

the
CIRCULAR

SUMMER 2000

The Parliament of World Religions:
THE REVELATION IN CAPE TOWN

A VISIT TO RUSSIA *Cathy Jones meets Russian readers*

right or wrong?

SEPARATE PUBLISHING OF PART IV

SECONDARY WORKS—*what works?*

The Story of the **Serbo-Croatian Translation Project**

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A publication of The Urantia Book Los Angeles Society

PARLIAMENT OF THE WORLD RELIGIONS

Urantia Book readers share the revelation in Cape Town, South Africa

THE READERS I knew who attended the second Parliament of the World's Religions in Chicago in 1993, without exception, said it was one of the most powerful spiritual experiences of their entire lives. So, as I departed the U.S. for the third Parliament, I was prepared for something special. But it far surpassed my expectations. Up until these eight days in Cape Town (Dec. 1-8, 1999), I knew with my mind that all the people of Urantia were my sisters and brothers. But in Cape Town I was immersed in the living truth of God's diverse family on this remarkable planet.

The depth of the conversations with Parliament participants was breathtaking. They moved almost immediately to how we each experienced the inner encounter with God, how the paths were many and the Truth one, how we all were sisters and brothers in one family, beloved children of God, at home in a universe filled with undreamed-of opportunities for service and growth.

The Fellowship's booth attracted a steady flow of visitors. We also offered a panel presentation, featuring members of both the IUA and Fellowship, which was quite effective. Over the eight days we gave away all of the Fellowship's eighty books to people who agreed to read it themselves first, and then to place their copies in public or organizational libraries.

I was amazed at how people immediately recognized the unusual nature of the book. The record for brevity probably goes to the leader of the Muslim Youth Education Association. Dressed elegantly all in white except for his black turban, accompanied by one of his wives (wrapped in flowing black silk from head to toe except for her expressive eyes), he

proven to be good "bait" with other passers-by. When Mike MacIsaac came by an hour later he found two young men, security guards, scribbling furiously, trying to copy the entire section into their notebooks. They said they had never seen such a book, and asked "How can we get one?" Ten minutes later they left with faces shining, each with a book. The next day one of them came back

saying, "Did you realize this is an incredible revelation?" We all laughed and embraced.

Halfway through the Parliament, a woman who had received a book on the first day came back to the booth with profuse thanks. She said she had not been able to put the book down for three days.

And then there was the young girl from Cape Town, a student at an all-girls high school, who sat quietly at the back of the booth reading some suggested sections for

two hours while I chatted with others. She was so sweet, asking, "How long can I read this book before I place it in my school's library?" "Of course, as long as you wish," I replied. She was beaming as she walked away, book in hand.

One woman explained how her husband, a wealthy aquatic engineer living in Spain, had had a remarkable revelation of Jesus, "the Master." He subsequently wrote several books, and together they had started a worldwide ministry. After looking at several sections in *The Urantia Book*, the last being the passage where Jesus and



Out on the town, African style. From left to right: Kneeling: Moussa N'Daiye, Harry Menton. Standing: Michael MacIsaac, Travis Binion, Sam (interfaith minister from Kansas City), Doudou N'Daiye, Paula Thompson, Alistair Bywater (a local Cape Town reader), Christilyn Biek, Gard Jameson, Marvin Gawryn.

looked intently for a full minute at the front cover with its pictures of Jesus, an angel, and the earth floating in space. Flipping it over, he read the back cover, opened the book, read briefly, shut the book and said, "I want this. How much is it?" I explained the library placement program's free book offer. He looked me full in the eyes, smiled broadly, filled out the form, and left holding the book tightly with both hands.

One day I left the booth for a while, with one of the books opened to Jesus' "Discourse on True Religion," which had

Ganid ministered to two ladies of the night in Corinth, she pulled her husband over and read him the section out loud, both with tears in their eyes. When she finished, they looked at each other in amazement. They left a little later, both expressing great excitement at the prospect of reading the entire book and sharing it with others in their travels.

The leader from the Cao Dai sect in Vietnam was most appreciative of the gift of the book for their main library. Their founder was a great teacher who received a powerful revelation in the 1920s, centered on all people being children of God in the heavenly Father's universal family, while all religions were paths to the one truth. Their group has been expanding rapidly in many parts of the world, with more than six million adherents.

We had an outstanding exchange with the Executive Director of the Legion of Good Will, the leading spiritual and social ministry organization in Brazil. They minister to more than three million people annually, and are working closely with the top leaders of the Brazilian government on many projects, including introducing a multi-faith spiritual curriculum to all of the public schools in Brazil. He was fascinated with *The Urantia Book*, and took two copies back to place in the main libraries in Brasilia.

Each of us at the Parliament had so many of these rewarding encounters. Steve Rohrbach was able to get a copy of the book to Nelson Mandela, and Gard Jameson was able to give one to the Dalai Lama.

My favorite response to the book came from an envoy sent by the Scottish parliament to invite the Dalai Lama to address that body. After reading several sections, this cheery fellow exclaimed in a thick Scottish accent, "I thought *A Course in Miracles* was a doorstopper! But this really takes the biscuit!"

Here is one last story. One day I had an extensive conversation with a young woman from Johannesburg, an enlistee in the South African armed forces, who was overjoyed at being able to receive a copy of the book. Later that day I was talking with another woman, who introduced herself as the first woman's sister. She said she could not believe their good fortune at having a copy of the book. She had been by the booth the day before, and wanted



ABOVE: *University of Cape Town, where most lectures and many performances were held.* BELOW: *Christilyn Biek and Les Jamieson enjoy the warm night with some Sikh friends.*



so much to read through the book's descriptions of the afterlife. But she was convinced she could never afford the price of such a fine volume, and so she left without ever inquiring. Her eyes brimmed with tears as she told of how her sister burst into their room to share the news that they both could now learn the truth from this great revelation.

Our attendance at the third Parliament of the World's Religions was successful in so many ways. The next such gathering is planned for 2005. Hopefully many more readers can attend, and so enjoy a remarkable opportunity to share truth and love with thousands of sincere religionists from around the world.

Marvin Gawryn is Chair of the Fraternal Relations Committee of The Urantia Book Fellowship.

FROM GARD JAMESON:

I would like to share a few reflections on a recent trip to Cape Town, South Africa, to the Parliament of the World's Religions to provide you with a brief flavor of a glimpse of light and life.

I am providing some of these reflections the day after Nelson Mandela, Madiba, addressed the Parliament saying, "We commend the Parliament of the World's Religions for its immense role in saying the common ground is greater and more enduring than those aspects which divide." The same day a beautiful brother from Senegal, Moussa N'daiye, and a small group of Yankees, including Travis Binion, Marvin Gawryn and Paula Thompson, spoke similar sentiments to an assembled group of interested spiritual seekers at the

University of South Africa in presenting *The Urantia Book*. In a land where division has created immense problems a genuine spirit of dialogue has created the opportunity for immense solutions.

My experience in Cape Town, and in other interfaith venues, convinces me that *The Urantia Book* is to serve as a leaven to the great traditions of the world; and so it is serving. As we are witnessing firsthand at events such as this, the power of its vision is so much greater as a leaven. As a Methodist, I am able to share the great truths of the book so much more effectively. As a Muslim, my brother, Moussa from Senegal, is able to share the great truths of the book so much more effectively. Christians, Muslims, Jews, Hindus, Buddhists, indigenous traditions, and many others here have been drawn to *The Urantia Book* by understanding and appreciating that leavening vision. We have sold or given away every book brought to South Africa.

As we have been interfacing with these many traditions, we have been witness to the power of the Holy Spirit as it is moving through these brothers and sisters, in their expressions of faith, in their expressions of planetary service and in their deep sense of solidarity with members of other faith traditions. It is truly inspiring to see all of the service projects that have been undertaken by group after group after group. One such group whose outreach has been truly inspirational is the Boulder Women's Corps who have helped to sponsor Sali Randel in her work with the Zulu people in South Africa. Sali and a number of Zulu children brought the entire audience to their feet in excitement as they danced to traditional drums with great joy and energy on the main stage the first evening of the Parliament. There are so many gifts of service that are emanating from so many different directions. It is a time full of hope and promise. What is required during these times is that all planetary citizens have the courage to allow their commitment to dialogue and service to transcend their irritations, to see how much larger is our common ground and to be thankful for that common ground. This Parliament is witness to the power of that commitment. Madiba, Nelson Mandela, is a personification of that power to bring unity where once there was

division. His inspiration for The Truth and Reconciliation Commission in South Africa provides a model for peacemaking that all groups who find themselves divided might learn from.

Though he is no longer President of South Africa, the people here still call him President; he is their spiritual leader. In his "retirement," Madiba is quite active in bringing resolution to ongoing tensions between the indigenous people.

HH Dalai Lama XIV provides another equally compelling example of a

peoples of Tibet. One can literally feel his sense of deep compassion when in his personal presence. During his presentation at the Parliament he spoke of the need to move our inner commitments and experiences of the divine out into a world of immense need and suffering.

Another great spiritual leader, among the many in attendance at the Parliament, was Mahaghosananda, Buddhist leader of the Cambodian people. During the time of the Killing Fields, the genocidal war in Cambodia, it was Mahaghosananda and his small



ABOVE: *One of our Urantia booths. From left to right: Marvin Gawryn, Travis Binion (behind), Gard Jameson, Christilyn Biek, Harry Menton, Moussa N'Daiye, Doudou N'Daiye, Les Jamieson.* LEFT: *Our lecture entitled "The Urantia Book and our Guiding Institutions." From left to right: Travis Binion, Marvin Gawryn, Paula Thompson, Moussa N'Daiye.*

person, of a people, who were able, in truth, to separate the ideology of their "enemies" from those personalities and to love them truly as brothers and sisters. By developing a deep compassion for his "enemies" the Dalai Lama has been successful in sharing the insights of Buddhism with many, many people. By blessing and engaging the "enemy" in dialogue, the Dalai Lama has helped many more people and, I'm convinced, one day will free the

troupe of monks who would literally walk through the middle of a battlefield, through the middle of enemies who were shooting at one another. These enemies would usually stop their shooting while the monks passed through. When the monks arrived at the far end of the battlefield, they would turn around and walk back through the middle, until the two sides, exasperated, would quit the battle and return to their camps. Mahaghosananda and his troupe became known as the Third

Force, a powerful force of engaged compassion. To experience Mahaghosananda's smile is contagious in much the same way that Jesus' smile was transformative.

In the course of the Parliament there were many wonderful seminars put on by all the faith traditions. Most interesting to me was to learn more of the deep spirituality of the indigenous peoples of Africa. As one teacher put it, "In the West you say, 'I think therefore I am.' In Africa we say, 'We belong, therefore we are.'" This message and the understanding he provided of their indigenous traditions was very attractive. Many of the seminars focused on common values and themes shared by the great traditions. The great scholar of comparative religions, Huston Smith, was there and gave a seminar on the mystical aspect of

the great traditions. He indicated that what fascinated him with respect to the great traditions was not so much their social patterns, their creeds or their rituals, as their call to transcendence, to a genuine experience of the divine mystery.

During one of our days we had an opportunity to see the townships outside Cape Town, to see some of the progress that is being made and the great needs that exist in their society. We learned about the history of apartheid, the work of Nelson Mandela and Desmond Tutu. We saw firsthand how South Africa deals with its own multicultural identity.

Perhaps the most exciting aspect of the Parliament for me has not been so much the programs, nor the symposia, nor the plenary presentations, nor even the

presence of Nelson Mandela—all wonderful—but the deep connection that I now have with two dear brothers from Senegal, Moussa and Doudou. We in America have much to learn from the deep wisdom of such brothers. Their gracious manner and their genuine excitement for *The Urantia Book* was an inspiration to all of us in attendance. I say "gracious" because they were exceedingly kind to me as I slaughtered the French language in their presence. As the Master informs us, and as we know from our own experience, there is no greater joy in the universe than to get to know such brothers and sisters. What a joy and inspiration South Africa has been! Thank you, Madiba! ■

Gard Jameson is a Urantia Book reader and a Trustee of Urantia Foundation.

EXCERPTS FROM A LETTER FROM LES JAMIESON, 12/4/99:

This event is similar to a big Expo atmosphere in that we have two booths, one from Jesusonian representing the Fellowship and the other from the Foundation. We are exposing the UBook to many, many people who have never seen or heard of it before. Overall, there is a great interest in it. In some cases people are even passionate about what they are finding in this book! We have business cards and brochures with the urantia.org web address which is great to hand out to people. The Internet is transforming the transfer of knowledge worldwide and this is fully recognized by all. There are even swamis and yogi masters here from remote areas who have email addresses!

Two of our community's younger members, Harry Menton and Michael MacIsaac, are representing the youth contingent. They are very involved with the conference as well as networking with young people working in the interfaith arena. They are also very active in promoting activities with the younger generation of UBook readers and have valuable contributions in the works. Also, Steve Rohrbach and Sali Randel are doing volunteer work in running the conference, so we have readers functioning in various other activities as part of the logistical personnel. Ron and Shirley Rivas came all

the way from Anchorage, Alaska, folks! How's that for going the extra mile? Peter and Eileen Laurence are also here. Peter is giving a lecture on his campus interfaith program at Wellesley College.

This experience is making profound impressions on me and raising powerful questions. Right now, as a movement we are so tiny in proportion to the major religions. Some of them have been around for thousands of years and are deeply established in their cultures. So, my first impression is overwhelm. However, I'm reminded that, above all, the UBook is to be a leaven, and as such it can find its way into all the major religions. The teachings of unity absolutely support everything that this Parliament is about. All other religionists who have recognized the need to highlight our commonality and relatedness can be drawn to the UBook if it's introduced to them in the appropriate manner. The appeal of the book to sincere truth seekers is unmistakable. So, I can feel strongly that the future looks promising.

We've had the great pleasure of meeting two amazing gentlemen from Senegal who speak mainly French, were born into the Muslim religion, and have been reading the UBook for many years. One of them, Moussa N'Daiye, has been reading for 27 years! He actually teaches the UBook in a classroom format to lots of students. They study every day! Norman Ingram stayed with him for a month

during his trek through Africa.

Another impression is that a large part of all of the major religions is based on age-old rituals that the believers are very committed to. They seem to use these rituals to "act out" their religion, as if there is a need for going through various motions in order to experience their spirituality. These take place in the form of memorized prayers combined with things like hand clapping, chants, playing instruments, dances or movement, and singing. The Buddhists use yoga as part of their way of practicing religion. It seems that all of the Eastern religions utilize various forms of meditation as part of their practice. We are getting to witness many of these in the plenary sessions. I am conveying all of this because I am making the observation that we, as a movement, haven't yet developed anything in the way of practices which give us a unique identity. The fact is that Jesus really didn't leave us much in the area of ritual. However, this leads me to look at what he did leave us. He left us a way of living, a direct relationship with the Father, the concept of service, the mandate to love one another, the kingdom of the spirit which we enter through living faith, the concept of doing the Father's will, and a sublime example of how each of us can achieve the level of spiritual awareness and mastery that he achieved.

Les Jamieson is Vice President of the Urantia Book Society of Greater New York.

A VISIT TO RUSSIA

A Foundation representative meets Russian readers. BY CATHY JONES



ABOVE: *St. Petersburg.* RIGHT: *Cathy Jones.*

My invitation to visit St. Petersburg came from Vitaly Kondratjev, a retired physician, who is in the process of becoming the Urantia Foundation Representative in Russia. It was Vitaly's idea, and working through much bureaucratic red tape, he has become a book distributor, making it possible to distribute *Urantia Books* in Russia. Vitaly stated emphatically that he was trained to be a doctor, not a communicator or businessman. In 1997 the Russian translation was presented to the people of Russia by [Trustees] Georges Dupont and Tom Burns. At that time a limited number of copies were brought in by Georges and Tom. Because of Vitaly's relentless efforts, on July 29, 1999 nine hundred copies of the Russian *Urantia Book* were received at Vitaly's office!

Vitaly met at the airport on August 25th together with Andrei Resnikov. Andrei had agreed to be my interpreter while I was in St. Petersburg. A Russian native, Andrei is a university professor of English and a brother of Michael, who now lives in Finland. These two brothers, both of whom had read the book in English over five times, were the primary translators of the book which is now in the hands of their fellow countrymen.

The first afternoon and evening was spent meeting with Vitaly and his wife, Irina Mulchrskaja, a retired but youthful and talented lawyer. The meeting was held in a library near Vitaly's residence. Mrs. Kondratjev had prepared a lovely meal and pre-

sented me with a beautiful floral arrangement. The head librarian, who has been graciously providing Vitaly with meeting space, also attended the luncheon and part of the meeting.

Andrei, translator-supreme, was at my side throughout the visit and I was able to look in the faces and carry on uninterrupted conversations.

We first discussed office procedures and needs that I would relay to the Foundation. Then the focus was on a reader update. Vitaly reported that he has posted meeting notices here in the library, announcing *Urantia Book* lectures which he has presented. They have been attended irregularly by a few people. He had given reading assignments to be discussed at the next meeting but the participants were not willing to open up for discussion. Because of the Communist control for so many years he felt people were not accustomed to openly expressing their feelings. This was Wednesday and a meeting had been announced for Friday, stating that a representative from America would be attending. He advised me not to expect too much response but thought some people would attend.

On Thursday the magnificent world of St. Petersburg was

opened to me. The work of the emperor, Peter the Great, the genius military strategist, city planner and builder of the Venice of Russia, was explored. The islands are connected by bridges and an underwater metro-transit system used by over four million residents and another million world tourists. The Hermitage, Catherine the Great's sprawling castle, has been made into a museum that displays the unbelievable grandeur and elegance of her day. The art collection on display in the many, many rooms is breathtaking and one of the most valuable in the entire world.

By boat we crossed the Neva River to Peter's Garden of Fountains. This park for the people is a masterpiece in architecture and landscaping, unique on the planet. That evening we attended one of the two summer presentations of the ballet *Swan Lake*. The elegant four-tiered theater was built in the 18th century and was equaled in beauty only by the brilliantly talented cast of performing dancers.

During the years of German occupation and Communist rule, the city had very little repair to its buildings and wide streets. There was a sharp contrast in eras and I was amazed to see young women in stylish dresses and high-heeled shoes walking on the cobblestone sidewalks.

As I observed the people I noted many mature folks wearing old-style peasant garb. Looking at the serious and unsmiling faces, I saw a proud, strong, courageous people who had survived long, cold winters, economic ups and downs, and a suppression of individual freedom.

Vitaly's wife did not attend the long-anticipated Friday meeting. The library had provided a theatre-style room with about fifty red-velvet stationary chairs, divided by an aisle. As we entered we were greeted by about fifteen people who were waiting, with *smiling* faces. As we three were seated at the front table, more people arrived, almost filling the room.

Many of the faces were unfamiliar to Vitaly. Evidently, word had circulated about the meeting as a result of the library posting. Opening remarks were made by Vitaly. He announced the formation of the book business and the role he was playing as Foundation representative. He then told of the first arrival of the books, which caused an applause to erupt. He then introduced me and Andrei.

I came with no prepared script, bringing greetings from the Trustees, Executive Director and staff, Council of Presidents and Vice-Presidents and the Coordinating Committee. More applause.

Questions were invited. The first question was regard-

ing the Trustees, their names, occupations, how the system worked, their responsibilities. I explained their primary duty was to print the book, keep it inviolate and provide for a group to disseminate the teachings, which led to an explanation of the International Urantia Association (IUA). I told them the organization was simply a scaffolding, a task-oriented organization that meets for the purpose of doing something—to study and practice the teachings of *The Urantia Book* and to give to the world the message that God lives in their hearts and minds and will give them guidance for their lives. I explained that we are a group of religionists who believe in the religion of Jesus, not a religion *about* Jesus. At that time, a beautiful, glowing woman who was sitting in the front row stood up and said, "We believe all that you have said. We have been practicing these things for nine years. We are ready to join the IUA now!" At that time fourteen people spontaneously stood up, smiling and nodding agreement.

Irina (a common Russian name) said she been out of town in 1997 when the Russian translation was introduced. However, she had already received the English book in 1990. With the help of a translator she read the entire book and had started giving Urantia lectures in many cities.

She and the group that had come with her then said they would like to hold a special meeting at her home the next day, and invited me to attend in order to meet the rest of the group. After further questions and answers, we agreed to meet the following afternoon. This had not been in our plans, but it immediately took priority over all else.

The Saturday afternoon meeting was one to remember forever. We met at Irina's third-floor, typical Russian apartment. Twenty people had prepared a feast of food primarily from their own gardens. They all happened to be vegetarians. It was a delicious meal.

Continued on following page



Among the Russian readers, Irina is holding the Russian translation and I am to her right; Vitaly Kondratejev (wearing a suit) is on the far right, and Andrei Reznikov, with glasses and beard, is sitting to Vitaly's right.

RUSSIA...continued

Before eating, everyone seated around the living room began telling of their individual search for truth. Present were men and women who were teachers, engineers, accountants, and pensioners. Many told of being taught Communism, but down deep knowing there was something more—some knew it was God leadings. After searching for years one lady had joined the Russian Orthodox Church. After confessing to the priest her continued search, she was excommunicated. Their search ended when they attended Irina's lectures. Sometimes their meetings are held daily. Their second-stage goal, after achieving a firm understanding of the teachings, is to each pattern a group like Irina's. One lady said, "After meeting you yesterday, we fell in love with you and plan to learn English so we

can speak with you." Over and over they expressed their gratitude to the Foundation and the translators for giving them *The Urantia Book* in their native language.

Throughout the soul-bearing stories I was reminded of this:

"Religion is so vital that it persists in the absence of learning. It lives in spite of its contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. In and through all the historic vicissitudes of religion there ever persists that which is indispensable to human progress and survival: the ethical conscience and the moral consciousness." (p. 1107)

In a demonstration of how they contact their Thought Adjusters, we stood in a circle, holding hands, shoulder-to-shoulder, with Irina praying the most beautiful prayer I have ever heard. The feeling that was present in the room is beyond words of description.

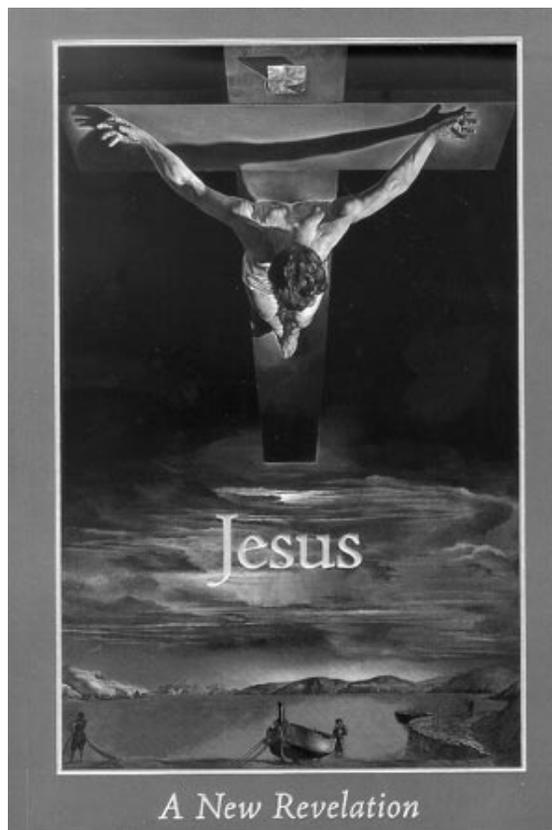
In conversing with Irina, I learned that she holds Masters Degrees in Philosophy and Psychology, is an economist, a playwright and producer. Apart from her work she gives Urantia lectures to groups in many cities. Besides many in the peripheral areas, there are nucleus groups in St. Petersburg, Kiev, Kharkov, Chemovtsi, Dnepropetrovsk, Odessa, Voronezh, Zhitomir, Moscow, Petrozavodsk.

I made a promise that we would have an IUA in Russia in May 2000, and to work out the details with the Trustees and Seppo Kanerva (the Finnish translator); Vitaly's wife will help with the legal steps.

In parting, I told the group, "Lenin attempted to conquer the world *without God*. The people of Russia will conquer the world *for God* through love." ■

Cathy Jones is an International Urantia Association administrator.]

CONTROVERSY



SEPARATE PUBLISHING OF PART IV

Is Harry McMullan breaking copyright law? Or should these man-made laws not apply to a divine revelation? COMPILED BY SASKIA RAEVOURI

IN JULY 1999 IT WAS ANNOUNCED THAT HARRY MCMULLAN, A LONG-TIME URANTIA Book reader, had published Part IV, *The Life and Teachings of Jesus*, as a separate volume entitled *Jesus—A New Revelation*. This action has stirred up controversy within the Urantia community. The Urantia Foundation has, in its Declaration of Trust, a mandate to preserve the text inviolate. As copyright holder it must fight to keep the revelation in one piece, and it claims that by splitting up the book Harry has broken the law. Another faction within the community voices the concern that the cover of JANR—a Salvador Dali painting that portrays a dying Jesus on a cross—gives the false impression that *The Urantia Book* is a revelation for Christians only, thus diminishing its universal appeal. Others see it differently. They believe that a divine revelation cannot be owned, that it must be freed up for the world to share, that offering the life of Jesus as a separate volume can help to advance our planet closer to light and life. They testify that with JANR as a tool they have had greater success introducing the

revelation to others. From another corner comes the challenge that the Foundation does not need a copyright to preserve the text inviolate, that there are enough first editions in the world now and on the Internet to secure the integrity of the revelation. Harry also has other reasons for believing what he has done is not illegal. What follows are communications from both sides. This is not a simple, cut-and-dried issue of breaking the law. Who is right? Or are they both right? You be the judge.¹

URANTIA FOUNDATION TO HARRY McMULLAN, 8/5/99:

The trustees of the Urantia Foundation want to express the Foundation's disapproval of your decision to print Part IV of *The Urantia Book*. As you recall, certain trustees of the Foundation advised you last year that you should refrain from taking this step. (You well know the Urantia [Foundation] has a copyright on *The Urantia Book*, and your splitting up and printing Part IV of the revelation violates international and national copyright laws.)

The Foundation now formally asks that you refrain from printing, distributing, or selling Part IV.

Thank you for your immediate attention to correcting this legal matter.

Sincerely,

Trustees of Urantia Foundation



McMULLAN TO FOUNDATION, 8/25/99:

This is in reply to your certified letter...in which you demanded that I refrain from distributing Part IV of *The Urantia Book*. Though the letter was addressed to me, I am answering it in my capacity of President of Michael Foundation, Inc., the publisher of *Jesus—A New Revelation*.

What I know regarding your copyright to *The Urantia Book* differs markedly from what you assert that I know. It is the following:

The original decision by Judge Urbom² invalidating Urantia Foundation's copyright to *The Urantia Book* by summary judgment was based on a correct analysis of the facts and the law concerned. While ruling—most significantly—that revelation is uncopyrightable, Judge Schroeder's 9th Circuit reversal of the District Court decision relied upon the fact that members of the Forum posed questions to the revelators, a situation which she deemed supplied sufficient human involvement for copyright protection (ignoring, among other things, the fact that Urantia Foundation was not even the successor in interest to the Forum).

The 9th Circuit decision was given without citing any

precedents, because none exists. The concept that individuals who merely pose questions to an author are entitled to copyright protection would create the ludicrous situation of giving anyone who talks with an author about his upcoming book a claim to copyright. Such a legal theory would open to challenge the copyrights of 99% of authors to claims by, for example, friends and neighbors with whom they might have bounced around ideas regarding their upcoming books, not to say copy editors whose job it is to rewrite the books themselves. *Amicus curiae* against such a ludicrous position would likely be filed by any number of individuals and publishing houses who would not want the entire concept of authorship in copyright law so radically overthrown.

Quite apart from the issue of Forum questions, the "History of the Urantia Movement," which Urantia Foundation introduced as having been written by Wm. S. Sadler, trustee [Editor's note: Dr. Sadler was never a trustee of Urantia Foundation] and former contact commissioner, forecloses Urantia Foundation from now claiming any other species of that human involvement which would be necessary in order to qualify *The Urantia Book* for copyright protection. That document states unequivocally that the contact commission "had no editorial authority. [Its] job was limited to spelling, capitalization, and punctuation."

Further, Urantia Foundation is on record admitting that "no human being wrote any portion of the text of the Papers." This testimony (made when Urantia Foundation was basing its copyright claim on a different theory) supplies a mortal blow to the weak "compilation" copyright which is all that now remains of the original "full" copyright which Urantia Foundation obtained based on the false claim that it had authored the Urantia Papers.

And there are other grounds on which Urantia Foundation's copyright to the entire *Urantia Book* is defective. It is quite certain that the poorly thought-out, indeed absurd, Schroeder opinion will be reversed upon any serious challenge.

However, even if the Schroeder opinion were upheld, its very terms preclude the enforceability of the copyright with respect to the material contained in *Jesus—A New Revelation*. This is the case because all evidence reveals that Part IV of *The Urantia Book* was delivered to the contact commission as a completed document without any of the Forum involvement which Judge Schroeder stipulated as the basis for copyright protection.

In short, gentlemen, your chances of prevailing in a copyright challenge to the entire *Urantia Book* are very slim; and with respect to Part IV—at least against someone whom you can neither successfully intimidate nor financially exhaust—you will most certainly lose. *Jesus—A New Revelation* will remain on the market until such time as a court of competent jurisdiction finally rules that it must be removed, an event which we are confident will never occur.

However, for me there is far more to this issue than the legalities involved. I believe that in the world to come I will have to account for what I did with respect to the "greatest of all human knowledge" which according to *The Urantia Book* is "to know the religious life of Jesus and how he lived it." (196:1.3) Other statements by Jesus are equally compelling, such as, "And now I declare to you that I, if I be lifted up on earth and in your lives, will

¹In reproducing the correspondence between the two parties, spelling and style have been standardized for ease of reading, except when referencing quotes from *The Urantia Book*. The Foundation cites page numbers from the 1955 version, while Harry McMullan cites Paper, paragraph and line according to the Uversa Press edition.

²This refers to the Maaherra case, full details of which may be found at <http://www.geocities.com/~nduval/crimes.html> or <http://www.ubook.org/legal/>

draw all men to myself and into the fellowship of my Father." (174:5.13)

The only arguments I have heard against proceeding forward on those and similar imperatives are based on the so-called "mandates," which, since they were given to none of us now alive, have no more than the status of hearsay. I find it easy to obey the direct words of Jesus in situations where they conflict with so-called "mandates" which by their own terms were supposed to be burned 20 years ago. I see the relationship of the so-called "mandates" to the revelation itself as no more than a twentieth-century version of the oral traditions which the Sanhedrin taught were more sacred and binding than Scripture itself (153:3.7), and against which oral traditions Jesus was in "constant collision." (124:1.13)

Michael Foundation is doing no more than the work you yourselves are called to do. Yet instead of pursuing the many worthy activities open to you in furtherance of the kingdom of God and brotherhood of man, you are contemplating allocating a significant fraction of your resources toward legal action in order to suppress the dissemination of Jesus' gospel.

Any such effort, you must be aware, will consume many years and immense resources, and ultimately will prove futile. While I would much prefer to spend my time and energy promoting the gospel, if it becomes my duty to defend the free access of people to God's (not your) revelation, be assured that I will consider it the highest honor to do so. This is true notwithstanding the fact that two of you are among my dearest friends.

Freedom of religion is inseparable from freedom of religious expression. People like myself who believe that *The Urantia Book* is a divine revelation will no more submit to controls on its dissemination than Christians would to controls on their ability to use the texts of the original manuscripts from which the Bible was compiled. The fifth epochal revelation should and will be free.

You can learn this lesson voluntarily or you can let life itself teach you. Your misguided control/suppression approach is doomed because human religious expression cannot lastingly be squelched. Instead of experiencing consternation over the passing of your unjust control over the fellowship of believers, you should rejoice that a new day is dawning in which all sorts of new creativity will be unleashed in work for the Father's kingdom. There's nothing to be scared of. For example, in the short time in which

Jesus—A New Revelation has been out, significant numbers of individuals who previously had been unreceptive to *The Urantia Book* in its totality have encountered and benefited from the truth of Jesus' God-revealing life on earth through that work. And that is just the start.

Urantia Foundation has a limited future so long as it attempts to play religious dictator over the family of believers. Cooperation with the fellowship of believers, instead of misguided attempts to maintain unjust control over them, will serve the world—and yourselves—much better. Why not use this opportunity to make a clean break with Urantia Foundation's traditional control/suppression approach and give cooperation/support a try? I predict you would be most delighted with the support you in turn would thereby receive.

Sincerely,
Harry McMullan, President

Michael Foundation, Inc.
✻

IN RESPONSE to demands that The Urantia Book Fellowship take a stand on the issue, the President, Janet Farrington Graham, in a letter dated 8/30/99, stated:

"The General Council feels it is very important for the membership—and the readership at large—to understand that The Fellowship, as an organization, does not pass judgment on the dissemination efforts of private individuals. In addition, the clause in our constitution that states The Fellowship will be "...ever obedient and subservient to the laws of this country..." relates to the activities of the organization, not to individual members. We would remind the community that in keeping with this constitutional requirement, The Fellowship immediately ceased printing and selling the Uversa Press edition of The Urantia Book when the copyright was returned upon appeal to Urantia Foundation in June of 1997.

"We consider the Michael Foundation's publication of Jesus—A New Revelation to be a private matter between the Michael Foundation and Urantia Foundation trustees."

FOUNDATION TO McMULLAN, 8/13/99:

Many readers have tried in past years to dissuade you from printing Part IV of *The Urantia Book*. The General Council of the Fellowship wisely rejected to do the same in 1996. Now groups of readers from around the world have, and are planning to, circulate petitions asking you to cease your efforts to distribute or give away *Jesus—A New Revelation*, which is Part IV of *The Urantia Book*, minus the first paper. We know from Eve's folly that one's own personal plans for improving mankind can miscarry and retard, instead of stimulate, growth.

Every epochal revelation has been part of a plan and its purveyors have been given "instructions." This fifth epochal revelation came with the Declaration of Trust, which tells us to keep the text inviolate in all media, and to disseminate the

teachings and doctrines to the world. It does not sanction splitting up the book, printing parts of the book separately, or printing, as you have done, Part IV of the book without Paper 120, "The Bestowal of Michael on Urantia."

Persons from all quarters of the Urantia community, in addition to Urantia Foundation and at least one trustee, have pleaded with you to cease your action, and we now do so again.

We are sad that you chose to print *Jesus—A New Revelation*, and that you chose to disregard the Foundation's copyright in *The Urantia Book*. Also, we are troubled that in the front of your

publication of part of *The Urantia Book*, you indicate you intend to translate it into other languages.

From your recent "open letter" to us, it is clear that you believe you will prevail in court if the Foundation pursues a claim against you for copyright infringement. We urge you to consider the following:

1. The decision in the Maaherra case is the law.
2. Judge Schroeder is a well-known and well-respected judge.
3. The historical documents and living members of the Forum agree that some human creativity was associated with the formation of the text of the book.
4. Some level of creativity is all that is required for a work to surpass the extremely low threshold of copyrightability. As Dr. Sadler said, "No questions, no papers."

We know that your attorneys objected, in the Fellowship's *amicus* brief, on very technical grounds to some of the documentary evidence.

The real question is whether your decision to reproduce, as a separate work, the final 76 papers of *The Urantia Book* constitutes an infringement of the copyright. We believe that, after a careful review of the applicable defenses you may articulate, you have infringed the copyright by copying such a substantial portion of the book without engaging in any transformative use of the quoted material.

Litigation is, as we have learned, an expensive mechanism to resolve disputes and effect justice. "*The Master, when on earth, admonished his followers that justice is never a personal act; it is always a group function. Neither do the Gods, as persons, administer justice. But they perform this very function as a collective whole, as the Paradise Trinity.*" (p.1146)

It is our considered opinion that you have infringed the Foundation's copyright and thereby broken the law.

We, the Trustees, have taken a solemn oath (which we also regard as sacred) to preserve, protect, and defend *The Urantia Book* as those duties are assigned to us by the Declaration of Trust. We are as resolved to do our duty as, it appears, you are resolved to purvey your publication—without our authorization or the support even of your organization, the Fellowship.

As is customary, until we reach Havona, courts are one means to resolve disputes between imperfect creatures. Since you and we, as representatives of the Foundation, cannot agree, we may have no choice but to ask the court to settle our disagreements and to effect justice, according to the rules of law. As the book states:

If one man craves freedom—liberty—he must remember that all other men long for the same freedom. . . . Freedom is the gift of civilization made possible by the enforcement of LAW. (p.1490)

He [Jesus] taught them not to resist evil, not to combat injustice or injury, but he did not teach passive tolerance of wrongdoing. And he made it plain on this afternoon that he approved of the social punishment of evildoers and criminals, and that the civil government must sometimes employ force for the maintenance of social order and in the execution of justice. (p.1579)

"...it has been committed to your hands that you should maintain temporal order in the kingdom on earth . . . Although you cannot determine the eternal fate of the individual you may legislate regarding the conduct of the group, . . ." (p.1763)

We prefer to resolve this matter without going to court. If there is something that you believe we are overlooking, we would appreciate hearing from you about it and would welcome discussing it with you.

Is there a possibility that we could convince you to stop distributing your publication of part of *The Urantia Book* and to put your energies into working with us? Together we could present a unified front to those individuals, cultures, and countries that are not yet familiar with *The Urantia Book*. Printing and distributing Part IV of *The Urantia Book* may result in immediate results, but we have reason to believe that in the long term, patience will reap a more plentiful harvest.

☼

McMULLAN TO FOUNDATION, 10/28/99:

This responds to your letter dated October 13, 1999, in which you seek to dissuade me from my efforts to share Jesus' gospel with the world. As you know, the Master gave clear instructions—more than twenty times—that his followers do exactly that. An example:

"If you would obey me, go then into the lands of the gentiles and proclaim this gospel. . . . There is but one law to obey—that is the command to go forth proclaiming the gospel of the kingdom. Cease to fear men; be unafraid to preach the good news of eternal life to your fellows who languish in darkness and hunger for the light of truth." (192:2.11)

Notwithstanding your theories about my motivations, you should understand that in assisting Michael Foundation in publishing *Jesus—A New Revelation*, I am determined to obey Jesus by carrying out his instructions as given in his statement above. I will do this for the remainder of my life according to my best understanding of his instructions, with all the energy, purpose, and resources available to me, and regardless of the consequences.

In your attempt to provide a Urantia justification for legal action against me you cited four situations in which legal action is supposedly justifiable. The first concerned the universe spiritual government, the second and third referred to action by civil government, and the fourth had reference to action within one's religious group. As we know, however, Urantia Foundation is neither the universe government nor the civil government, and I do not belong to your religious group, the IUA. The distinction between a voluntary religious group and civil government is elementary to serious students of *The Urantia Book*. Is it possible that you are unaware of this?

The Creator of our universe spoke plainly and repeatedly on the issue of believers seeking to forcefully compel one another. Should you decide to initiate legal action against me, it will be you, not I, who choose to ignore the Master's instructions concerning this matter. Here is some of what he said:

"Never should a righteous cause be promoted by force." (159:3.2)

"In the kingdom of heaven true believers will not resort to the employment of physical force. . . . [N]either should you employ the physical forces of earthly governments, whose rulers may sometime become believers, in the work of furthering the mission of the spiritual kingdom." (178:1.2-3)

"[You] should not employ temporal power in the furtherance of the spiritual kingdom. . . ." (178:1.6)

"You must not seek to promulgate truth nor to establish righteousness by the power of civil governments or by the enactment of secular laws." (178:1.12)

"Be willing to suffer injustice rather than to go to law among yourselves." (140:3.14)

"We clashed with these established leaders and recognized rulers only when they threw themselves directly in the way of the preaching of the gospel of the kingdom to the sons of men. And even now, it is not we who assail them, but they who seek our destruction. Do not forget that you are commissioned to go forth preaching only the good news." (178:1.16)

Have you so far misunderstood and perverted the spiritual mission of Urantia Foundation that you now seek to prevent by threat of force a serious attempt to bring the true gospel of Jesus to the world? Jesus made it clear that his gospel belonged to all who believe it, not to any self-appointed group seeking to control it. I believe that your attitude is manifestly inconsistent with the teachings of *The Urantia Book*. Said Jesus:

"That which my Father sent me into the world to establish belongs not to a race, a nation, nor to a special group of teachers or preachers. This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children." (191:6.2)

"As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests." (191:6.3)

You say your only concern is for the integrity of the revelation. I and Michael Foundation are equally concerned. *Jesus—A New Revelation* is completely faithful to the original text; not a single word has been changed. Furthermore, it is puzzling why you are so concerned here when you do nothing to stop J. J. Benítez, who copies large parts of *The Urantia Book* and interweaves it with commercial fiction. Why do you do nothing when the integrity of the book is truly at stake, and now threaten a lawsuit to stop a non-profit work which is altogether faithful to the revealed text? Truly, you "strain at gnats and swallow camels."

Your letter attempts to make the case that I am isolated from the Urantia community in this project. While this may seem so to you, it is the absolute contrary of my experience. I assure you that I have never received so much support from the Urantia community for anything I have ever done. But of course that's not the point. Even if I received no support whatever for this effort, my determination to accomplish it would be undiminished. I am attempting to carry out Jesus' instructions

as I understand them and I fully intend to do that regardless of anyone's approval or disapproval. Whose instructions do you seek to obey? Here, for example, is an important one:

"Had the followers of Jesus taken more seriously his injunction to 'go into all the world and preach the gospel,' and had they been more gracious in that preaching, less stringent in collateral social requirements of their own devising, then many lands would gladly have received the simple gospel of the carpenter's son, Arabia among them." (95:7.3)

Should you initiate legal action to stop the publication and dissemination of *Jesus—A New Revelation*, it will be you, not I, who will become increasingly isolated from the Urantia community. Have you learned nothing from your past experience? Your self-serving justifications will not fool sincere students of *The Urantia Book*. They will not look favorably upon your refusal to follow the Master's repeated instructions about using force against fellow believers. Nor will they approve of your self-deceived effort to prevent me and others from following his

instructions to take his gospel and the true account of his life to the world.

Your letter compares the printing of *Jesus—A New Revelation* to the miscarriage of the second epochal revelation. You said: "We know from Eve's folly that one's own personal plans for improving mankind can miscarry and retard, instead of stimulate, growth." I agree with you and strongly encourage you to take your own advice. It is you who are following your own personal plans, whereas I am only doing precisely what Jesus so

"The price you demand of me is that I abandon not only my personal convictions of what Jesus requires of me, but also the Master's express instructions, [and] my obligation to carry out Jesus' instructions as I understand them supersedes all other considerations."

—Harry McMullan

explicitly and repeatedly commanded.

Through arrogance and presumption you have deluded yourselves into thinking that there is only one way to obey the Master's instructions—your way. Worse still, you seek to impose your personal convictions, even by force, upon all believers. There are many ways to follow Jesus' command to bring his gospel to the world, of which *Jesus—A New Revelation* is one. Jesus was clear on this point:

"Many times during the training of the twelve Jesus reverted to this theme. Repeatedly he told them it was not his desire that those who believed in him should become dogmatized and standardized in accordance with the religious interpretations of even good men. Again and again he warned his apostles against the formulation of creeds and the establishment of traditions as a means of guiding and controlling believers in the gospel of the kingdom." (141:5.4)

Regarding the benefit of bringing the true life and teachings of Jesus to the world, *The Urantia Book* clearly states:

"Jesus understood the minds of men. He knew what was in the heart of man, and had his teachings been left as he presented them, the only commentary being the inspired interpretation afforded by

his earth life, all nations and all religions of the world would speedily have embraced the gospel of the kingdom." (149:2.1)

This perfectly describes what *Jesus—A New Revelation* is intended to accomplish.

You speak of your desire for peace. I also desire peace, as do all sincere believers, but we are not told to seek peace at any price. The price you demand of me is that I abandon not only my personal convictions of what Jesus requires of me, but also the Master's express instructions. Further, you inform me that if I refuse to comply with your demands, you will employ legal means to force me into submission. The price you demand of me for peace is too high. Your narrow and obstinate insistence that yours is the only way is the true source of discord and the destroyer of peace. How do you square your attitude with the Master's direct teachings?

"Only when one religion assumes that it is in some way superior to all others, and that it possesses exclusive authority over other religions, will such a religion presume to be intolerant of other religions or dare to persecute other religious believers. ... Religious peace—brotherhood—can never exist unless all religions are willing to completely divest themselves of all ecclesiastical authority and fully surrender all concept of spiritual sovereignty. God alone is spirit sovereign." (134:4.3-4)

"The kingdom of heaven in the hearts of men will create religious unity (not necessarily uniformity) because any and all religious groups composed of such religious believers will be free from all notions of ecclesiastical authority—religious sovereignty." (134:4.6)

"There can be no lasting religious peace on Urantia until all religious groups freely surrender all their notions of divine favor, chosen people, and religious sovereignty. Only when God the Father becomes supreme will men become religious brothers and live together in religious peace on earth." (134:4.10)

Your recent letter states, "The real question is whether your decision to reproduce, as a separate work, the final 76 Papers of *The Urantia Book* constitutes an infringement of the copyright." I disagree. From Michael's standpoint—the only one that counts for me—the "real question" is our relationship to him, to his gospel, and to his unmistakably clear instructions as to what we must do with his gospel. Once again I repeat the words of Jesus:

"There is but one law to obey—that is the command to go forth proclaiming the gospel of the kingdom." (192:2.11)

I do not relish the prospect of a protracted legal contest with Urantia Foundation. I much prefer and pray that all believers live in peace with one another, each pursuing the truth and serving the revelation as they best understand it. But my obligation to

carry out Jesus' instructions as I understand them supersedes all other considerations. I trust this letter will make both my purpose and unshakeable determination clear to you. Jesus has commanded us to take his gospel to the world. I am simply trying to obey him in this as best I know how. I will not—cannot—do otherwise, regardless of the consequences.

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EXCERPT FROM LETTER FROM OKLAHOMA LAW OFFICES OF
McAFEE & TAFT TO URANTIA FOUNDATION, 10/29/99:

Nature of a "composite work."

You refer in your letter to the Maaherra case. Michael Foundation carefully studied the evidence presented in that case before deciding to publish *Jesus—A New Revelation*. An important issue to bear in mind in determining the copyrightability of the material in *Jesus—A New Revelation* is the nature of the copyright you were left with as a result of the

9th Circuit ruling. As you know, the court found that you were the proprietor of a "composite work." By definition, the process of creating a composite work presumes that the creator began with certain "building blocks" consisting of original works by others. The compiler of a composite work is not entitled, merely because he compiled the composite work, to claim copyright as to the original works by others—the building blocks with which the compiler started.

Urantia Foundation admissions that no human sources were involved.

Your copyright was affirmed only because of supposed human input in its creation. We are confident that a future court will not ignore the direct evidence of your own testimony to the effect that no human sources were involved; for example:

1. "The History of the Urantia Papers," a document you attributed to Dr. Sadler, and on which you relied, after describing the process by which papers were received, states that the contact commission "had no editorial authority. [Its] job was limited to spelling, capitalization, and punctuation."

2. "I can categorically assure you that no humans decided the content of *The Urantia Book*. The Book is as the revelators gave it to us." (*Emma Christensen, contact commissioner and trustee of Urantia Foundation*)

3. "*The Urantia Book* was not written by Urantia Foundation. It is a revelation given to this world by superhuman personalities." (*Emma Christensen*)

4. "*The Urantia Book* was published precisely as it was given to the people of this planet. Not a word has been added or

"We [Urantia Foundation] desire to make peace—but not peace at any price—not at the price of standing by, while the copyright is broken and the book fragmented. Recall that the Master admonished his apostles and disciples to 'proclaim the whole truth of the good news, not just a part of the saving gospel.' (2052:4)"

—Tonia Baney

deleted.” (*Emma Christensen*)

5. “No human scholars edited the book.” (*Emma Christensen*)

6. “*The Urantia Book* is arranged and assembled exactly as revealed.” “No human ever edited this material.” (*Thomas Kendall, Urantia Foundation trustee*)

7. Further, in your own responses to Requests for Admissions, Urantia Foundation is on record admitting “no human being wrote any portion of the text of the Papers.”

It would serve no useful purpose to continue to recount the mass of relevant evidence developed in the Maaherra case in this case, all of which indicates that no human creativity was associated with the formation of the text of *The Urantia Book*, which of course includes the material contained in *Jesus—A New Revelation*.

Singular origin of Part IV

The court ruled that your copyright in the entire book does not extend to any single “revelation” contained in *The Urantia Book*—i.e., any portion of the book to which no human creativity was applied. With respect to the court’s ruling that a particular revelation in *The Urantia Book* is not copyrightable, the aforementioned “History of the Urantia Movement” is most illuminating. It states, “What has just been recorded refers more particularly to Parts I, II, and III of *The Urantia Book*. Part IV—The Jesus Papers—had a little different origin. They were produced by a midwayer commission and were completed one year later than the other Papers. The first three parts were completed and certified to us in A.D. 1934. The Jesus Papers were not so delivered to us until 1935.”

Moreover, we have in our possession an affidavit from an individual to the effect that Wm. Sadler, Jr. personally told him on several occasions that the entire Part IV arrived at the same time, already typed, and that no changes were made. The forum question and answer process was not involved in Part IV.

In publishing *Jesus—A New Revelation*, Michael Foundation firmly believed, and still believes, that the contents of that book constitute a single revelation—albeit a large one—unadulterated by human input. The testimony is clear that even if the remainder of *The Urantia Book* is copyrightable, the material in Part IV constitutes a “single revelation” not subject to copyright.

Adulterations of the text of The Urantia Book by “human creativity.”

Michael Foundation has no interest whatsoever in publishing anything other than the fifth epochal revelation. To Michael Foundation, what you are calling “human creativity” (by any alleged predecessors in interest of Urantia Foundation, Urantia Foundation itself, or anyone else) is nothing more than an adulteration of the true text as it was given. Rest assured that of all people or entities, Michael Foundation is most interested in knowing where (if anywhere) in the text of Part IV such adulterations might exist, so that in a subsequent edition Michael Foundation may edit them out and bring the true fifth epochal revelation to the world.

In printing *Jesus—A New Revelation*, Michael Foundation

has relied on your own testimony to the effect that no human input was involved. It was Urantia Foundation that made the above-quoted statements to the effect that the entire book is an unadulterated revelation, not Michael Foundation. Therefore, we feel that Michael Foundation is entitled to continue to rely on your statements and admissions until such time as we are presented with credible evidence (not merely general assertions that human beings were involved in the process) that establishes the following:

1. The precise words that were added, deleted or changed from the original revelation;
2. The precise changes that were made in the order of the original revelations;
3. The persons who made the changes; and
4. When the changes were made.

Of course, any such evidence must be considered in light of the testimony and statements of those past trustees who were physically present at the time the revelation was given, such as those cited above. Nevertheless, if we are convinced that any changes you identify are actually changes by you or your predecessors, Michael Foundation will make haste to delete your changes in the revealed text so as to conform with the genuine uncopyrightable revelation.

Sincerely,
Ross A. Plourde
Attorney for Michael Foundation

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OPEN LETTER TO HARRY McMULLAN AND THE READERSHIP FROM TONIA BANEY, EXECUTIVE DIRECTOR OF THE URANTIA FOUNDATION: 11/8/99:

It is with sadness that we write this letter.

We, the undersigned, are united in our grave concern over the recent actions of Harry McMullan III, who published Part IV of *The Urantia Book* (except for the first paper, Paper 120) under the title *Jesus—A New Revelation*.

Many of Harry’s friends and associates from Urantia Foundation, the Fellowship, the International Urantia Association, and the general readership have tried privately, patiently, and lovingly to dissuade Harry from his plan, both before and after he published Part IV, but to no avail.

In compliance with Jesus’ grievance procedure, many have spoken with Harry one-on-one and in small groups. By this letter, we take the third step of the Jesus grievance procedure and go “to the congregation.” (1763:0)

We, as leaders, former leaders, and members of the community of readers, seek to bring peace and good will to our movement regarding this controversial issue. We did not initiate this disagreement and seek no unnecessary confrontation. Both our time and energy, and Harry’s time and energy, would be far better spent on dissemination, not litigation.

On page 1570 Jesus says, “*Happy are the peacemakers, for they shall be called the sons of God.*” We desire to make peace—but not peace at any price—not at the price of standing by, while the copyright is broken and the book fragmented. Recall that the Master admonished his apostles and disciples to “*proclaim*

the whole truth of the good news, not just a part of the saving gospel." (2052:4)

Harry's publication violates copyright law. It violates the processes of duly constituted group wisdom. It violates the unity of *The Urantia Book*. It violates the spirit of the unity movement afoot within our community. And it violates the idea that the whole is greater than the sum of its parts, and that readers need the whole book to understand the parts. In short, it violates the wisdom with which this fifth epochal revelation was delivered to the peoples of this planet.

Although the trustees of Urantia Foundation have the fiduciary duty to preserve the integrity of the text of *The Urantia Book* for future generations of readers and for accurate translations into other languages, they do so, not simply because their trust requires it of them. They also discharge these responsibilities out of the deep, personal conviction that we are all human stewards of this revelation, entrusted with the responsibility to preserve the integrity of the text as expressive of our certainty that its transforming power resides in its inviolate wholeness.

As one of the few tools at the trustees' disposal to do this, the copyright must be maintained to ensure that translations are as true as possible to the original text. This is not a simple matter of choosing between competing groups of equally qualified translators, who may have different styles of translating. If the copyright in the English text is lost, enforceable copyrights could be obtained on translations of poor quality and on translations which amend, abridge, embellish, or purposefully distort the text. Once obtained, such a copyright could be enforced against all other translations, even against a translation of the original text. Only by maintaining and enforcing the copyright can we ensure that the inviolate text will reach as many of the world's peoples as possible.

We urge Harry to retract this illegal printing of copyrighted material and to agree in writing not to print or distribute any more volumes of *Jesus—A New Revelation* or any other materials infringing Urantia Foundation's copyrights and registered marks, with unsold copies to be turned over to Urantia Foundation.

If Harry fails to comply with this request, the trustees of Urantia Foundation will have no choice but to exercise their fiduciary responsibility and their legal obligations under the Declaration of Trust.

While we prefer to have this matter resolved privately, if Harry fails to comply with this request, the trustees of Urantia Foundation will—in order to defend, protect, and preserve the Foundation's copyright in *The Urantia Book*—exercise their legal option and request that the courts resolve this matter. The legal

process, while unpleasant, is used throughout the imperfect and evolving universes to resolve conflicts between beings. Such proceedings can and should be conducted in a dignified and gracious manner that reflects positively on how the revelation transforms human behavior.

Therefore, in the larger interest of the revelation, we respectfully ask that Harry cease the distribution of *Jesus—A New Revelation* and cancel any plans for its translation or future printing.

Sincerely,

Tom Burns, *Past Member of the Board of Trustees, Urantia Foundation*

Hoite Caston, *Past Member of the Board of Trustees, Urantia Foundation*

Kwan Choi, *Secretary and Member of the Board of Trustees, Urantia Foundation*

David Elders, *Past President of the former Urantia Brotherhood and the Fellowship*

John Hales, *Past President of the former Urantia Brotherhood, Executive Director of the Fellowship*

Mary Lou Hales, *Forum Member, wife of former Trustee of Urantia Foundation and the oldest known living Urantia Book reader*

Gard Jameson, *Treasurer and Member of the Board of Trustees, Urantia Foundation*

Richard Keeler, *President of the Board of Trustees, Urantia Foundation*

Carolyn Kendall, *Forum Member, President of the First Society for Readers of The Urantia Book (the Fellowship)*.

Tom Kendall, *Past President of the Board of Trustees, Urantia Foundation*

Georges Michelson-Dupont, *Vice-President of the Board of Trustees, Urantia Foundation*

Patricia Mundelius, *Past President of the Board of Trustees, Urantia Foundation*

Mo Siegel, *Member of the Board of Trustees, Urantia Foundation*

Paul Snider, *Past President of the former Urantia Brotherhood*

Neal Waldrop, *Past Member of the Board of Trustees, Urantia Foundation*

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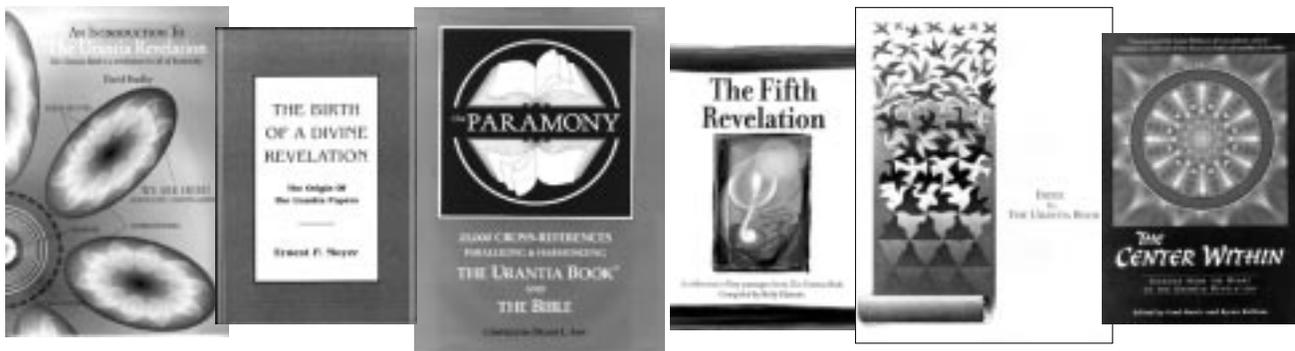
11/30/99: URANTIA FOUNDATION INITIATES LAWSUIT AGAINST MICHAEL FOUNDATION:

Dear Readers of *The Urantia Book*,

Many of you are aware that Mr. Harry McMullan III has

Continued on page 9

For more information and updates on this issue, as well as viewpoints both pro and con from other readers, please visit The Fellowship's website for controversial documents: http://urantiabook.org/archive/history/index_controversies.htm or the Foundation's website: <http://www.urantia.org>. The Circular will continue to publish correspondence between the two parties as it becomes available.



SECONDARY WORKS: *What works?*

ANYONE who has visited a metaphysical bookstore lately can see that there is a dire need of more secondary works for *The Urantia Book*. Each of the other book-based movements has its own separate section where browsers can look for related works. *A Course in Miracles*, for instance, which came out twenty years after *The Urantia Book*, often has several feet of shelf space devoted to its many well-produced secondary works—interpretations of the teachings, personal experiences, biographies of the founders and leaders, books by Marianne Williamson, and so on.

When looking for *The Urantia Book*, on the other hand, one never knows where to start. It can be found almost anywhere, depending on the whim of the bookstore owner. It might be sitting in the Religion section, the New Age section, the flying saucer section, or the Western Mysticism section. Usually it is clumsily placed in the Occult section, alongside other one-time-only books that debuted over a century ago and never got off the ground—such as *OAHSPÉ*, which is almost as thick as the UB but is green. Even the names sound similar, as neither one has yet gained mainstream recognition and respect. When *OAHSPÉ* came out in 1882, it declared itself “the most astonishing book in the English language.” It described God, the universe, the angelic hierarchy, man’s history, destiny and purpose. In the preface to the first edition it reads, “*OAHSPÉ* will become known abroad all over the earth world!” But its time has come and gone, and if you read it today it sounds quaint. Although it has sporadically been

reprinted, it will never be taken seriously by the masses, and it appears never to have had secondary works to back it up.

If we don’t want URANTIA to begin sounding like OAHSPÉ we had better get serious about producing secondary works that will tie the book and its teachings in with things people can relate to. The revelation needs its own section or subsection in bookstores where it can gain staying power.

But what types of secondary works would be most effective? Restating what the book says in simplified language is one way, and each one of us would write a very different book, as no two of us interpret even the most straightforward sentences alike. And that is as it *should* be, for we can reach more people that way.

Looking at history, it seems that God works most effectively and almost exclusively through inspired individuals. If his work is done through a group, it is usually a group headed by an inspired leader who has a vision, and who can attract like-minded co-workers to help make his or her dream a reality. One example of an inspired individual who is producing a secondary work of immense value is Duane Faw, with his *Paramony*. By paralleling and harmonizing the teachings of *The Urantia Book* with the Bible he is helping to bring *The Urantia Book* into an area that everyone is familiar with. Matthew Block’s upcoming book, *Sources of The Urantia Book*, is another case in point. When people see that many of the phrases and concepts were with us already, written by ordinary men and women—though not combined before in such a comprehensive way—Matthew’s

work will help bring *The Urantia Book* out of the occult and into the mainstream where it belongs. We need to build a bridge between the Urantia teachings and prevailing knowledge and beliefs. For my part, I am working on a “travelogue” about life after death, taking assorted gems from many other books I have devotedly collected over the years and fitting them into the framework given to us by *The Urantia Book*.

Only by having something to compare *The Urantia Book* to will the world be able to recognize, relate to, and be enriched by the amplified concepts, but each project will need an inspired and devoted “leader” who will find a way to bring his or her beloved area of study into the world where it can be appreciated by others. Unfortunately we cannot *hire* anyone to do this job—to work for God one must come out of the woodwork voluntarily and usually work for free. Even if one cannot write a book himself, he could help by taking a course in history, anthropology, astronomy, biology or geology, and in the process introduce the book to a classmate who will be so enthralled by the teachings that he will become the connecting link between that subject and the outside world.

We need secondary works that inform, not preach. We need to integrate the teachings so that they can act as a leaven, to add new dimensions and insights to what people already know and believe. We don’t need another religious movement, but we need to help upgrade the ones we already have. *Now* is the time, for should we ever become well known as a separate and competing religious sect our time will have passed. —Saskia Raevouri