

## Paper 99 — The Social Problems of Religion

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*This chart is a revision of the 2010, 2011, 2015 and 2019 versions.*

Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

### Sources for Paper 99, in the order in which they first appear

- (1) Henry Nelson **Wieman** and Regina **Westcott-Wieman**, *Normative Psychology of Religion* (New York: Thomas Y. Crowell Company, 1935)

[**Note:** Regina Westcott-Wieman wrote 17 of the book's 26 chapters. Paper 99 draws from five chapters, three of which were written by her.]

- (2) A. Campbell **Garnett**, *A Realistic Philosophy of Religion* (Chicago: Willett, Clark & Company, 1942)

### Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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## PAPER 99 — THE SOCIAL PROBLEMS OF RELIGION

99:0.1 Religion achieves its highest social ministry when it has least connection with the secular institutions of society.

### XII: SOCIAL RECONSTRUCTION (Wieman 210)

[PREAMBLE] (Wieman 210)

In the past

religious people in the name of their religion, as well as many other people also, have earnestly striven to improve social conditions. But these endeavors rarely, if ever, were directed to changing the political and economic order.

They were strivings to remove some evil or introduce some good,

but always within the framework of the established social system (W 210).

These very efforts of religion to teach people to be good in terms of their existing culture, and to ameliorate the evil characteristics of it, have tended to prolong the established order (W 210).

In past ages,

since social reforms were largely confined to the moral realms,

religion did not have to adjust its attitude to extensive changes in economic and political systems.

The chief problem of religion was the endeavor to replace evil with good

within the existing social order of political and economic culture.

Religion has thus indirectly tended to perpetuate the established order of society,

to foster the maintenance of the existent type of civilization.

99:0.2 But religion should not be directly concerned either with the creation of new social orders or with the preservation of old ones. True religion does oppose violence as a technique of social evolution, but it does not oppose the intelligent efforts of society to adapt its usages and adjust its institutions to new economic conditions and cultural requirements.

In the past religious leaders and groups often strove for social reform. They did not strive for social reconstruction. No one did. It did not come within the horizons of human endeavor (W 211).

99:0.3 Religion did approve the occasional social reforms of past centuries,

but in the twentieth century it is of necessity called upon to face adjustment to

But we have entered a new era, the era of conscious and continuous striving after social reconstruction (W 212).

extensive and continuing social reconstruction.

[contd] Planned self-conscious reconstruction does not necessarily mean striving to attain a Utopia.... It only means that the ways of living are changing so rapidly that the unconscious mode of modification of institutions in adaptation to these changed ways is not fast enough.

Conditions of living alter so rapidly

Hence institutional change must be consciously directed and accelerated to meet the requirements of these new conditions and ways of living (W 212).

that institutional modifications must be greatly accelerated,

and religion must accordingly quicken its adaptation to this new and ever-changing social order.

## 1. RELIGION AND SOCIAL RECONSTRUCTION

99:1.1 Mechanical inventions and the dissemination of knowledge are modifying civilization;

But the issue is not between holding our own without change, and possible betterment with change. Rather the issue is between disastrous social decline by reason of the continuance of institutions which are no longer fitted to meet the needs of new ways of living and that change of the social order which so adapts it to new ways of living that we are able to avoid disaster (W 212).

certain economic adjustments and social changes are imperative if cultural disaster is to be avoided.

This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments.

[See 71:8.15.]

Mankind is on the march toward a new and unrevealed planetary destiny.<sup>1</sup>

99:1.2 Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-changing conditions and never-ending economic adjustments.

THE NEW ERA OF SOCIAL RECONSTRUCTION (Wieman 212)

We must have regular agencies for conducting a continuous reconstruction of the social order to make it fit the requirements of ways of living which are always rapidly changing by reason of new machinery and new knowledge, with all that flows from these.... In this sense we may hope to “settle down” after this period of confusion is past. *[contd next pg.]*

But we cannot hope to settle down in the sense of making one fundamental and needed change in the established order and then ceasing to make such changes and forgetting about the vital relation of the social order to meaningful living. That way of doing is past (W 212-13).

[contd] Up until now we have sailed our ships in the bays and inlets and inland seas.

Now we are out in mid-ocean where the great waves of social change strike us one after the other.... As long as we are in mid-ocean they will continue. We must weather them as they come, or sink (W 213).

Religion must learn to function in an era of reconstruction, as it never did before. But we must point out the facts which demonstrate our thesis that we are in this new era where religion, along with the other major activities of human living, must take on this new function (W 213).

99:1.3 Urantia society can never hope to settle down as in past ages.

The social ship has steamed out of the sheltered bays of established tradition

and has begun its cruise upon the high seas of evolutionary destiny;

and the soul of man, as never before in the world's history, needs carefully to scrutinize its charts of morality and painstakingly to observe the compass of religious guidance.

The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another.

99:1.4 Religion has no new duties to perform,

but it is urgently called upon to function as a wise guide and experienced counselor in all of these new and rapidly changing human situations.

[contd] The most important fact has already been suggested. The continuous invention and wide distribution of new kinds of machinery are doing two things to us. First, they are greatly increasing the compactness, complexity and multiform interdependence of all our activities ... Secondly, the multiplication and change of mechanical devices constantly, sometimes radically, change the ways in which we thus affect one another's lives (W 213).

[contd] Now institutions are coordinating agencies. Their part is to direct and modify the effect of these far ranging influences of one group upon another so that they will be mutually sustaining, or at any rate, not mutually destructive....

But if the ways in which we thus influence one another, and the kind of activities by which we thus reach one another, are rapidly changing, it is very apparent that the coordinating agencies must be reshaped to provide the new kind of inter-relationships which these new ways of interaction require (W 213-14).

Society is becoming more mechanical, more compact, more complex, and more critically interdependent.

Religion must function to prevent these new and intimate interassociations from becoming mutually retrogressive or even destructive.

Religion must act as the cosmic salt which prevents the ferments of progression from destroying the cultural savor of civilization. These new social relations and economic upheavals can result in lasting brotherhood only by the ministry of religion.

99:1.5 A godless humanitarianism is, humanly speaking, a noble gesture,

There is a second feature of our time which points to the same necessity. The complexity of society is now so great that the pressure of social **need** can no longer reach the agencies of control and change as readily as in the past. Great masses of people can be cramped, oppressed, impoverished, without being able to bring their case to such a **social hearing** as will result in that modification of institutions which will relieve the **suffering**.... In the past these pressures could be relieved by specific reforms, without thought of reconstructing the social order ... Now it must be found, more often, in reconstruction (W 214-15).

[contd] A third fact gives evidence that we have entered this new era. Up to present times

great masses of people could be ground to the dust without greatly disturbing the stability of society, because they were powerless.

Hence their suffering did not force any reconstruction. But today

machinery, information and a demand for the better things of life have reached the hands, the minds and the hearts of the masses. With this equipment of skill and purpose they can **no longer** be crushed beneath the wheels of a massive order which moves on without any attempt at reconstruction to relieve their suffering (W 215).

but true religion is the only power which can lastingly increase the **responsiveness of one social group** to the **needs** and **sufferings** of other groups.

In the past,

institutional religion could remain passive while

the upper strata of society turned a deaf ear to the sufferings and oppression of the helpless lower strata,

but in modern times

these lower social orders are **no longer** so abjectly ignorant nor so politically helpless.

These facts show that all human life, including religion, must fit itself for this new function which past ages did not have.... We have not yet refashioned religion, education and political action to serve this purpose. These three with the social sciences are the agencies which must direct the change if it is to be done for the public good (W 215-16).

99:1.6 Religion must not become organically involved in the secular work of social reconstruction and economic reorganization.

But it must actively keep pace with all these advances in civilization by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival. The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised.

## 2 . W E A K N E S S O F INSTITUTIONAL RELIGION

**INSTITUTIONAL RELIGION CANNOT LEAD  
IN RECONSTRUCTION** (Wieman 216)

99:2.1 **Institutional religion cannot afford inspiration and provide leadership in this impending world-wide social reconstruction and economic reorganization because**

[contd] The church is a vast institution with roots reaching wide and deep into the social order that now is. It is so **integral to society as a whole** that any social reconstruction would mean a reconstruction of the church.

it has unfortunately become more or less of an **organic part of the social order** and the economic system which is destined to undergo reconstruction.

Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilization.



It would have to reconstruct itself in order to reconstruct society. But it cannot reconstruct itself until society is reconstructed. So it is caught in a vicious circle so far as concerns leadership in achieving any change in the basic institutions of society (W 216).

99:2.2 Institutional religion is now caught in the stalemate of a vicious circle.

It cannot reconstruct society without first reconstructing itself; and being so much an integral part of the established order, it cannot reconstruct itself until society has been radically reconstructed.

99:2.3 Religionists must function in society, in industry, and in politics as individuals, not as groups, parties, or institutions.

[contd] The general fact about institutional religion which we have just stated can be analyzed into its components and thereby the force of it be made more evident.

First, the constituency of the church is a cross-section of all society.... Whatever oneness it may have in its membership is derived from ... other interests more than from the one of social reconstruction. When this last is the primary concern of any group,

that group becomes political rather than religious.

That does not mean that political interests are outside the field of religion. It simply means that political interests are only one kind among many others which engage religious concern, and therefore cannot be the sole basis on which the membership of the church is selected and its purposes formed (W 216-17).

A religious group which presumes to function as such, apart from religious activities,

immediately becomes a political party, an economic organization, or a social institution.

Religious collectivism must confine its efforts to the furtherance of religious causes.

[contd] Second, it may be said that the membership of the church is a little less fitted for leadership in reconstruction than some others, because these people are more nearly the average.... They have the same inertia, the same prejudices, the same fears, the same clinging to the apparent security of the status quo, that the man in average circumstances is always likely to have (W 217).

99:2.4 Religionists are of no more value in the tasks of social reconstruction than nonreligionists

except in so far as their religion has conferred upon them enhanced cosmic foresight and endowed them with that superior social wisdom which is born of the sincere desire to love God supremely and to love every man as a brother in the heavenly kingdom.

An ideal social order is that in which every man loves his neighbor as he loves himself.

[contd] Thirdly, throughout its history the church has been chiefly concerned with glorifying the ideal values of the established political and economic order. In this it has served a needed function.... But an institution that is devoted to cherishing and glorifying the ideal features of the old order, is not likely to turn against it very readily (W 217).

99:2.5 The institutionalized church may have appeared to serve society in the past by glorifying the established social order,

but it must speedily cease such action if it is to survive.

Its only proper attitude consists in the teaching of nonviolence, the doctrine of peaceful evolution in the place of violent revolution—peace on earth and good will among all men.

99:2.6 Modern religion finds it difficult to adjust its attitude toward the rapidly shifting social changes only because it has permitted itself to become so thoroughly traditionalized, dogmatized, and institutionalized. The religion of living experience finds no difficulty in keeping ahead of all these social developments and economic upheavals, amid which it ever functions as a moral stabilizer, social guide, and spiritual pilot. True religion carries over from one age to another the worth-while culture and that wisdom which is born of the experience of knowing God and striving to be like him.

### 3. RELIGION AND THE RELIGIONIST

A fifth factor in the conservatism of institutional religion is that it is under the control of the ruling powers of established social order....

The status of the early Christian church has established the tradition in Christianity that the church is not in such bondage to the ruling powers of society. But the **early Christian church** was a homeless, social outcast as the Christian church can never be again (W 218).

99:3.1 **Early Christianity** was entirely free from all civil entanglements, social commitments, and economic alliances.

Only did later institutionalized Christianity become an organic part of the political and social structure of Occidental civilization.

Despite all these conservative characteristics of institutional religion which we have been listing, the Christian church has always cherished the dream of an ideal **social order** called the **Kingdom of God**, and has striven to bring it into existence.... But it has been unable to plan and execute a program aimed **directly** at a basic change in the economic and political system of the day, and it would seem that it always will be unable so to do. Its methods of improving society should not be confused with social reconstruction (W 219).

Finally, most of the great religions at the present time cherish a system of thinking that is **insulated from the thinking** of the rest of the world, although the church is subject to the powers of this world. Hence institutional religion is largely preoccupied with conserving the traditions of this segregated life rather than reconstructing the existent order (W 218).

The church has tried to improve society by **changing individuals**. By “winning them to Christ” it has sought to bring about that better society....

99:3.2 The **kingdom of heaven** is neither a **social** nor economic order;

it is an exclusively spiritual brotherhood of God-knowing individuals. True, such a brotherhood is in itself a new and amazing social phenomenon attended by astounding political and economic repercussions.

99:3.3 The religionist is not unsympathetic with social suffering, not unmindful of civil injustice,

not **insulated from economic thinking**,

neither insensible to political tyranny.

Religion influences social reconstruction **directly** because it **spiritualizes and idealizes the individual citizen**.

But the social order cannot be changed through effort to change its individual units for a very simple reason. Suppose it were possible (as it is not) to make all individuals into saints without first changing the social system. Still these saints, each with the best intentions in the world, would find themselves destroying one another and all the values of life, if the coordinating institutions were not fitted to direct their interactions in ways that were beneficial (W 219).

Indirectly, cultural civilization is influenced by the attitude of these individual religionists as they become active and influential members of various social, moral, economic, and political groups.

99:3.4 The attainment of a high cultural civilization demands,

Another way in which the church has tried to better society has been through the preaching and teaching of “the principles of Jesus” or other formulation of **ideals**. Here again we have something very important, not to be despised. But it should not be confused with changing the social order (W 219-20).

first, the **ideal** type of citizen and, then, **ideal** and adequate social mechanisms

wherewith such a citizenry may control the economic and political institutions of such an advanced human society.

[contd] The church

99:3.5 The church,

because of overmuch false sentiment,

has rendered a great service in **ministering to the underprivileged and oppressed...**

has long **ministered to the underprivileged and the unfortunate**, and this has all been well,

But here again it is with no disparagement of this work that the pronouncement must be made: This is not the work of social reconstruction, however valuable on other grounds it may be (W 220).

[The church assumes a serious responsibility toward the future of the race whenever it steps in and preserves a defective strain.... A great injury is done to the community by the **perpetuation of worthless types** (Madison **Grant**, *The Passing of the Great Race* [1916], p. 45).]

#### THE PART OF RELIGION IN SOCIAL RECONSTRUCTION (Wieman 220)

The great leaders of radical social reconstruction

are often **deeply religious** even while **repudiating religion** as they define it (W 221).

Nevertheless when men take leadership in heroic enterprise, devotedly striving for what they hold to be supremely worthful not only for themselves but for all human living, they are religious when they know it or not, and whether they want to be or not. Thus religion

**plays a part in social reconstruction** which is vital and of supreme importance. As noted, however, this is not institutional religion (W 221).

Religion that is unconscious and unacknowledged is unsatisfactory because it cannot be **criticized**,

**corrected** and improved by the person who has it, precisely because he does not know he has it (W 222).

but this same sentiment has led to the unwise **perpetuation of racially degenerate stocks** which have tremendously retarded the progress of civilization.

99:3.6 Many individual social reconstructionists,

while vehemently **repudiating institutionalized religion**, are, after all, **zealously religious** in the propagation of their social reforms.

And so it is that religious motivation, personal and more or less unrecognized,

**is playing a great part in the present-day program of social reconstruction.**

99:3.7 The great weakness of all this unrecognized and unconscious type of religious activity is that it is unable to profit from open religious **criticism**

and thereby attain to profitable levels of **self-correction.**

Religion degenerates when not progressively redirected and amplified by an adequate philosophy and helpful religious fellowship, by meditation, and the religious insights of history (W 222).

[Religion] becomes demonic when some specific objective of endeavor which is sufficiently near to actual conditions to be within the range of practical achievement assumes the role of the supremely worthwhile for all human living.... The noblest propulsions, utmost zeal and greatest powers of human life are perverted and degraded by being harnessed to anything so low and so full of evil as any such objective always must be (W 222).

Religion often takes this form in times of war.

But never does it become so evil and degraded in this respect as in the great struggles to change the status quo on the one side, and defend it from change on the other.... Then the most terrible persecutions, the most unbelievable cruelties, can arise. They are unbelievable except when we understand the psychological principles of a religion that has become fiendish, by reason of narrowing its devotion to a dauntless and unswerving drive toward some immediate social objective (W 223).

It is a fact that

religion does not grow unless it is disciplined by constructive criticism, amplified by philosophy, purified by science, and nourished by loyal fellowship.

99:3.8 There is always the great danger that

religion will become distorted and perverted into the pursuit of false goals,

as when in times of war

each contending nation prostitutes its religion into military propaganda.

Loveless zeal is always harmful to religion,

while persecution diverts the activities of religion into the achievement of some sociologic or theologic drive.

[contd] How can the religion that functions in social reconstruction be saved from this kind of perversion? It cannot be saved unless it can be equipped with

(1) a corrective philosophy,

(2) creative fellowship,

and (3) an enriching heritage of religious meditation and insight (W 223).

[See 99:7.5.]

This kind of religion can be developed in certain religious groups. Within the precincts of religious institutions and also beyond them, in some churches, in some groups of YWCA and YMCA, in some conferences, in some bodies of the Fellowship for Reconciliation, in some gatherings of the League for Industrial Democracy, in some examples of the Youth Movement, ... in these and other places we find creative religious fellowships.... In these religious groups there must be developed the philosophy, the fellowship and the heritage of insight for a religion which is equipped to function in social reconstruction.

We do not mean that such groups will engineer the work of social reconstruction. A religious group cannot make social reconstruction its chief aim, for then it becomes a political, not a religious group (W 224).

99:3.9 Religion can be kept free from unholy secular alliances only by:

99:3.10 1. A critically corrective philosophy.

99:3.11 2. Freedom from all social, economic, and political alliances.

99:3.12 3. Creative, comforting, and love-expanding fellowships.

99:3.13 4. Progressive enhancement of spiritual insight and the appreciation of cosmic values.

99:3.14 5. Prevention of fanaticism by the compensations of the scientific mental attitude.

99:3.15 Religionists, as a group, must never concern themselves with anything but *religion*,



Out of creative religious groups will undoubtedly come some individuals who will **lead** in the work that is **political** (W 226).

[These fellowships] must develop that form of religion which can **sustain**, **inspire**, and **direct** the **loyalty** of men engaged in the dangerous and **difficult** work of social reconstruction (W 226).

XVIII: RELIGION IN INTIMATE ASSOCIATIONS (**Westcott-Wieman** 341)

DEVELOPMENTS WHEN RELIGION ENTERS INTO INTIMATE ASSOCIATIONS (Westcott-Wieman 343)

#### B. For *Society*

2. More worthy patterns for inter-relationships within larger social groups are discerned and disclosed through the intimate associations. As soon as large groups begin to organize, they begin to develop set forms.... More and more these larger groups become **formalized**, perfunctory, traditionalized.

albeit

any one such religionist, as an individual citizen, may become the outstanding **leader** of some social, economic, or **political** reconstruction movement.

99:3.16 It is the business of religion to

create, **sustain**, and **inspire** such a **cosmic loyalty** in the individual citizen

as will **direct** him to the achievement of success in the advancement of all these **difficult** but desirable social services.

## 4. TRANSITION DIFFICULTIES

99:4.1 Genuine religion renders the religionist **socially** fragrant and creates insights into human fellowship.

But the **formalization** of religious groups

It frequently comes about that the group gets to the place where it is **destroying some of the very values it was organized to serve** (W-W 348).

many times **destroys the very values for the promotion of which the group was organized.**

SIGNIFICANT ASPECTS OF DEVOTION TO MEANING IN PARTICULAR ASSOCIATIONS (Westcott-Wieman 349)

A. *In friendships*

[Compare W-W 349.]

Human **friendship** and divine religion are mutually helpful and significantly illuminating if the growth in each is equalized and harmonized.

B. *Through Co-membership in Cooperative Groups for Work or Play*

[Compare W-W 351.]

Religion puts new meaning into all **group** associations—families, schools, and clubs. It imparts new values to **play** and exalts all true humor.

The quality of **leadership** in this type of intimate association is of great importance. A leader with **religious insight** can see the whole process as an opportunity for the growth of value. He realizes that the dynamic must come through a constant and meaningful vivification of the common interest which has bonded the group.

99:4.2 Social **leadership** is transformed by **spiritual insight**;

religion prevents all collective movements from

Once the various members get **lost among the details** and departmentalizations of the work, there are immediate marks of disintegration (W-W 351-52).

**losing sight** of their true objectives.

E. *In the Family*

[contd] Due to a number of factors difficult or impossible to control in the present era,

the family is less and less a cooperating group in work and play and guidance of development.... It is going through a long and severe transition stage (W-W 355).

Religion as a way of living meaningfully amongst the realities of the everyday would be a far more cogent and significant process for families than religion as a doctrine to be proved or defended (W-W 356).

Only two of the many new emphases in the functions of family association will be named. They must serve to illustrate religion working in these functions.

One of these functions is the nurturing of the distinctive personalities of every member of the household (W-W 356).

Together with children, religion is the great unifier of family life, provided it is a living and growing faith. Family life cannot be had without children; it can be lived without religion, but such a handicap enormously multiplies the difficulties of this intimate human association.

During the early decades of the twentieth century,

family life, next to personal religious experience, suffers most from the decadence consequent upon the transition

from old religious loyalties to the emerging new meanings and values.

99:4.3 True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life.

But if religion is to stimulate individual development of character and augment integration of personality,

it must not be standardized.

The second function is the instituting and guiding of the **evaluating process**. More than ever before the members of the family need interpretation of experiences, events, problems, opportunities, responsibilities, and the social processes (W-W 356).

Beyond the interpretation and understanding of values and meanings, there is the further step of vivifying the higher values to the point where they challenge the **loyalties** and command the devotions (W-W 357).

I: THE PSYCHOLOGICAL PROBLEM OF PRESENT RELIGIOUS LIVING (Westcott-Wieman 3)

MAN'S OUTREACH FOR A WORKING UNDERSTANDING OF HIS UNIVERSE (Westcott-Wieman 3)

**It is what a man believes and not what he knows which dominates his behavior.**

If it is to stimulate **evaluation of experience** and serve as a value-lure,

it must not be stereotyped.

If religion is to promote supreme **loyalties**,

it must not be formalized.

99:4.4 No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worth while if it fosters in the individual an experience in which the sovereignty of truth, beauty, and goodness prevails, for such is the true spiritual concept of supreme reality. And through love and worship this becomes meaningful as fellowship with man and sonship with God.

99:4.5 After all,

**it is what one believes rather than what one knows that determines conduct and dominates personal performances.**

## SOURCE OR PARALLEL

Factual knowledge has no real power over him until it becomes emotionally incorporated into his system of beliefs (W-W 3-4).

## DISRUPTING CROSS-CURRENTS OF TODAY (Westcott-Wieman 4)

In water free of swiftly surging cross-currents and rip-tides, coral reefs and sea weed grow and spread. So in historical periods free of swiftly surging currents and tides, a systemic order of belief grows and spreads.

Today

many powerful currents are bearing upon those orders of meaning which men built up in the long and painful periods preceding the relatively assured religious calm of the recent past.

As with ants whose order of universe is utterly confounded when a thoughtless school boy digs out their nest and there is disorganized hurrying hither and yon, so with great numbers of people today whose conceptual order has been essentially disturbed either directly or through disturbance of their authoritative group.

There is much restlessness, hunger, ridicule and cross-ridicule, sense of futility or uncertainty, fearful defendings, skepticism, and experimentings without criteria or controls. As with the ants, there is plenty of motion, largely commotion (W-W 4-5).

## URANTIA PAPER 99

Purely factual knowledge exerts very little influence upon the average man unless it becomes emotionally activated.

But the activation of religion is super-emotional, unifying the entire human experience on transcendent levels through contact with, and release of, spiritual energies in the mortal life.

99:4.6 During the psychologically unsettled times of the twentieth century,

amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era,

thousands upon thousands of men and women have become humanly dislocated;

they are anxious, restless, fearful, uncertain, and unsettled;

as never before in the world's history they need the consolation and stabilization of sound religion.

In the face of unprecedented scientific achievement and mechanical development there is spiritual stagnation and philosophic chaos.

OPPOSING ELEMENTS IN THE CHAOS  
(Westcott-Wieman 6)

[See seven rows down.]

If only one powerful cross-current had tugged at the religious rootage of the people of this era, there might have been fewer and more clearly marked trends of change. But there have been several quite different ones (W-W 6).

First, the intermingling of peoples of many cultures resultant from immigration and the further contacts in the World War

forced comparisons of systems of beliefs, questionings regarding long cherished concepts, and awareness of the number and variety of positions of avowed non-belief (W-W 6).

Second, the speedy growth of population has put the individual out of the bounds of community sanction and control in most regions.... Organized religious control is markedly diminished (W-W 7).

Again, family life, which formerly emphasized religious nurture, has either dropped or lessened this function.

99:4.7 There is no danger in religion's becoming more and more of a private matter—a personal experience—provided it does not lose its motivation for unselfish and loving social service.

Religion has suffered from many secondary influences:

sudden mixing of cultures,

intermingling of creeds,

diminution of ecclesiastical authority,

changing of family life,

Frequent moving with consequent disturbance of stability, crowded living quarters, the insistence toward speed and complexity in daily living, competitive interests, intermarriage of religious cultures, and growing personal indifference to organized religion are among the factors operative upon this interest in the family (W-W 7).

Then, because of the sixth opposing element [*i.e.*, the lack of direct contact in much personal and group living], a seventh evolves. Religion becomes **more and more an individual, private matter**, entering less and less, as a conscious factor, into the dealings of human beings with each other (W-W 9).

A ninth influence grows largely out of this last one [*viz.* the facts resulting from scientific investigation].... It has long been known that when human nature is controlled by some form of negative **fear**, it is left uncontrolled once the negative fear is shaken off. So it has come about with the many persons who were frightened into religious affirmations and practices through fear of hell. No longer believing in it, they have no basis for interest in religion as a means of growth or as a positive basis of living (W-W 10).

together with urbanization and mechanization.

99:4.8 Man's greatest spiritual jeopardy consists in partial progress, the predicament of unfinished growth:

**forsaking the evolutionary religions of fear**

**without immediately grasping the revelatory religion of love.**

Modern science, particularly psychology, has weakened only those religions which are so largely dependent upon fear, superstition, and emotion.

TRENDS IN RELIGIOUS TRANSITION  
(Westcott-Wieman 15)

[contd] We are in a transition period, religiously speaking. Every transition period closely connected with human living is marked by chaos in some degree (W-W 15).

There are three major trends in the present confusion of religious change. They can be distinguished by naming them the trends of supernaturalism, idealism and of naturalism. These names indicate what these shifts are from, more than what they are toward.

Supernaturalism gets its distinctive character from traditional theology;

idealism from traditional philosophy;

naturalism from traditional science (W-W 17).

Will religion in the future bear chiefly the marks of supernaturalism, idealism or naturalism? Will it find its power, its passion and its direction in social reconstruction? No one can know. But the trends are before us to study and to guide toward the outcome we think best (W-W 19).

99:4.9 Transition is always accompanied by confusion,

and there will be little tranquillity in the religious world until the great struggle between

the three contending philosophies of religion is ended:

99:4.10 1. The spiritistic belief (in a providential Deity) of many religions.

99:4.11 2. The humanistic and idealistic belief of many philosophies.

99:4.12 3. The mechanistic and naturalistic conceptions of many sciences.

99:4.13 And these three partial approaches to the reality of the cosmos must eventually become harmonized by the revelatory presentation of religion, philosophy, and cosmology which portrays the triune existence of spirit, mind, and energy proceeding from the Trinity of Paradise and attaining time-space unification within the Deity of the Supreme.



## 5. SOCIAL ASPECTS OF RELIGION

VI: THE GREAT SOCIETY (Garnett 151)

RELIGION AS INDIVIDUAL AND AS SOCIAL PHENOMENON (Garnett 151)

[contd] If our analysis of religious experience is correct then religion is primarily neither an exclusively social nor an exclusively individual fact.

Its problem is one of a personal adaptation which involves both an adjustment within the individual and an adjustment of his relations with his fellows. It is an effort of man to “get right with God,” as the evangelical theologians have so emphatically said;

but “God” is the name for something felt within the self as a desire and a duty to “get right with man” (G 151).

Even though it is an inner adaptation in the depths of our inner personality it involves feelings that cannot be hidden.... And when a number of people discover that they have feelings, interests and attitudes in common they become a group whether they deliberately will it or not (G 151-52).

99:5.1 While religion is exclusively a personal spiritual experience—

knowing God as a Father—

the corollary of this experience—

knowing man as a brother—

entails the adjustment of the self to other selves,

and that involves the social or group aspect of religious life.

Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment.

The fact of man’s gregariousness perforce determines that religious groups will come into existence.

The degree of its cohesion depends primarily upon the strength of the common interests that bind this group together, relative to that of other interests that might divide it. The rest is a matter of organization, which depends chiefly upon the nature of the goals involved in the common interests and the capacity of the group to develop intelligent leaders (G 152).

In the small primitive community these interests are simply those concerned with the ordinary welfare of the contiguous group. Thus the religious unit tends to be one with the political, economic and military unit (G 152).

RELIGION AS CONSERVER OF THE SOCIAL ORDER (Garnett 153)

[contd] We have already seen how well recognized among anthropologists is the fact that the social stability of primitive and simple communities rests upon religion (G 153)

Yet religion still continues to bolster up our traditional moral principles, laws and institutions (G 154).

[W]e have, in the past hundred years, a new phenomenon in the history of civilization—a crusade against all religion carried on in the name of morality. In Europe the great revolutionary originator of this crusade was Karl Marx. In America it has been vigorously prosecuted in the interests of a much milder program of reforms by John Dewey (G 154).

What happens to these religious groups depends very much on intelligent leadership.

In primitive society the religious group is not always very different from economic or political groups.

Religion has always been a conservator of morals and a stabilizer of society.

And this is still true,

notwithstanding the contrary teaching of many modern socialists and humanists.

99:5.2 Always keep in mind: True religion is to know God as your Father and man as your brother.

In what way then, we may ask, can an intelligent and reasonable minimum of religious belief bolster the moral life of the community? Certainly not by threats of hell or any other sanctions, nor by promise of eternal rewards (G 155).

Religion is not a slavish belief in threats of punishment or magical promises of future mystical rewards.

RELIGION AS DYNAMIC OF SOCIAL CHANGE (Garnett 156)

The fact must not be overlooked that, historically, [religion] has also been one of the greatest dynamics of social change. In such cases we usually find religion arrayed against religion, one dynamic and the other conservative, one appealing to new prophetic insights or revelations and the other to traditional principles ... In the history of Christianity these revolutionary movements have always found the ammunition they required in the teachings of Jesus, though many leaders have not hesitated to claim direct divine guidance (G 156).

99:5.3 The religion of Jesus is the most dynamic influence ever to activate the human race.

[Jesus] divests the rigid and specific Old Testament law of all authority and founds his ethics on sweeping principles of disinterested good will, such as the Golden Rule and the principle of love to one's neighbor (G 157).

Jesus shattered tradition, destroyed dogma,

and called mankind to the achievement of its highest ideals in time and eternity—

[Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).]

to be perfect, even as the Father in heaven is perfect.

INDIVIDUAL AND SOCIAL IMPLEMENTATION OF THE RELIGIOUS IDEAL (Garnett 158)

In complex societies, where there is sufficient religious freedom, the religious groups tend to be more or less completely differentiated from the state....

When a religious group constitutes a minority devoid of political power, the social implementation of its ideals is very difficult or impossible....

... Jesus himself seems to have made no effort to secure a social implementation of his ideals in his own day ... He sought instead to build the “Kingdom of God” as a religious society which might work like leaven to leaven the whole lump. Considering the political impotence of the people to whom he preached it is obvious that there was no other way (G 158-59).

THEOLOGY AND THE THEORY OF HUMAN NATURE (Garnett 174)

Both [Augustine and Paul] ... could not believe there was enough natural goodness in the common man to see any hope for human society apart from a special divine intervention. This outlook culminated in the doctrine of the total depravity of man—

a doctrine which for centuries has perverted and distorted Christian efforts to be of use to society (G 174-75).

99:5.4 Religion has little chance to function until

the religious group becomes separated from all other groups—

the social association of the spiritual membership of the kingdom of heaven.

99:5.5 The doctrine of the total depravity of man

destroyed much of the potential of religion for effecting social repercussions of an uplifting nature and of inspirational value.

Jesus sought to restore man's dignity when he declared that

To Jesus all men were children of God; that was to him the most important of all truths and the ground of a lively hope and faith for this world and the next (G 175).

all men are the children of God.

## VII: THE RELIGIOUS COMMUNITY (Garnett 178)

### INDIVIDUAL BELIEF AND SOCIAL INTERACTION (Garnett 178)

[contd] Even our most private beliefs are not devoid of social effects, for if the belief has any importance at all it affects our behavior;

99:5.6 Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a religionist.

and if it is not communicated to others it either fades away or else creates a sense of isolation from our fellows which is psychologically and socially unhealthy.

Religious experience unfailingly yields the "fruits of the spirit" in the daily life of the spirit-led mortal.

Further, as was pointed out at the beginning of the previous chapter, beliefs that are shared, if they concern matters of common interest, tend to create psychological groups.

99:5.7 Just as certainly as men share their religious beliefs, they create a religious group of some sort

The chief characteristic of the psychological group is that it tends to cooperate in the pursuit of certain common ends (G 178).

which eventually creates common goals.

We have been so accustomed to thinking of religion in terms of **doctrinal beliefs**, and of the distinctions between religious groups in terms of **creed**, that it may at first seem strange to consider the unity of religious groups in any other terms. But it is really the **unity of ideal or purpose** that matters most for the creation of a psychological unity among people (G 179).

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.

TRUTH AND FREEDOM OF THOUGHT  
(Garnett 181)

[O]ur analysis, if sound, has shown that no specific beliefs constitute the essential minimum of religion. The essential minimum, as Protestantism has emphasized since its inception, is an **experience** (G 182).

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.

The word “faith” has been so often used with reference to an exclusively cognitive content, or belief, that perhaps some explanation of the usage here adopted is required (G 183).

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.

[Hast thou faith? have it to thyself before God  
(Rom. 14:22).]

“Have you faith? Then have it to yourself.”

In the magnificent phrase of the Epistle to the Hebrews, it is “the substance of things hoped for, the evidence of things not seen,” which means, in the terminology of modern philosophy, that it is the realization of ideal values (G 183).

THE CONDITIONS OF CORPORATE UNITY  
(Garnett 187)

(b) *The Means of Communication.*— Primitive peoples did not attempt to put into words the hopes and ideals that vaguely stirred them.

For them, as Professor Marett says, religion was danced out rather than thought out.

It is no disparagement of the value of thought to say that the elemental experiences out of which religion arises are “feelings that do lie too deep for words” (G 190).

99:5.8 That faith is concerned only with the grasp of ideal values is shown by the New Testament definition which declares that faith is the substance of things hoped for and the evidence of things not seen.

99:5.9 Primitive man made little effort to put his religious convictions into words.

His religion was danced out rather than thought out.

Modern men have thought out many creeds and created many tests of religious faith. Future religionists must live out their religion, dedicate themselves to the wholehearted service of the brotherhood of man.

It is high time that man had a religious experience so personal and so sublime that it could be realized and expressed only by

“feelings that lie too deep for words.”

99:5.10 Jesus did not require of his followers that they should

It is not always realized that in the primitive Christian church that communication and recognition which expressed the unity of its faith and bound individuals together in the community of one brotherhood, one religious society, was expression in the symbolism of gesture rather than that of **words**.

periodically assemble and recite a form of **words** indicative of their common beliefs.

It is not exactly known just how and when its two principal ordinances [*i.e.*, baptism and the communal supper] originated, but before the church had completed the writing of the documents that it later gathered together to form the New Testament these ordinances had become so firmly established that, rightly or wrongly, their institution was attributed directly to Jesus himself....

He only ordained that they should gather together to actually *do something*—

[After being baptized, the convert] periodically reaffirmed his faith, and joined in mutual recognition of his brethren in the fellowship of Christ, by **taking part in a solemn ceremonial meal, symbolic of the “communion”** existing between the brethren and between them and their Master (G 192).

**partake of the communal supper** of the remembrance of his **bestowal life on Urantia**.

#### THE CONDITIONS OF CORPORATE VITALITY: PUBLIC EXPRESSION (Garnett 193)

It is not arrogant for **Christians** to hope that the Christian religious brotherhood may become all-embracing. Brotherhood is a personal relationship and it must find its center of unity in loyalty to a common leader.... And no historic personage could fill the role except Christ.... The development of a new loyalty to **Christ as religious leader of the world**

99:5.11 What a mistake for **Christians** to make when, in presenting **Christ as the supreme ideal of spiritual leadership**,



would not involve any disloyalty to teachers such as Mohammed, Confucius and Gautama. It would be incompatible only with religions that are narrowly nationalistic or otherwise exclusive (G 195, footnote).

they dare to require God-conscious men and women to

reject the historic leadership of the God-knowing men who have contributed to their particular national or racial illumination during past ages.

## 6. INSTITUTIONAL RELIGION

XXV: THE CHURCH (Westcott-Wieman 499)

THE CHURCH AND RELIGION (Westcott-Wieman 501)

Denominationalism is one of the diseases of the church which, like infantile paralysis, frequently takes life itself, leaving only the container (W-W 502).

99:6.1 Sectarianism is a disease of institutional religion.

and dogmatism is an enslavement of the spiritual nature.

A church without religion is much more dangerous or futile than is religion without a church (W-W 502).

It is far better to have a religion without a church than a church without religion.

THE CHURCH IN THE CHANGING ORDER (Westcott-Wieman 515)

The religious turmoil of the twentieth century does not, in and of itself, betoken spiritual decadence.

Chaos always precedes growth as well as ruin (W-W 517).

Confusion goes before growth as well as before destruction.

THE FUNCTIONS OF THE CHURCH (Westcott-Wieman 504)

99:6.2 There is a real purpose in the socialization of religion.

The first area of work, the promotion of the growth of loyalties in the communicants, includes many processes and activities. These will vary in type and emphasis among the churches, since no two have the same social and personal elements to consider. Some of the more important factors in this area are the following: ...

**Dramatization of the Object of religious loyalty** in order that it may be vividly apprehended and that the immediate aspects of The Reality may be discovered in the everyday realities of living (W-W 505).

[contd] **Vivifying the lure** of the good life so that the devotee 1. appreciates the immensities of living possible when it is meaningful; 2. experiences the satisfactions and values which it makes available to him; 3. experiences the exaltation and sense of glory which pervade communion and unity with The Highest (W-W 505-06).

[contd] **Fostering** the development of an adequate and valid system of values in the living of each individual, which is dominated by **The Supreme Value** (W-W 506).

[contd] Building up a reinforcing **fellowship** of like-minded persons which provides encouragement, adverse and favorable criticism, friendliness and cooperation among the devotees (W-W 506).

[contd] Cooperation with the **family**, school and neighborhood to the end of developing a more normal environment for the process of religious growth in the devotees, particularly the youthful ones (W-W 506).

It is the purpose of group religious activities to

**dramatize the loyalties of religion;**

to **magnify the lures** of truth, beauty, and goodness;

to **foster** the attractions of **supreme values;**

to enhance the service of unselfish **fellowship;**

to glorify the potentials of **family** life;

SOURCE OR PARALLEL

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[contd] Setting up an effective and adequate plan of **religious education** for the different age and cultural levels involved. This must include parent education and family guidance (W-W 506).

**Provision of counsel** in times of confusion and crisis (W-W 506).

Developing the specific organizations, programs, methods, activities, services, ceremonies, means of religious discipline and opportunities for dedication of loyalties, essential to successful fulfilment of all functions (W-W 506).

[contd] The second area of work, **promotion of the growth of good in the neighborhood** and in the larger community, will be different in various institutions also. [Etc.] (W-W 506)

THE DANGERS AND EVILS OF THE HISTORIC CHURCH (Westcott-Wieman 508)

[contd] Any institution which is inclusive of diverse sorts of persons and which has been established for a period of time,

has **evil** as well as **good** charged up to it, and justly (W-W 508-09).

to promote **religious education**;

to **provide wise counsel** and spiritual guidance;

and to encourage group worship.

And all live religions encourage human friendship, conserve morality,

**promote neighborhood welfare**,

and facilitate the spread of the essential gospel of their respective messages of eternal salvation.

99:6.3 But as religion becomes institutionalized,

its power for **good** is curtailed, while the possibilities for **evil** are greatly multiplied.

Our purpose here is to locate the actual **dangers** and evils of the present church (W-W 509).

[contd] 1. Through the very process of building meaning into life, the church tends to **fixate beliefs, sentiments, objectives and practices** (W-W 509).

2. Buildings get constructed, equipment installed, workers trained, habits formed and organizations launched according to the patterns of meaning set up at one certain period. Then the church has what amounts to **vested interests** (W-W 509).

4. There is a constant tendency to pervert religion into a **servicing of the church instead of a serving of God** (W-W 510).

5. The church is likely to make religion an official and professional matter, instead of the vital one it truly is. The officers are apt to preside instead of to serve, to **administer instead of minister** (W-W 510).

7. The church tends to take a **competitive attitude toward disagreeing divisions** within the church, each one trying to set up its own independent establishment upon a perfectionist ideal of what a church or a creed ought to be (W-W 510).

The **dangers** of formalized religion are:

**fixation of beliefs** and crystallization of **sentiments;**

accumulation of **vested interests**

with increase of secularization;

tendency to standardize and fossilize truth;

diversion of religion from the **service of God to the service of the church;**

inclination of leaders to become **administrators instead of ministers;**

tendency to form sects and **competitive divisions;**

8. Where the church has become fixated and official, there develops in the members an enforced or unconsciously acquired conformity. This slavery to the **authoritative** will destroys the distinctiveness of personality (W-W 511).

establishment of oppressive ecclesiastical **authority**;

9. Where there is a fixated creed and set of standards for the religious life, anyone may fulfil the prescription and so come to feel self-righteous. The “holier than thou” attitude is of sufficient frequency to be commonly known. “We good people”, “we people of God”, “we, **the Lord’s anointed**”, and similar expressions slip from the lips of such persons unintentionally (W-W 511).

creation of the aristocratic **“chosen-people”** attitude;

11. A **false idea of sacredness** tends to grow up in the church (W-W 511).

fostering of **false and exaggerated ideas of sacredness**;

14. The church tends to **routinize religion**, to conventionalize its practices, put its prayers and other activities into set forms, to develop rigid proprieties for worship and other functions in the religious life (W-W 512).

the **routinizing of religion** and the petrification of worship;

tendency to venerate the past while ignoring present demands;

#### THE PRESENT DAY PROBLEMS OF THE CHURCH (Westcott-Wieman 513)

[contd] From a study of those evils which have been selected for mention from the possible list, certain problems of the modern church become apparent.... Here are some of the urgent problems of the church (W-W 513).

2. Fostering of a cultus fitted to modern living, which will help to **interpret religious values** to those both who are and who are not students of religion (W-W 513).

failure to make up-to-date **interpretations of religion**;

[contd] 3. Distinguishing *the indispensable* function of the church in modern life, that which marks it as essentially distinctive from all other social institutions of the day. At present it stands in too competitive a relationship to commercial and other **secular** interests (W-W 513).

entanglement with functions of **secular** institutions;

it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy;

16. Recruiting **youth** to the causes which promote the values of religion in such a way that their loyalty is genuine because soundly founded, dynamic because vividly appreciative of the meanings involved, and potent over their behavior and relationships (W-W 515).

it fails to hold the interest of adventurous **youth**

and gradually loses the saving message of the gospel of eternal salvation.

## XXVI: RELIGION SHAPING HISTORY (**Wieman** 519)

### RELIGION AND THE ECONOMIC PROCESS (Wieman 530)

*The church in service of God in the economic process.*

In the past it has been the function of institutional religion to **constrain men** for purposes of social conservation.

99:6.4 Formal religion **restrains men** in their personal spiritual activities

In the future it must be to **release** men for purposes of social creativity. It must release them into the freedom of God. In deep creative community of meaning men must work with God to rear a realm of meaning, rooted in the economic order, but flowering in the highest spiritual outreach of imagination (W 537).

instead of **releasing** them for heightened service as kingdom builders.

## 7 . R E L I G I O N ' S CONTRIBUTION

THE NEW ERA OF SOCIAL CONTROL  
(Wieman 519)

The purpose of this chapter is to indicate how religion must work with politics, the social sciences and the economic process if we are to go the way of the new era rather than the way of decline and disintegration (W 519-20).

Increase of human control over the social process does not mean that men will be any less dependent upon the growth of meaning, which we have seen is the reality of the superhuman in our midst.... When men are constantly reconstructing the social order in basic ways, there is bound to be great loss of old meanings. Therefore the meaning of life will decline, swiftly and fatally, unless there is continuous growth of new meaning (W 520-21).

Religion must revise its underlying philosophy.

Its distinctive objectives and specific functions must be reformulated and clarified. It must use the findings and techniques of psychology as it has never yet done. It must change the institutional structure of its own organization. It must develop a cultus fitted to an age of continuous and planned reconstruction (W 522).

99:7.1 Though churches and all other religious groups should stand aloof from all secular activities,

at the same time religion must do nothing to hinder or retard the social co-ordination of human institutions.

Life must continue to grow in meaningfulness;

man must go on with his reformation of philosophy

and his clarification of religion.

THE CO-WORKING OF POLITICS, SOCIAL SCIENCE AND RELIGION (Wieman 522)

[contd] The actual execution of basic social reconstruction is a political undertaking. The social sciences cannot do it, neither can religion. Only political action can accomplish it (W 522).

Our thesis is that this political task cannot be performed without the aid of religion on the one hand and of the social sciences on the other....

These three become closely interdependent in man's endeavor to control the social process; and they must work in close union if he is to succeed in guiding history through the confusions that threaten (W 522-23).

The chief political function of normative religion in the difficult and dangerous times of social reconstruction, is to provide men with an object of loyalty

which is vastly higher and richer than any specific objective. Such goals they must have, and they must strive for them with all their powers. But a noble religion enables them to pour out their passion and energy for this specific objective not as an end result, and not as the highest goal of life, but as a symbol and metaphor of that which is infinitely higher (W 525).

But when a man has a mastering devotion to the unfathomable and unexplored riches of the wholeness of God, he is able to pause worshipfully to recover lost perspective.... In the midst of confusion, hate and passion, he will not become either demonic or despairing, either fiendish or futilitarian (W 525-26).

99:7.2 Political science must effect the reconstruction of economics and industry

by the techniques it learns from the social sciences and by the insights and motives supplied by religious living.

In all social reconstruction religion provides a stabilizing loyalty to a transcendent object,

a steadying goal beyond and above the immediate and temporal objective.

In the midst of the confusions of a rapidly changing environment



mortal man needs the sustenance of a far-flung cosmic perspective.

99:7.3 Religion inspires man to live courageously and joyfully on the face of the earth;

[contd] It is the part of religion in all times, but especially in times when men undertake the shaping of history, to equip the individual with a loyalty and a way of worship that will enable him to combine perspective with energetic action; patience with passion; sympathetic understanding of other ways, with zeal for his own chosen way; driving force, with a sense of high tragedy in all human undertakings;

a single-eyed zeal that never flags, with experimental resourcefulness; ability to preserve poise when history-making issues are at stake (W 526).

There is only one way in which a man can be objective in judging the factors of a concrete situation when powerful and pervasive personal interests are involved.

When he is committed to the absolute sovereignty of God,

and recognizes God as growth of meaning and value, he can do it. Not otherwise (W 529).

it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

99:7.4 Man can never wisely decide temporal issues or transcend the selfishness of personal interests

unless he meditates in the presence of the sovereignty of God

and reckons with the realities of divine meanings and spiritual values.

RELIGION AND THE ECONOMIC PROCESS  
(Wieman 530)

*God in the economic process.*

First, God is here because the economic process is the chief way in which human activities are woven into a net-work of interdependence and mutual support. The economic process does *not* provide the way in which their activities are woven into a community of mutual understanding, voluntary cooperation, good-will and brotherhood.... But, inescapably, community of spirit among men can be reared only after the economic process has laid the foundation of interdependence which forces growing community among men (W 531-32).

The third way in which God appears in the economic order is by keeping the cherished values and interests of men bound fast to actual reality. Men are incurable dreamers (W 533).

[See W 526.]

The economic process, along with all production of goods, holds a hundred leashes by which to draw men back to these actualities. In these activities men must make connection with hard reality (W 534).

99:7.5 Economic interdependence and social fraternity will ultimately conduce to brotherhood.

Man is naturally a dreamer,

but science is sobering him so that religion can presently activate him with far less danger of precipitating fanatical reactions.

Economic necessities tie man up with reality,

and personal religious experience brings this same man face to face with the eternal realities of an ever-expanding and progressing cosmic citizenship.

99:7.6 [Presented by a Melchizedek of Neadon.]

1. Following the world-wide depression of the Dark Ages, there has been slow but sure advance in philosophy and social development. We have marched on from barbarism, leaving behind one by one our caves, mud huts, slave marts, and torture chambers.... We are on the way toward a manifest destiny, the full nature and purport of which has not been revealed to human understanding (William S. Sadler, M.D., *How You Can Keep Happy* [1926], p. 149).