

Intellectual Constancy

"Evolutionary religions and revelatory religions may differ markedly in method, but in motive there is great similarity. Religion is not a specific function of life; rather is it a mode of living. True religion is a wholehearted devotion to some reality which the religionist deems to be of supreme value to himself and for all mankind. And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values. This religious devotion to supreme values is shown in the relation of the supposedly irreligious mother to her child and in the fervent loyalty of nonreligionists to an espoused cause." "The accepted supreme value of the religionist may be base or even false, but it is nevertheless religious. A religion is genuine to just the extent that the value which is held to be supreme is truly a cosmic reality of genuine spiritual worth." (TUB 100:6.1-2)

These are the hallmarks of religious living: (1) unquestioning loyalty and (2) wholehearted devotion to supreme values [i.e., real sincerity]. They are expressions of an essential twofold pattern of religion. For example, consider the statement: "The purpose of religion is not to satisfy curiosity about God but rather to afford intellectual constancy and philosophic security, to stabilize and enrich human living by blending the mortal with the divine, the partial with the perfect, man and God. It is through religious experience that man's concepts of ideality are endowed with reality." (TUB 101:10.5) Notice the twofold parallels with: (1) intellectual constancy and (2) philosophic security; also, (1) stabilize and (2) enrich. In particular, the parallel of "unquestioning loyalty" (see my reflections entitled thus) with "intellectual constancy" highlights the identification of religious loyalty to spiritual unity--continuumness. "The great and immediate service of true religion is the establishment of an enduring unity in human experience, a lasting peace and a profound assurance." (TUB 5:4.2) Again, notice the pattern: (1) lasting peace and (2) profound assurance.

Now that reference to the twofold pattern has been firmly established, consider the following passage: "The quality of a religion is indicated by: 1. Level values--loyalties 2. Depth of meanings--the sensitization of the individual to the idealistic appreciation of these highest values 3. Consecration intensity--the degree of devotion to these divine values 4. The unfettered progress of the personality in this cosmic path of idealistic spiritual living, realization of sonship with God and never-ending progressive citizenship in the universe." (TUB 92:7.6) Clearly, this first item points to "intellectual constancy" and

"unquestioning loyalty"; the second item points to "supreme values"; and the third item points to "wholehearted devotion". [Note to all humble students of the revelation: It is self-evident from these facts of reflective recognition that those who have changed the wording in the above item number 1, in recent editions of The Urantia Book, are gravely deficient in cosmic insight, not to mention "unquestioning loyalty"!]

The intellectual constancy of a religionist is not the mental flatlining of a state of bliss: "Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man. Religion pays any price essential to the attainment of the supreme goal, the eternal prize. There is a consecrated completeness in religious loyalty which is superbly sublime. And these loyalties are socially effective and spiritually progressive." (TUB 100:3.1) Notice yet again, that even when the parallel with unquestioning loyalty and wholehearted devotion to supreme values is indirect, the revelators maintain the order--first referring to "loyal service", then "the supreme goal". The revelation is truly, transcendently consistent. Notice, also, that the statements regarding religious loyalty--namely, "consecrated completeness" and "superbly sublime"--indicate the intellectual constancy which results from the identification to the "continuumness" that is spiritual unity.

The previously illuminated parallel between "philosophic security" and "profound assurance" is very straightforward. The word "assure" is literally from the Latin for "secure" "to" (i.e., "as-" = "ad-" = "to"). Now, consider the difference between "certainty" and "assurance". The revelators make the following statement: "The intellectual earmark of religion is certainty; the philosophical characteristic is consistency; the social fruits are love and service." (TUB 102:7.5) Notice the now familiar twofold pattern: (1) certainty and (2) consistency. Therefore, "certainty" is understandably parallel to "intellectual constancy" and "unquestioning loyalty". Recall the sequence "faith, trust, and assurance" (TUB 101:0.3, 195:5.8); that is, "assurance" is predicated on "trust". It is "confidence" that is immediately predicated on "faith", because the word is literally from the Latin for "with" "faith" (i.e., "con-" = "com-" = "with"). Hence, the pattern is also: (1) confidence and (2) assurance. In other words, "religious confidence" (TUB 111:6.8) is "The Certainty of Religious Faith" (Paper 102, section 6). And when all is said and done, the twofold pattern is: (1) faith and (2) trust.

(reflections by Chris Halvorson)