly citizenship. My life is more centred around Jesus and his Father Fusion. I want to know as much as is relevant to my own perfecting the doing of my heavenly Father's will. All three Covenants speak into my life to that purpose. I approach all three books from the same perspective: I know that I am on the course for perfection my Father Fusion Candidacy, can the Old Testament help me to do that today? Can the New Testament help me to do that today? Can The Urantia Book help me to do that today?

**What if The Urantia Book is not actually true?**

What if the Holy Bible is not actually true? It's the same sort of question really. All phenomena are merely reflections of the truth that we claim between ourselves and God within. That's what's true for us.

I once heard a fellow interviewing the Dalai Lama. He asked a similar question:

"What if there is no reincarnation? Would you change your teaching?"

The Dalai Lama replied, "Of course! We seek the truth about the nature of things. First,

though, prove to me that reincarnation doesn't exist."

So, I say the same thing to you: prove to me that the Father Fusion of Jesus that is in the Holy Bible Covenants and in The Urantia Book is not true and I will gladly change my search for the truth by which I perfect my intimacy with God and my grasp of eternal beatitude.

### **How do you deal with some of the controversial concepts in The Urantia Book?**

The Holy Bible is riddled with controversial concepts. I deal with all controversial concepts in the Bible in the same way as I deal with them in The Urantia Book or any other book. I don't touch them. My life is not about a book, though: as wondrous as the Word of God might be. My life is about my interior life with God. No one draws the entire Bible into his or her interior life and neither does anyone draw the entire Urantia Book into his or her interior life. There are parts of all three Covenants that are simply not usable, outside of some aspects being controversial or confusing.

Values come into my life by internal arisings, by reading, by contacting other people and by experiences. It is up to me to sift through them and to determine which of them I shall use, why I shall use them, and what I shall do to discard the rest of the unused ones.

My life is not a testimony to prove the authenticity of a book. My life is a testimony of the Father Fusion of Jesus. He fulfilled the scriptures: not me. I simply find what he fulfilled reflected in me as I count it toward my Father Fusion.

Both the Holy Bible and The Urantia Book give clear examples of Jesus' life and teachings. Both books make excellent provision for the worship of the Son and the Holy Spirit along with the Father: one God, as the Orthodox assert so frequently.

Ultimately, however, it is the inner relationship that I have with the Son of God that proves the case of my own sincerity and my own validity. My experience and knowledge of the Father and the Son and the Holy Spirit give me confidence that no amount of controversial concepts can ever unmount. There is no final truth on anything except in the Paradise Father himself. All else is partial. God, also, is not static. He is still creating. His truth has no ending. God has no beginning and no ending. His truth goes on forever. Truth, ultimately, is in our direct contact with God and what we do together every day.

### **What if your inner feelings are misleading or a delusion?**

Unless you are asking about mental health issues, if you have to ask that question then you have not yet entered the clear light land of the Father interiorly in which there is neither misleading nor delusion; and so no answer of mine will satisfy your speculative curiosity.

If you are asking about mental health issues, then, as for any believer, it's worth having any kind of delusional behaviour verified by a specialist who is familiar with our life. Mystics and seers and contemplatives can sometimes slip into error, especially when they encounter a lot of spiritual energy or light and they are unprepared for it. I don't know the Christian term for it but in Chinese and Tibetan circles it is called wind and treated accordingly.

### **What is your method, as Prior, for growing Father Fusion Candidacy in a monk or a monastic sister?**

The application of the principles of how Father Fusion operates in the mind and life and teachings and ministry of Jesus of Nazareth is sufficient.

The witness of that in the Holy Bible and in The Urantia Book provides more than enough raw data with which to begin.

The adoption of those principles requires a move from the exterior life to the interior life as much as a move is required in the external world to prove the power of loving kindness, mercy, forgiveness and soul-winning love.

All of this needs to be won by the monk or the monastic sister before the life of an anchorite in solitude can be activated.

Accordingly, some of our family are off campus on mission, on pilgrimage or encountering the world in some way or another. Others are busy around the monastery in a more visible way. Still others are more reclusive and spend a lot of time in their own cells and gardens and work places. A few are complete hermits and we see them publicly very rarely indeed, especially those who do not live on campus.

This, then, is the skeleton of the framework. It is supplemented with lots of seminars and hands on training that is personal, full of the Holy Spirit's power for making the inner person more susceptible to a Father Fusion Candidate's communion with the Spirit of the Father within, and often full of the presence of heavenly citizens who very ably help in the demonstration of spiritual values and realities.

Like what, for example?

Well, if we are covering the aspect of the wider population of the heavens and how it is that each person is committed to God, we would expect that some might be more Father oriented, others more Son oriented and still others more Holy Spirit oriented. Such personalities make themselves available to come into the room and to show us their heart of hearts so that we can discern how God is in them. That very ably answers the question.

I can well imagine! That's astonishing that you all can experience such a thing.

The joy of it all is that each experience like this adds a little brick and mortar to the foundation of one's heavenly citizenship and its Father Fusion.

All of the lessons, for example, usually ride on the Father's circuit rather than the circuit of the Holy Spirit or the circuit of the Son of God. Because of this, the simplest experience during the seminar will automatically be developing one's self identity in and with the Spirit of the Father within.

It is this experience which, above all things, is able to be engineered and directly targeted. God shows up. The Father and the Son and the Holy Spirit are fully compliant in the seminars. It is for their sake that the seminars occur: obviously they are going to be super available and super creative in the way they help each of their children incrementally grow toward Father Fusion Candidacy and then fully completed Father Fusion.

Aside of the seminars for training people to become Father Fusion Candidates, how, actually, do you encounter God in the monastery?

When I return to my cell I literally enter into the heart of hearts of the Holy Spirit, my Divine Mother. For the Carthusian monk it is the atmosphere of the Virgin Mary Mother of God. That's his reality: for me it is the motherly Holy Spirit.

She makes a way for me to spiritually encounter the Father and the Son. In my cell, the Father within me also occupies the space around me. Interior and exterior are one matrix; at

least this is true for the Father Fusion Candidate. I have my own mind, as does my heavenly Father, plus we share mind. In the latter instance, my Father and I are interior and my Father and I are exterior.

If I am reading, we both periodically move in and out of these three minds: me in my mind, God in his mind, and us together in our mind.

There is a great peace and rest in all of these movements. We are both equally exposed to each other. God and I know each other very intimately.

Am I God? Of course not.

Is the Spirit of the Father me? Of course not.

We individually have our own lives to live. The joy of the Father Fusion of Jesus, though, is the freedom to come and go in perfect intimacy within each other. There are no barriers and there is no panic. There is no sense of loss when God is not fully present just as there is no sense in God's mind that I have run off the rails and am a lost forlorn sinner if for a little while I do not engage his mind. No, we are very comfortable with each other.

There is nothing magical or mysterious about the intimacy of being so deep in God: it is simply God's being all in all—everywhere all at once.

One desert father living in a sand cave at Saint Macarius monastery in Wadi El-Natrun was interviewed a few years back.<sup>44</sup> The monk interviewing him asked him,

“What do we find in the desert?”

The old hermit thought for a while and then said, “The first, authentic love, sincere to Christ.”

The Frenchman behind the camera asked,

“What experience did you have of God?”

“The hermit thought for a moment then shrugged his shoulders as if to say, “Everyone knows this: there's no point in asking it really;” and then replied:

“We experienced a personal friendship and intimacy with the person of the Lord Jesus.”

Then he added:

“The inner feeling is very real, a very intimate life with the Lord saying . . . ‘I am with you.’”

The hermit fell into silence. There was nothing else to say. The interview was over.

Seventy years of a life in God, much of it in silence and solitude, were reduced to a few words: “I am with you.”

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**What then of Jesus Christ? Does he too have a presence in your cell?**

Oh yes, very much. All the Persons of the Trinity are there. They are like different frequencies on your television receiver or your radio receiver. They are different atmospheres within the same space. It only requires a subtle shift of focus to discern the one from the other, or all three at once. Similarly with engaging them in dialogue in spirit: a simple shift of attention is all that is required.

**Being specifically with any one person of the Trinity is just a shift of focus then?**

Yes, precisely. Well, I don't know how you do it but that's how God has given it to me to do.

Are they very active within your cell? I don't imagine there's a lot to do.

It is primarily a place of rest.

Contemplative life is the life of seeing with God's eyes in our human eyes, and feeling and discerning with God's feelings and discernment in ours, and hearing with God's hearing in the midst of our own hearing. The contemplative person experiences life but understands it and perceives it through God's values. It is quite literal: God occupies me. It is palpable.

This is not strange though: this is simply the Christian life. I do not live anything that isn't the normal Christian life to be lived. If anything, I think there's a lot more Christian life lived on other men and women that I have never yet laid eyes on. I am just a beginner in all of this.

The day and the night are organised around this rest, much like how a practitioner of Shaolin kung fu organises the day and night around the accumulation and expenditure of chi. My life is organised around my desert time with the Father in solitude and silence.

God is not limited to my cell, though. When the Spirit of the Father is in you and you are a Father Fusion Candidate, your whole being can stretch as far as the Father will take you. If you see into heaven you are there in heaven. If you see into the heart of hearts of a person who is asking for prayer on the other side of the world, you are there. God's mind brings everything to you and you are there in it and with it as though you have gone no where at all. It's all a matter of will, not physical bodies.

Can you give me an example of experiencing life but understanding it and perceiving it through God's values?

Yes, of course. Think of a challenge or a problem in your life at the moment. Tell me when you have it in mind.

Yes, I have one. Do you want me to tell you what it's about?

No, I don't need to know the content of it. Now, I want you to find its source in your torso. You are remembering it in your brain and in your head's mind, but now I want you to identify where it is in your torso: somewhere between your shoulders and your hips. Tell me when you have located that place of origin.

Yes, I think I have it here, just under my right ribs.

Notice what it looks like, what it sounds like and how it feels. It might even have a smell to it.

Ok.

Now say this simple prayer: "Heavenly Father within me. This is my human version of the problem. Please enter into it and turn it into my Father Fusion version of the problem."

Then discern what happens to it. You have to release it entirely to God. If you do, you will palpably feel God within you entering into that problem's image there where it is rooted at your tummy just below the right ribs. Tell me when it has been changed.

Yes, it has changed. Goodness! It is so light and free. I feel like the whole problem has simply disappeared. The situation is entirely refreshed and renewed.

Now you are experiencing life but understanding it and perceiving it through God's values.

This is extraordinary. God is so close to me, so near and at hand. He acted in a split second and changed my problem for me. Is this how you live your life?

Yes.

Every day?

Yes.

You are released to God all day and all night?

The Father Fusion of Jesus is Jesus the man being vulnerable to the Father's will twenty-four/seven. This is what we learn to do.

Jesus gives you the way that the Father transformed him?

Precisely.

Then, becoming a Father Fusion Candidate is really simple.

Quite so.

You just yield to the Father within and you practice sharing a common will together.

Now you are sounding like one of us. Well done.

So the Holy Bible and The Urantia Book are quite secondary to the living experience of the partnered mind between you and the Spirit of the Father within?

Not really. We gain wisdom by reflecting on life's values and then upgrading them by the direct interaction with the Father or the Son or the Holy Spirit.

To have a contemplative version of ordinary everyday life and its challenges?

Indeed.

It is by this method that Jesus conquered the world: by applying the joint human-divine mind and will to the complex situations and relationships in the world. He never tried to escape from the world, like some meditator might try to do. Nor did he indulge the world on its own terms. The Father's will gave him the edge all the time. He led the world so that it could produce harvests of righteousness. We model ourselves on Jesus and the way that he asks us to believe in him.

How is that way?

Jesus asks us to believe him. If he says, "The Father and I are one," we take that at face value. We take Jesus at his word. We expect that the Father Fusion in Jesus is exactly that: a combined mind, at least in this particular moment. We too have experienced that, but taking Jesus at his word first is what brought us to experience what is true in his own experience.

Next, Jesus asks us to believe as he believes. Jesus shows us that he believes in the Father like a little child who believes in his or her good father: with perfect truth. If daddy says that he is going to do x, y and z then the believing child will believe that outright and take the father at his word.

Jesus also asks us to believe the same kinds of things that he believes. When we believe the things that he believes in then we heal the sick, we cast out the demonic, we calm the storms, we engage the Spirit of the Father with the same measure of intimacy that he engaged the Father within him.

Jesus asks us to believe why he believes. He believes in such a way as to perpetuate his Father Fusion. He does not believe to glorify himself. Neither does he believe in such a way as to overtly humble himself and raise God way above him. Jesus believes for the sake of keeping alive the really healthy Father Fusion reality.

After he became fully Father Fused at his baptism, Jesus could never return to a lesser measure of Father Fusion. It is irreversible. It is unbreakable. The mind of the human Jesus has learned and acquired the taste for being fully fused into the Father and his mind. He believes, therefore, on the basis of his Father Fusion.

We too, following on from him, press into our best Father Fusion values and plans and decisions and accordingly we find ourselves believing for the sake of our own Father Fusion. After a while, our own Father Fusion is less important than the Father Fusion of every person in the whole world, in every generation past and in every generation now and yet to be born.

So it is that Jesus' Father Fusion has helped us to instinctively believe for our own Father Fusion and to believe in it not just for our own sake but for the sake of the whole world's Father Fusion.

**Such a perspective is absolute humility. Perfect charity. It is the giving of your life sacrificially for the whole world.**

Yes it is.

It is sacrificial and yet the reward is far greater and much richer than having our own lives just unto ourselves. Spending our will entirely so that we pour it into the way that the Spirit of the Father would engage the project is always a greater benefit. It is a benefit to all.

**In this way, you live a contemplative life that always serves a higher value that is greater than yourself?**

Yes.

This is the Father Fusion of Jesus: to do the will of the Father perfectly in each and every situation no matter how hum drum or exalting. It is perennial foot washing. It is pure freedom. It is a life of pure love and of pure joy.

**It appears to be fully human and yet also fully divine?**

True.

That is indeed the nature of the Father Fusion of Jesus. We are glorified in our lives in this monastery because, in our own simple and ordinary ways, we are a witness of the Father Fusion of Jesus if for no other reason than it is he who has given us his Father Fusion to be our own.

**How splendid.**

Indeed.

We praise God for all his mercies toward us.

**Will you say something about the SFFJ Crest, the Blazon d'Arms?**

I made it. One day, my heavenly Father prompted me to design a coat of arms that depicted the primary elements in the life of Father Fusion.

Some people use it as a meditation, a range of relevant topics for contemplation. It's very good like that for inviting a person to consider the goal of the Father Fusion of Jesus.

## And the small cross with the concentric circles and the seven stars?

Each set of concentric circles is the symbol of the Paradise Trinity as worn by Melchizedek during his life with Abraham.<sup>45</sup> They represent the infinity, eternity and universality of the Paradise Trinity. They are positioned on the cross of Jesus where the crown of thorns pierced his head, where the two nails pierced his wrists, where the single nail pierced his ankles, and where the Roman lance pierced his side. They indicate that Jesus received these wounds in the full consciousness of the Father, the Son and the Holy Spirit—all the fullness of the Trinity.

The seven stars are the *seven spirits who are before the throne*.<sup>46</sup> I depict these as the Seven Master Spirit combinations of the Holy Trinity.<sup>47</sup> One star is (1) the Universal Father. Another, (2), is the Eternal Son. Another, (3), is the Infinite Spirit. (4) is the Father and the Son. (5) is the Father and the Spirit. (6) is the Son and the Spirit. (7) is the Father, the Son and the Spirit. Jesus' life on earth was lived not only in the Father but in each of these seven combinations of Deity activity. It is true that all of God was on the earth in the days of Jesus of Nazareth and was pierced by man's rejection of God on the cross.<sup>48</sup>

*So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven.*

This then is the nature of the Father Fusion life in Jesus' Father Fusion. All of God is revealed to us through the Spirit of the Father within us and the Spirit of Truth in us. To fully rejoice in this heritage, all three Covenants of God's Word are invaluable to the SFFJ monk or monastic sister.

**Is it true then that as soon as a person commits to being here at SFFJ they have already started towards their goal?**

Once a person has faith for having the Father Fusion of Jesus and they make a step to come here, they have already left the world and they have arrived at their destination. They are in Christ. They are in the Father. They are in the Holy Spirit. They are in their Paradise identity. The angel with the Lamb's Book of Life is poised, quill quivering in hand, to one day write the words of his or her Father Fusion that bestows the Spirit of the Father's third jubilation of joy upon him.<sup>49</sup>

**Can anyone join the community?**

Are you asking for yourself?

Do you have faith for it? Ask away.

## End Notes

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<sup>1</sup> The Urantia Book 5:4.5 (67.3).

<sup>2</sup> The Urantia Book. Andon and Fonta: 63:0.1-3 (711.1-3).

<sup>3</sup> Ephesians 3:14-21.

<sup>4</sup> Ephesians 3:7-13: Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he has realized in Christ Jesus our Lord, in whom we have boldness and access with confidence through our faith in him. So I ask you not to lose heart over what I am suffering for you, which is your glory.

<sup>5</sup> Awake: The Life Of Yogananda: <https://www.youtube.com/watch?v=GyLkg3uDe1c>

<sup>6</sup> Ramana Maharshi: <https://www.youtube.com/watch?v=1-OS8LU6JW8>

<sup>7</sup> Galatians 1:11-12.

<sup>8</sup> The Urantia Book 196:2.1 (2091.10) Some day a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may preach a religion about Jesus, but, perforce, you must live the religion of Jesus. In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ. The Apostle Paul later on transformed this new gospel into Christianity, a religion embodying his own theologic views and portraying his own personal experience with the Jesus of the Damascus road. The gospel of the kingdom is founded on the personal religious experience of the Jesus of Galilee; Christianity is founded almost exclusively on the personal religious experience of the Apostle Paul. Almost the whole of the New Testament is devoted, not to the portrayal of the significant and inspiring religious life of Jesus, but to a discussion of Paul's religious experience and to a portrayal of his personal religious convictions. The only notable exceptions to this statement, aside from certain parts of Matthew, Mark, and Luke, are the Book of Hebrews and the Epistle of James. Even Peter, in his writing, only once reverted to the personal religious life of his Master. The New Testament is a superb Christian document, but it is only meagerly Jesusonian.

<sup>9</sup> Matthew 7:21.

<sup>10</sup> Romans 8:19: For the creation waits with eager longing for the revealing of the sons of God.

<sup>11</sup> The Urantia Book. Paper 35. The Vorondadek Sons.

<sup>12</sup> The Urantia Book. Paper 189: The Resurrection. 189:0.1-3 (2020.1-3).

<sup>13</sup> Isaiah 6:1-8. In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!" And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me."

<sup>14</sup> Tā moku: the carving or tattooing of the face and body with personally held sacred stories and marks.

<sup>15</sup> See [https://www.youtube.com/watch?v=cGz9BVJ\\_k6s](https://www.youtube.com/watch?v=cGz9BVJ_k6s)

<sup>16</sup> <http://www.worldometers.info/world-population/>

<sup>17</sup> <https://en.wikipedia.org/wiki/Carthusians>

<sup>18</sup> Urantia Book 196:3.17 (2095.1) Through over-sophistication or as a result of the irreligious conduct of professed religionists, a man, or even a generation of men, may elect to suspend their efforts to discover the God who indwells them; they may fail to progress in and attain the divine revelation.

<sup>19</sup> The Urantia Book. 196:1.3 (2090.4).

<sup>20</sup> The Urantia Book. 31:10.20-21 (354.6-7) and 22:4.6 (247.5).

<sup>21</sup> John 14:2-3.

<sup>22</sup> [https://en.wikipedia.org/wiki/Human\\_sacrifice](https://en.wikipedia.org/wiki/Human_sacrifice)  
[https://en.wikipedia.org/wiki/Animal\\_sacrifice](https://en.wikipedia.org/wiki/Animal_sacrifice)  
[http://www.humanreligions.info/animal\\_slaughter.html](http://www.humanreligions.info/animal_slaughter.html)

<sup>23</sup> Matthew 5:17.

<sup>24</sup> [https://en.wikipedia.org/wiki/Bernard\\_of\\_Clairvaux](https://en.wikipedia.org/wiki/Bernard_of_Clairvaux)

<sup>25</sup> The Urantia Book. Paper 31. The Corps of the Finality: 31:0.1 (345.1).

<sup>26</sup> [http://urantia-book.org/archive/sfj/orthodox\\_christianity\\_urantia.htm](http://urantia-book.org/archive/sfj/orthodox_christianity_urantia.htm).

<sup>27</sup> The Urantia Book. 99:5.7 (1091.6). 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. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. Let the term "faith" stand for the individual's relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude. "Have you faith? Then have it to yourself."

<sup>28</sup> Matthew 23:13.

<sup>29</sup> <http://ca10.washburnlaw.edu/cases/2003/03/01-6347.htm>

Viewing the evidence in the light most favorable to Michael Foundation, we find that substantial evidence supports the jury's determination that The Urantia Book is neither a composite nor a commissioned work. We therefore AFFIRM the district court's denial of Urantia Foundation's renewed motion for judgment as a matter of law. Because the trial court did not abuse its broad discretion in excluding, on grounds of unfair surprise, the testimony of Barbara Newsom as to the contents of purported secret journals, we AFFIRM the district court's denial of Urantia Foundation's motion for a new trial.

<sup>30</sup> <http://www.urantia.org/> One notes the ® beside the word URANTIA and beside the three azure blue concentric circles, the hallmark of custodianship. The Urantia Foundation has provided a license to The Urantia Association International to use the circles emblem as acknowledgement of its affiliation with The Urantia Foundation.

See also [https://en.wikipedia.org/wiki/The\\_Urantia\\_Book](https://en.wikipedia.org/wiki/The_Urantia_Book).

<sup>31</sup> <http://www.urantiaabook.org/> The logo of three partial concentric circles typically avoids copyright suit from The Urantia Foundation.

<sup>32</sup> <http://urantia-association.org/>

<sup>33</sup> <http://www.urantiausa.com/>

<sup>34</sup> <https://www.youtube.com/watch?v=outQ8QMisxQ>

<sup>35</sup> The Legendary Urantia Book 2015: an interview with Byron Belitsos  
<https://www.youtube.com/watch?v=DCcHvhtIXxM>  
Michael Marlow: Jesus' Last Temple Discourse.  
<https://www.youtube.com/watch?v=ca7mcw3lfGY&feature=youtu.be>

<sup>36</sup> Revelation of John 4:10-11.

The Urantia Book. The Four and Twenty Counselors: 45:4.1 (513.4).

<sup>37</sup> Matthew 5:10-12.

<sup>38</sup> John 15:20.

<sup>39</sup> The Urantia Book. 103:9.3 (1141.1).

<sup>40</sup> Matthew 5:48.

<sup>41</sup> 5:1.11 (64.2).

<sup>42</sup> Mark 1:11.

<sup>43</sup> Isaiah 43:19.

<sup>44</sup> The Light Of the Desert. The interview begins 49 minutes into the film.  
<https://www.youtube.com/watch?v=ZKqBsqIYhxs>

<sup>45</sup> The Urantia Book 93:3.3 (1016.5).

<sup>46</sup> Revelation of John:1:4 Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne.

<sup>47</sup> The Urantia Book. 16:0.2 (184.2).

<sup>48</sup> Matthew 10:32-33.

<sup>49</sup> The Urantia Book. 27:7.8 (305.1).

👁 The End 👁