The Urantia Papers: Revelation or Myth?

**An essay by Larry and Joan Mullins,
in association with Neal Waldrop**

In this essay, we address three central questions: **(1) Can readers who are committed to the fifth epochal revelation claim logical and factual elements that support their convictions about the origin of the Urantia Papers and their significance for humanity? (2) If so, how can we create spiritual unity while affirming the religious truths and spiritual goals that the revelators have proclaimed? Or (3) If not, does the existing confusion of conflicting views about the origin of the Urantia Papers implicitly degrade the fifth epochal revelation to the status of a religious myth, thereby causing it to forfeit its uniqueness as a source of and stimulus to epochal advances in human understanding?**

The great majority of readers who are committed to the spiritual truths contained in the Urantia Papers have absorbed and accepted the need to respect diverse interpretations of passages and concepts that the papers contain, and we entirely agree with this. On the other hand, some of them go considerably farther, rashly proclaiming that this need to respect diversity of interpretation entitles certain individuals to advance allegations that undermine and call into question the uniqueness of the fifth epochal revelation, while also negating its paramount value as an epochal contribution to human understanding and human history. There we part company, for we strongly disagree.

Among quite a few readers, paralysis has set in, along with the illusion that "it doesn't matter." Back in the late 1960s, when there were 10,000 copies of *The Urantia Book* in print, Clyde Bedell lamented that only 750 people or so attended

the international conference sponsored by Urantia Brotherhood. Now, almost five decades later, a recent international conference sponsored by the Fellowship attracted about half that number, even though almost one million copies of *The Urantia Book* are currently in print, including editions translated into other languages.

SPIRITUAL UNITY, MINDAL DIVERSITY

Readers of the Urantia Papers are and must be entirely free to analyze and interpret the ideas, concepts, and values that the revelators have bequeathed to us. After all, as the author of Paper 101 tells us, "human wisdom must evolve" *[a Melchizedek, 1109:3 / 101:4.2]*. We are convinced, however, that this entirely appropriate evolution of human understanding of the Urantia Papers is and must be based on the key conviction that they really are the fifth epochal revelation and therefore deserve profound respect.

In contrast, however, some people allege that the principle of diverse interpretation compels us to entertain and encourage fundamental doubts whereby the contents of the fifth epochal revelation could implicitly descend to the status of legends and myths. In their view, it actually is helpful for there to be a range of theories and positions about the fundamental character of the revelation itself.

This view of theirs is no more than a half-truth and perhaps does not even deserve that rather modest appraisal. No one denies the right of scholars and academics whose work must stand on their own intellectual merits (or demerits) to write what they wish and expound as they like. On the other hand, such persons cannot "have it both ways." They cannot claim that they are devoted readers of the Urantia Papers and that they seek to stimulate interest in the teachings as a reflection of God's purposes on earth, while at the same time advancing intellectual

theories that undermine the validity of the Urantia Papers as an epochal revelation that charts the path forward for the people of our planet. This is an obvious contradiction. The revelators' goals associated with advancing human wisdom and promoting the progressive growth of human society cannot be achieved by pretending that their teachings are legends or myths. To the contrary, Urantia needs dynamic agents who seek to fulfill the human potential of this dispensation and help us prepare for the next one.

According to Mortimer Adler, sometimes referred to as "America's Philosopher," religion is the supreme human discipline. Adler goes on to say that when human beings encounter disputes about truth and falsehood, this amounts to a philosophic problem that endangers or even compromises the unity of truth. Although open debate must be permitted and encouraged, we must also determine where, "in that diversity, the truth lies if there is any truth in religion at all." Adler proceeds to point out that persistent pluralism is philosophically tolerable for religious myth, but not for religious truth. Philosophic or scientific viewpoints that simply tolerate religion imply indifference to what religion claims. If, in turn, such skeptical viewpoints dominate and prevail, the net result is culture that is entirely secular.

For us the key point is whether or not the Urantia Papers are the fifth epochal revelation. Any person who is not willing to affirm this, instead preferring to treat the Urantia Papers as an intellectual toy that is subject to skeptical analysis verging on speculation, manipulation, and deconstruction, is not a committed reader of *The Urantia Book.* Therefore he or she has no valid claim to equal standing among readers who have accepted the revelators' vision and who really are devoted to bringing it to life.

Different tendencies and trends have emerged during the 60 years since *The Urantia Book* was published in 1955. Many readers continue to take the teachings of the revelators very seriously indeed, and we strongly commend their dedication and commitment. Among certain other readers, it suffices to assert that if one believes in the teachings of *The Urantia Book*, then "it really doesn't matter who wrote the book." From their perspective, it seems, their personal beliefs entitle them to advance views that are not just sincere interpretations of the revelation, but that sometimes involve direct and obvious contradictions.

In any case, a philosophy of "anything goes" may confuse some new readers and is repugnant to many of us who measure our readership of *The Urantia Book* in decades. We deeply regret that in certain circles, it has become politically incorrect to challenge, or even question, the assertions that anyone else may choose to advance. Consequently, a long line of self-promoters have burrowed into some of the social groupings that mainly consist of committed readers. Some have asserted that they represent the diversity of views that committed readers should tolerate or even embrace. *Harry Loose, Harold Sherman, "Gabriel" of Sedona, members of "The Teaching Mission*," *Matthew Block, Ernest Moyer, etc.,* all exploit *The Urantia Book* as the fundamental baseline without which their own writings would fall of their own weight. Yet the goal of these pretenders seems to be to elevate and exalt their own status by denigrating the Urantia Papers and either explicitly or implicitly sowing doubt that they really are the fifth epochal revelation. These claimants thereby defame the eloquent efforts of spiritual personalities who did their best to adhere to the mandates that they had received from their superiors.

The latest, and perhaps the most dangerous, attack on the authenticity of the revelation comes from Sioux Oliva, a well-educated and magnetic individual who

declares that she is devoted to the teachings of *The Urantia Book* and whose previous works of general history have attracted the support of celebrities. Oliva's newest work, *Dr. Sadler and The Urantia Book*, was published in December 2014. Although this work of hers contains verifiable facts that are essentially biographic, it centers on analytical and theoretical aspects that we consider nuanced falsehoods and deliberate sophistries. If these views of Oliva's were to be accepted and prevail, they would obscure or perhaps even eradicate the very soul of the fifth epochal revelation.

THE FOURTH EPOCHAL REVELATION

Some observers seek to mitigate the damage by insisting that Christianity has withstood a diversity of views and yet has endured over the course of twenty centuries. The revelators stipulate that institutional Christianity is not an accurate portrayal of the true teachings of Jesus of Nazareth, but they nonetheless inform us: "Christianity contains enough of Jesus' teachings to immortalize it." *[The Midwayer Commission, 2086:4 / 195:10.18.]* Nonetheless, this limited subset of the true meaning of the fourth epochal revelation came close to being lost …

> It was a Greek, from Egypt [Athanasius], who so bravely stood up at Nicaea and so fearlessly challenged this assembly that it dared not so obscure the concept of the nature of Jesus that the real truth of his bestowal might have been in danger of being lost to the world. *[The Midwayer Commission, 2070:14 / 195:0.18]*

Christianity could not have survived unless it maintained the core belief that Jesus was a being of divine origin, the Son of the living God. How such a divine

personality became incarnate in human flesh is a spiritual mystery, and that will always remain the case.

Nonetheless, teachings about who Jesus was and what he achieved during his life on earth generated core beliefs that we can associate with the fourth epochal revelation. These core beliefs were validated by the testimony and action of the men and women who were close associates of Jesus. They wholeheartedly believed and emphatically proclaimed that Jesus is the Son of the living God, a spiritual being who had incarnated in mortal form, who had survived death, and who subsequently made several appearances to persons who had known him while he was living on Urantia.

A few apostles and followers eventually created narratives in which they sought to describe many episodes of the greatest life ever lived. ***Their actions,*** however, were at least as persuasive as these narratives, and probably more so. As Jesus had predicted, his apostles and other followers dared to go forth to proclaim their belief in him with considerable energy in public, sacrificing everything they possessed and sometimes even their lives, in a manner that startled and perplexed unbelievers and the world as a whole:

> … you who believe this gospel can expect only trouble, persecution, and even death. But the very light which you bear to the world, and even the very manner in which you will suffer and die for this gospel of the kingdom, will, in themselves, eventually enlighten the whole world. *[The Midwayer Commission, 1930:6 / 178:1.9]*

Their inspiring faith, and their willingness to die fearlessly in order to declare it, contributed great credibility and persuasiveness to their belief that Jesus

of Nazareth was a divine person, a truth that remains at the core and center of the Christian tradition.

THE FIFTH EPOCHAL REVELATION

We are convinced that readers who are committed to the truths of the fifth epochal revelation now find themselves at a critical crossroads, one requiring a decision of theirs that may be as significant as the transactions of the Council of Nicaea were for the future of Christianity: **Can committed readers claim logical and factual elements that support their convictions about the origin of the Urantia Papers and their significance for humanity?** We believe that readers do have a credible foundation that serves this purpose:

1. ***The members of the contact commission told us the truth, carrying out their duties in ways that were sincere, upright, and honest.***
2. ***The Urantia Papers came into being just as the text describes.***
3. ***The faith, inner awareness, and personal receptivity of each individual reader justify his or her belief that the Urantia Papers really are the fifth epochal revelation.***

THE CONTACT COMMISSION TOLD US THE TRUTH

There can be no middle ground. Either we are reading a supremely insightful and inspiring revelation that was materialized by unknown supermortal means, as the members of the contact commission have testified, or Sioux Oliva's theory is correct: Dr. William S. Sadler was a fraud and a deceiver who not only lied about the origin of the Urantia Papers, but also wrote them himself by some

incomprehensible means of celestial guidance and ***then despoiled the text by inserting his own ideas.***

On March 5, 2015, Oliva circulated a document in which she sought to "clarify" what she described as "misrepresentations" about her book. She wanted readers to believe that in her book, she had merely speculated that Dr. Sadler was the sleeping subject. In contrast, however, careful reading reveals that Oliva went much farther than that.

In the document that Oliva intended as a "clarification," she made the following statement: "I don't argue in my book that he [Dr. Sadler] was in any way dishonest." This sentence of hers is at least intensely misleading, but it may be simpler and more accurate just to call it false. After all, in Oliva's book she not only alleged that Dr. Sadler wrote the Urantia Papers, but also accused him of contaminating their contents by inserting his own beliefs. ***Those charges are extremely serious and highly destructive.*** For example, the following passage appears on page 190 of her book:

> *The Urantia Book* reflects Sadler's attitudes about eugenics and the prevailing science of the early twentieth century. Why would celestial beings place such spiritually inconsistent and scientifically untrue material in an epochal revelation? Sadler knew — either consciously or unconsciously from his extensive knowledge of religious history and revelation — not to name himself as author because he knew the kind of scrutiny that would bring.

In Oliva's essay intended as a "clarification," she conveniently glided past her unsubstantiated attack on the integrity of the Urantia Papers, as well as her

accusation that Dr. Sadler failed to honor what he termed his "sacred vow" to protect the revelation from human intrusion.

From these premises of Oliva's, it would necessarily follow that Dr. Sadler's wife, Dr. Lena Sadler, was complicit in a conspiracy of deception that had no discernible motive, in collusion with all the other members of the contact commission. These included Bill Sadler, Emma Christensen, and the Kelloggs. Another appalling consequence of Oliva's theory is to reject the idea that supermortal beings sponsored the text and are the true authors, as the revelators repeatedly explain. Given Oliva's views, this explanation would itself have to be considered a deception, a fraud, and a lie. On this basis, we would not have an epochal revelation at all. To the contrary, we would just be dabbling in religious legend and myth.

In fact, however, Oliva's bizarre theory is *not* true. It is a repulsive, contrived deceit disguised in academic attire. For example, it is hardly conceivable that William and Lena Sadler, two successful medical doctors with sterling reputations, would concoct such a reprehensible fraud without any discernible motive. Since the philosophic principle called Ockham's razor amply justifies us in cutting away and discarding all aspects of Sioux Oliva's conceit that are implausible or even illogical, there is so little left that her entire sham crumbles into dust. In sum, Oliva does not present a shred of factual evidence supporting her accusation that the contact commission engaged in a nefarious conspiracy whose net effects would eventually betray the fifth epochal revelation and doom it to default.

The apostles of Jesus were honest men who testified to what they had seen and heard. In the same spirit of integrity and altruistic service, a team of faithful and devoted people helped deliver the fifth epochal revelation to the world in the

form of *The Urantia Book*, as originally published in 1955. As committed readers, we depend on these simple facts in order to have the confidence that enables us to study the revelators' teachings with the utmost seriousness, relying on our own faith, inner awareness, and personal receptivity to come to the sincere and intense conviction that we really are reading the fifth epochal revelation.

Just as it is a spiritual mystery how a Creator Son of the living God became incarnate in the human form of Jesus of Nazareth, so also are the methods that were used to compose and materialize the Urantia Papers beyond mortal knowledge and understanding. Accepting this fundamental principle enables us to examine the teachings in detail, concluding that ***they really are what the revelators say they are.***

Debate on this question must continue until it reaches a tipping point. As the Master said: "There cannot be peace between light and darkness, between life and death, between truth and error." *[The Midwayer Commission, 1905:4 / 175:1.2]*

One uncertainty remains for those of us who choose not to stand idly by and allow the essential mission of the fifth epochal revelation to be endangered: ***How can we carry the torch forward from here?***

WHAT IS THE FUTURE OF THE FIFTH EPOCHAL REVELATION?

Why does humanity fear the religion ***of*** Jesus, as the authors of the Urantia revelation point out so elegantly? In Paper 195 of *The Urantia Book*, the Midwayer Commission offers us these crucial insights:

> Primitive man lived a life of superstitious bondage to religious fear. Modern, civilized men dread the thought of falling under

> the dominance of strong religious convictions. Thinking man has always feared to be *held* by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By such procedure, even a revealed religion becomes man-made and man-dominated. Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them — and *with* them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man. *[The Midwayer Commission, 2083:2 / 195:9.6]*

Thomas and Nathaniel spoke vividly and emphatically when they explained their views about the divine nature of Jesus to the philosopher Rodan. They said that Jesus: "is either what he professes to be, or else he is the greatest hypocrite and fraud the world has ever known. We are persuaded that he is just what he claims to be" *[the Midwayer Commission, 1785:4 / 161:2.4]*. In the final analysis, graceful sleight of hand and fluent jargon cannot hide implicit attempts to evade the challenges of the religion of Jesus by converting the teachings of *The Urantia Book* into legends and myths. After all, the Urantia Papers are either what the revelators have declared them to be, or they are one of the most flagrant hoaxes ever attempted.

Sioux Oliva, trading on her credentials as a professional historian, has chosen hoax as the option that she prefers to imply, but we must bear in mind that

academic degrees are not a synonym for wisdom. After all, the spirit of wisdom began functioning in the days of Andon and Fonta, long before universities were invented. In contrast, we stand with the truth that the fifth epochal revelation is exactly what its authors have declared it to be, and we appeal to other committed readers of the Urantia Papers to stand here with us.

We shall close on a positive and encouraging note. Of all the predictions that Jesus shared with his apostles and other followers, one of his most startling statements occurred during the darkest and most tragic days of his human career. All seemed lost; his mission on Urantia appeared to have failed. Yet Jesus dared to stand before his apostles and proclaim that his career on earth had been victorious. During the last supper, he declared to them:

> Let not your heart be troubled, neither let it be fearful. I have overcome the world, and in me you shall all triumph through faith. *[The Midwayer Commission, 1954:2 / 181:1.5]*

If we also bear in mind that "the later celestial supervisors of this planet express complete confidence in the ultimate evolutionary triumph of the human race" *[a Life Carrier of Nebadon, 736.7 / 65:5.4]*, we can be certain that the fifth epochal revelation will triumph in the end. In our own era, let us do all we can to promote sincere interest, while seeking to increase dedication and active commitment to the stimulating insights and inspiring teachings that the revelators have bequeathed to each of us and to all of humanity.

For more information and free downloads please see:
http://urantia.larrymullins.com/

From a theologian: Sara Lewis, *The Invention of Sacred Tradition,* Cambridge University Press, NY, 2007.

> "Of course, it is impossible to prove or disprove the claim that the Urantia Revelation was made through a hitherto never seen means that was not channeling. Equally, it is impossible to prove or disprove that the Revelation was channeled, or whether the Revelation came from a divine source or from human fabrication. Many of the problems associated with the nature of the Urantia Revelation could just as easily apply to the claims of holy books of other faiths.
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> "It is not in the remit of religious studies to make any judgments on the truth claims of religious groups. To become faithful to the Revelation claimed by *The Urantia Book* requires no greater a leap of faith over reason than any other religious proclamation." [Page 210]
>
> **"**The Urantia Revelation is found only in *The Urantia Book* ... Biblical criticism in the nineteenth century caused some temporary problems for some aspects of the Bible, but Christian belief was largely unaffected, and certainly not in the long term. The situation is very different for the Urantia Revelation. *The Urantia Book is* all that there is of the Urantia Revelation … The Urantia Revelation is presented without easily recognizable and verifiable support from elsewhere and therefore *The Urantia Book is* forced to stand alone." [Page 211]

From: Mortimer Adler, philosopher, from *Truth in Religion … The Plurality of Religions and the Unity of Truth,* Macmillan Publishing, New York, 1990.

> Dr. Adler points out that some people "espouse pluralism and tolerance as if they were desirable values on which no restrictions or qualifications should be placed when they are applied to the life of society and of thought …
>
> "Pluralism is a desirable policy in all realms of action and thought *except* those in which unity is required." [Page 1]
>
> **"**For those who regard religion as not belonging to the realm of truth, there is no problem about pluralism any more than there is a problem about pluralism with regard to cuisine, dress, style, and so on. Only if, with regard to the diversity of religions, there are questions about truth and falsehood do we have a problem about the pluralism of religions and the unity of truth.
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> "That problem is not concerned with preserving religious liberty, freedom of worship, and the toleration, in a particular society or in the world, of a diversity of religious institutions, communities, practices and beliefs. It is concerned only with the question of where, in that diversity, the truth lies if there is any truth in religion at all." [Page 6]

THE AFFIDAVIT
OF THE LATE MEREDITH J. SPRUNGER
Oct. 24, 1998

AFFIDAVIT

I declare, under penalty of perjury, that the following are my recollections about the authorship, and the issues surrounding the authorship, of *The Urantia Book.*

Following my discovery of *The Urantia Book* in December of 1955, and after introducing it to a number of clerical colleagues and friends, I spent years researching with them the historical aspects of the book. We quickly discovered the Urantia Papers were received by a small group of people in Chicago. Their leader was Dr. William S. Sadler. Dr. Sadler was a highly respected psychiatrist and college teacher in the graduate school of medicine at the University of Chicago. For almost thirty years Dr. Sadler was also a lecturer in Pastoral Counseling at McCormick Theological Seminary.

On May 7, 1958, our group of ministers had an appointment with Dr. Sadler to discuss the phenomena associated with the origin of the Urantia Papers. My personal association with Dr. Sadler continued until his death in 1969. In the course of this friendship, we had many candid conversations about the materialization of the Foreword and the 196 Papers that were eventually published as the text of *The Urantia Book.* It is important to point out that in this regard Dr. Sadler was a professional researcher of unquestioned integrity.

Dr. Sadler categorically declared that there was no known psychic phenomena attached to the origin of the Urantia Papers. The final text of the Urantia Papers

was materialized in written form, but it was not channeled or spoken, nor was it the product of automatic writing. Dr. Sadler stated that although the Thought Adjuster (a fragment of God that indwells all normal human minds) of the "contact personality" was somehow engaged in the materialization process by spiritual beings, the contact person was totally unaware of this activity. Neither this contact person, nor any other human, wrote any of the text nor authored or originated any material used in the revelatory text of the Urantia Papers, which consist of the Foreword and the 196 Papers.

Although Dr. Sadler was emphatic that no known psychic phenomena were associated in any way with the authorship of the Urantia Papers, he admitted that he was baffled as to precisely how the text of the Urantia Papers was materialized into the English language. He was very clear in his conviction that no human being edited, selected, or had any creative input whatever into the authorship of the Urantia Papers, nor in the arrangement of the text of *The Urantia Book,* which consists of the Foreword and Papers one through 196. Dr. Sadler was crystal clear that the members of the contact commission had no editorial authority whatever, and their responsibility was confined to spelling, capitalization, and punctuation. Members of the forum were not even permitted to see the original materialized documents, and they had no input in their authorship. Dr. Sadler was convinced that the Urantia Papers are exactly what they purport themselves to be, an epochal revelation authored solely by celestial beings.

I have studied *The Urantia Book* in depth for over forty years, and I am likewise convinced that the authorship of the text was superhuman, and that it was materialized by unprecedented means that are not fully understood. In my best professional and personal opinion, I am absolutely convinced there was no human authorship or creative input, and there were no human editorial decisions involved

with the materialization of the Urantia Papers. I believe the truth of what Dr. Sadler wrote–and personally disclosed to me numerous times: the Urantia Papers were published just as received, and the contact commission had no editorial authority whatever, and its role was confined solely to the clerical tasks of spelling, capitalization, and punctuation.

Neither did the forum members contribute to the creative contents of the Urantia Papers. The forum was similar to a modem focus group in that they were used by the celestial authors solely as a gauge to measure human understanding.

Dr. Sadler was also absolutely clear about two related things: (1). Absolutely no human name or names should ever be attached to the authorship or materialization of the Urantia Papers and the publication of *The Urantia Book.* Even the printer, R. R. Donnelly and Sons, was not permitted to place an indicia in the first edition which stated their identity. (2.) No human being knows, or ever knew, the exact method by which the Urantia Papers were materialized. We can only be categorically certain that there was no human authorship, no human editorial involvement, nor any human activity in creating, selecting and/or arranging the Urantia Papers, which consist of the Foreword and Papers one through 196 inclusive, and which constitute the text of *The Urantia Book.*

Dr. Sadler made it plain to me that the revelators, held total authority over the process by which the Urantia Papers were materialized. The revelators suggested the submission of questions, and, at one point after the contact commission and forum had read some of the papers, requested that more significant questions be developed and asked by the contact commission. Dr. Sadler said that in a particular session a celestial personality who claimed to be a student visitor to our planet

stated to the commission: “If you people realized what a high spiritual source you are now associating with you would stop making these puerile investigations to detect fraud and would ask some significant questions about the nature and reality of the universe.” It was at this point the forum was engaged by Dr. Sadler to help him formulate appropriate questions in answer to the challenge of the revelators.

The forum had originally been assembled by the Sadler family as an group of lay persons who gathered together in Dr. Sadler's home for tea and an hour or two of informal discussion and social exchange. The revelators soon answered the questions the forum had asked, and these answers were presented to the forum by the contact commission. Shortly after this the revelators directed Dr. Sadler and the contact commission to make the forum a closed group, and required each member to take a vow of secrecy about their knowledge of what the contact commission was doing and what information the revelators had disclosed to the forum through the contact commission “The forum, as it were, was taken away from us” wrote Dr. Sadler. He was indicating that the general discussions in the forum ceased, and the revelators henceforth directed the agenda of the group through the contact commission, and used the forum essentially as a focus group for the Urantia Papers.

Dr. Sadler said no forum member except members of the contact commission, was ever present during any of the contacts with the revelators. He also said that only one "sleeping subject," or person was involved throughout the entire process of materializing the text of the Urantia Papers.

Dr. Sadler told me that at one point he and his son Bill wrote a draft for an introduction to the Urantia Papers, and submitted it to the revelators. At a contact session with the revelators they were told that although they meant well, such submissions were not acceptable, and the revelators made the comment, referring

to the introduction written by Dr. Sadler and Bill Sadler, Jr.: "A candle cannot light the sun." At the proper time, the humans were assured, an introduction to the book would be materialized. When the revelators produced the Foreword to the Urantia Papers, Dr. Sadler stated that he and his son realized the inadequacy of their own attempt to write an introduction.

Dr. Sadler and his son were, however, given permission to compose a Table of Contents for *The Urantia* Book. Bill Sadler compiled the titles as they appeared in the Papers, and the section headings from the Papers, and he briefly outlined some of the material that was originated in the Urantia Papers, and incorporated it into a Table of Contents for *The Urantia* Book. Dr. Sadler and other members of the contact commission assured me that no human wrote, edited, or arranged any of the text of the Urantia Papers, which consist of the Foreword and all of the Papers from Paper one through Paper 196 inclusive.

Dr. Sadler told me that one individual, not a member of the contact commission but rather a member of the forum, who made suggestions to "improve" the Urantia Papers was vigorously informed by the revelators (through the contact commission) that no human additions to the Urantia Papers would be allowed. Dr. Sadler said that every possible precaution was taken to see that the text of the Urantia Papers was presented just as the revelators had authored and materialized it.

It should be emphasized that there is not now, nor has there ever been, a human authority on the content or the origin of the Urantia Papers. However, Christy often requested that I reply to many of the letters Urantia Foundation received from readers requesting information on the origin of the Urantia Papers. As these

requests increased, I produced a paper on the essentials of the origin of the Urantia Papers, which constitute the text of *The Urantia Book*. This paper was approved by Urantia Foundation, printed, and freely distributed for several years by both Urantia Foundation and Urantia Brotherhood.

In regard to outreach efforts by Urantians, the following statement was written by Dr. Sadler under the heading, *Distribution of The Urantia Book: "However, one thing should be made clear: While it is the policy of the Brotherhood to work slowly in the distribution of the book, nothing is done to interfere with the energetic and enthusiastic efforts of any individual to introduce The Urantia Book to his friends and associates."*

Signed,

Meredith Justin Sprunger

ADDENDUM TO AFFIDAVIT:

MEREDITH JUSTIN SPRUNGER is a minister in the United Church of Christ and a college professor, now retired from pastoral and teaching responsibilities. For many years Dr. Sprunger was active as a counselor and psychological consultant, holding a Private Practice Certificate in Psychology in the State of Indiana. He has served congregations in the Midwest and taught at Elmherst College and Indiana Institute of Technology, functioning as the head of the Department of Psychology, chairman of the division of Liberal Arts, and as President.

Dr. Sprunger has served as a Field Representative, chairman of the Educational and Fraternal Relations Committees, and President of the Urantia Brotherhood. He is founder and Executive Director of *The Christian Fellowship for Students of The Urantia Book*, a trustee of Jesusonian Foundation, and editor of *The Spiritual*

Fellowship Journal. After Dr. Sadler's death, April 26, 1969, Dr. Sprunger served the movement associated with *The Urantia Book* as the only living professional colleague of Dr. William S. Sadler.

NOTE: Rev. Dr. Meredith Justin Sprunger passed away at the age of 97 on April 17, 2012, in Muncie, Indiana. He was born on April 16, 1915, in Woodburn, Indiana.